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## ORIGINAL LETTERS.

### *Birch's Correspondence.*

[Communicated by a friend, who copied the letters from the originals among Dr. Birch's papers in the Museum, (see *Ayscough Cat.*) and has furnished the notes. Ed.] See p. 294.  
No. 1.

*Rev. Mr. Birch \* to Mrs. Rowe.*

*London,  
St. John's Lane, Clerkenwell,  
April, 1730.*

THE known good-nature of Mrs. Rowe will, perhaps, excuse this intrusion from any apologies I might make; and in this confidence I present you, Madam, with the following verses, which were composed in the interval before the dear subject of them was interred. † Whatever merit

\* This is one of the very few copies by Dr. Birch, of his own letters, among the large collection of *autographs*, which he thus mentions in his will: "With regard to the collection of letters written to myself, I desire that they may be committed to the custody of the principal librarian, for the time being, and continue there for the space of thirty years after my decease; and that, after the expiration of such term, they be placed in the department of MSS., as they may possibly be some small addition to the literary History of my own Times." Dr. Birch died January 9, 1766. *Biog. Brit.* II. 318.

† These verses were dated August 3, 1729, and thus entitled, "On the death of his beloved wife. Written by her husband on her coffin." They were inserted in the second volume of Mrs. Rowe's Miscellaneous Works, (pp. 133—137,) and from thence copied into Dr. Birch's Life, by Dr. Kippis, in *Biog. Brit.* where is also the following interesting relation:

In 1728 Mr. Birch "married the daughter of one Mr. Cox, a clergyman to whom he was curate; and in this union he was singularly happy: but his felicity was of short duration, Mrs. Birch dying in less than twelve months after their marriage. The disorder which carried her off was a *puerperal* fever, and almost in the very

there may be in the sentiments, is entirely owing to your *Letters from the Dead*; which suggested such noble and refined considerations of futurity, as alleviated the keenest sorrow I was ever sensible of. I have sometimes flattered myself, that the scheme these verses are founded upon \* might render them not unworthy a place in the second part of the letters which, it is said, you intend to favour the world with; though my sole ambition in insinuating this, is to continue, by means of your writings, the memory of a person who, with all the virtues and graces that can unite in one subject, † claimed of me the particular

article of her death she wrote to her husband the following letter:

"This day I return you, my dearest life, my sincere, hearty thanks, for every favour bestowed on your most faithful and obedient wife,

"HANNAH BIRCH.

"July 31, 1729."

*Biog. Brit.* II. 316.

\* They are quite in Mrs. Rowe's manner. Taking for granted a separate state, according to the common notion which assigns to man, strictly speaking, no death, but an uninterrupted life; the deceased is thus supposed to console the mourner:

— weep no more  
Though transient scenes of life are o'er;  
New worlds now open to my view;  
Bliss, knowledge, virtue, boundless, true;  
Where souls with social raptures glow,  
While sin and vengeance reign below.  
Hence nightly I, thy guardian pow'r,  
For ever conscious of the hour,  
That joined our hearts, descend to keep  
My dearest charge; to watch thy sleep,  
Hint softer dreams; to chase away  
Black error's mist, and bright display  
The form of virtue to thy sight;  
Dart o'er thy soul a stronger light;  
In reason's voice to whisper still;  
To purer bliss direct thy will;  
A beamy cloud around you throw,  
And viewless guide you as you go.

*Ibid.*

† There were "two Latin epitaphs drawn up for her; one by her husband,

regards of affection due to the most intimate relation. But the merit and propriety of this I shall entirely submit to you, and only take the liberty of professing myself,

Madam,

Your most obedient humble  
Servant,  
THOMAS BIRCH.

No. 2.

*Mrs. Rowe to Mr. Birch.*

SIR, *Frome, July 20, 1730.*

THE second part of the Letters were printed before I received your poem, in which were expressed all the beauties of a tender and virtuous passion. I sent it to a person of the first distinction for quality and wit, who was concerned in the last part of the Letters; who very justly admires the elegant and natural sorrow that appears in all your descriptions: but whether any more of those kind of epistles will be published, is not yet determined.

I am, Sir,

Your obliged, humble Servant,  
ELIZ. ROWE.

*To Mr. Thomas Birch, in St. John's Lane, Clerkenwell, London.*

No. 3.

*Mr. Bernard\* to Mr. Birch.*

*Saturday, Feb. 9, 1733-4.*

REV. SIR,

I SEND you here Mr. Moyle's work concerning the Thundering Legion, † with Mr. Whiston's observations, ‡ and I beg of you to send me

and the other by Dr. Dale. In both she is celebrated as having possessed an uncommon share of knowledge and taste, as well as the most excellent moral virtues." *Biog. Brit.* II. 317.

\* Mr. Birch's coadjutor in the *Gen. Dict.*

† "The Miracle of the Thundering Legion examined: in several letters between Mr. Moyle and Mr. K——." [King, Vicar of Topsham]. *Moyle's Works*, 1726, II. 79—390. An additional letter by Mr. M. was first published in *Theol. Repos.* Ed. 2, I. 75—99, 147—173. See also *Lardner*, VII. 443, &c.

‡ "1726, I published a pamphlet, 'Of the Thundering Legion: or of the miraculous deliverance of Marcus Antoninus, and his army, on the prayers of the Christians'—occasioned by Mr. Moyle's Works

Josephus by the bearer; he is very safe, and I'll take a great deal of care of the work. If we don't lend one another the books we have, it will be almost impossible to carry on our work. I hope you had yesterday a favourable answer with regard to the Dedication.\* Dr. Ferrary being now probably in town, it is proper we should appoint a day to speak with him concerning our names and his. We'll talk about it to-night.

I am, Rev. Sir,

Your most obedient and humble  
Servant,

W. BERNARD.

No. 4.

*Mr. Bernard to Mr. Birch.*

*Hampstead,*

REV. SIR, *August 14, 1734.*

I AM very much of your opinion, not to swell the letter A, and for that reason I have suppressed, in this and the three former Numbers, several articles which together would have made ten or twelve sheets, the materials of which were ready, some even transcribed, but I find the taste of the public so various, that I do not know what is best. Some are for English articles, others say these articles being easily found, and for the most part in English, we ought to confine ourselves to the foreign as being less known. Of these again some would have us speak only of the moderns, because they have read themselves the ancient, or think they know enough of them; others who have a particular taste for Greek and Latin would have us write only the lives of the ancients, and despise the moderns, as not worthy to be compared to them.

These several opinions have been represented to me some days ago. What can we do to please such different palates? For my part, I think

then lately published, 8vo. price 6d." *Whiston's Mem.* 1753, Ed. 2, p. 280. For taking the affirmative on this question, *Whiston* was unjustly classed with *Woolston*, in an epigram at the close of the third volume of *Moyle's Works*, 1727.

\* The first volume of the *Gen. Dict.* which appeared in 1734, was dedicated to the President, &c. of the Royal Society.

that a mixture of English and foreigners, of ancient and modern lives is the best way to satisfy every body. I send you here, Sir, three articles, which together will not fill above a sheet and a half. I have another Aubery, of whom Bayle says but a word, and whose article yet is very curious, I will send it you to-morrow; yet, Sir, if you think that these articles will prevent that of Bacon's coming into the next Number, or only will too much swell the letter A, you are at liberty to suppress them.

I am about the Lord Audley, he being an Englishman has a right to come in; you'll have him next Monday morning, if it be not wanted sooner. My supplement to the letter A consists only of three or four articles, which I will send next week.

With regard to Bayle's Life, as our first volume is but of nine Numbers, it will not, perhaps, be improper to print that Life by itself, that it may be placed at the head of the first volume, to make it of a size with the rest. This will also considerably shorten the letter B.; but I submit it to your judgment, which I will always be ready to follow.

I am, Rev. Sir,

Your most obedient humble  
Servant,

W. BERNARD.

*The Rev. Mr. Birch, &c.*

No. 5.

*Rev. Anthony Athey \* to Mr. Birch.*

*Shepton Mallett,*

REV. SIR, *July 12, 1734.*

I HAVE delayed writing in expectation of receiving a catalogue of Mr. Browne's MSS. from a friend who had promised it me. But fearing it might be too late to wait longer, I have sent you the letter and the petition I mentioned. The letter is exactly as I repeated it to you, except that I have omitted one sentence, which I do not think so proper to have made public. If I should receive

the catalogue in any time, you shall again hear from,

Rev. Sir,

Your very humble Servant,  
A. ATHEY.

P. S. My humble service to Mr. Gough.

*To the Rev. Thomas Birch, in St. John's Lane, &c.*

Part of a letter of Mr. Simon Browne's:

"I believe you sincerely pity my condition, and according to the best of your ability have endeavoured to recommend me to the Divine mercy. Nor do I impute your ignorance, any more than that of others, to any thing else, but the just judgment of the Almighty, who was determined to destroy me, and would have no application made in my behalf.—All thought in me is now quite gone. The thinking being is entirely extinct. The very remembrance that any thing in me ever knew any truth, or desired any good, is lost. So that I must either have a new soul or this new made, or I can never be what I once was, though I have no remembrance, no not the least, that I ever was other than I am, or desire to be other. You cannot pray for this unless you have a faith in miracles. I think, therefore, it is high time for you to cease all mention of me in your prayers, and leave me in the hands of a holy and just and jealous, but to me utterly unknown God.

"S. B."

A petition at the close of a grace.

"Lord, shine down upon this darkness. Speak but one reviving, restoring word, and out of these ruins a man shall arise and praise thee!" \*

\* See another *petition*, in the same strain, and his extraordinary Dedication to Queen Caroline, *Adventurer*, No. 88. *Brit. Biog.* II. 646. This learned and pious Christian minister, whose melancholy case was almost singular, was the immediate predecessor of Dr. Chandler, at the Old Jewry. He wrote "A sober and charitable Disquisition concerning the Importance of the Doctrine of the Trinity," and "A fit Rebuke to a Ludicrous Infidel," against *Woolston*, though "he expressed in very strong terms his disapprobation" of that writer's prosecution. There is a *Life of Mr. S. Browne* by Dr. Towers, in *Biog. Brit.* II. pp. 641—647.

\* A Dissenting minister. He published a funeral sermon for Mr. S. Browne, who died at Shepton Mallett, his native place, Dec. 1732, in his 52d year. See *Biog. Brit.* II. 640 and 646.



THE CORRESPONDENCE BETWEEN LOCKE AND  
LIMBORCH, TRANSLATED,  
WITH HISTORICAL NOTES.

*The Correspondence between Locke and  
Limborch, 1685—1704.*

(Continued from p. 426.)

No. 24.

*John Locke to Philip à Limborch.*

*Oates, January 13, 1694.*

SUCH as I have always regarded you, my excellent friend, such I have ever found you, fitted for all the offices of the most sincere friendship. You not only, from a readiness to oblige, omit no occasion of bestowing favours, but, what is more difficult, you overlook the faults of your friends as readily as others resent them. Though my long silence deserved a severe reproof, yet you no sooner receive my tardy letter, than you pronounce my pardon. I acknowledge this kindness and candour, so gratifying to your friends, and indeed to every one. On this I may safely rely, while you forbear to estimate my friendship by the number of my letters, or to suspect any diminution of it from my silence. Of this pray be assured, that I may want time and words, but that the friendship which I entertain, and shall always entertain for you, will never be unfelt or suffered to decline.

I have made but little progress in your History of the Inquisition, on which I lately wrote to you, having been hitherto prevented by continual engagements. But, judging of the remainder by the two first books, which I read with no small pleasure, nothing can be more complete in its kind, or calculated to give a more accurate description of that tribunal. I commend your care in so frequently citing the exact words of the authors. Had the mere pleasure of the reader been the design, I am aware you might have employed, with more effect, your own concise and elegant style. But when describing such a race of men you rightly determined that their crimes, frauds and cruelties, would be best represented by themselves: they would, indeed, be scarcely credited from a stranger and an opponent.

As to some passages which you

discovered in other authors, too late for insertion in the proper places of your printed work, and written in the margin of your copy, if they are not so long as to give you too much trouble in transcribing, pray oblige me with them to adorn my copy, which may thus be complete in all its parts; wanting nothing to the full display of this mystery of iniquity.

Your letters, by the Irishman, he himself delivered, visiting me here in the country. I found him such as you describe. There are many here who encourage his wishes. I shall be glad to see the projected elegant edition of Castello, and doubt not but it will be admired amongst us. \* As to what you write respecting the publication of my learned friend, Toignard's Harmony of the Gospel, † I have indeed thought nothing about it, and what is more, shall never think about it, unless on every occasion to advise and urge the author to bring out that work in the most finished form. It is not that I envy the learned world this treasure, for, while we corresponded, I always urged him to publish it. But it appears to me, that the copy was not intrusted to me with licence to send it to the press without the knowledge and consent of the author. Were it *my* property, it should immediately be sent to the press, but while he is living, or otherwise while there shall be any expectation that any of his family may bring it out, no gain whatever shall tempt me to publish it.

A book lately appeared here which Toignard ‡ would be very glad to see. If you can find a way to send it to him you will much oblige me. The book I wish to send him is John Mallela of Antioch, lately published at Oxford. If you find an opportunity of sending it, pray purchase the book of your bookseller, bound or unbound, as best suits the conveyance,

\* See p. 426.

† See p. 422, and Whiston's *Memoirs*, Ed. 2, pp. 114, 162.

‡ See p. 423.



and send it addressed à *Monsieur Toi-  
nard à Orleans*.

I rejoice that our friend Veen \* is returned with recovered health to the city and to his practice. A man occupied from youth to age in the exercise of his profession, must, I think, languish under the weariness of continual leisure. Pray make my most respectful remembrance to him and to Guennelon, their wives and their whole families. May peace, concord and friendship be ever among them. I wish all happiness for them and for you and yours. Pray give my respects to your excellent wife and children, whose health and safety God long preserve. Farewell, most amiable friend, and believe me,

Yours, most affectionately,  
J. LOCKE.

No. 25.

*John Locke to Philip à Limborch.*

*Oates, Oct. 26, 1694.*

MOST RESPECTED FRIEND,

THOUGH I cannot possibly excuse my long silence, yet I can scarcely believe that I have been so very negligent as to have suffered nine whole months to pass without writing to you. I freely confess I have too long maintained silence, but as it proceeded neither from the least weariness of your correspondence, nor from any diminution of my regard, I hope you will readily excuse it. To say the truth, I was ashamed to write to you again before I had read through your work, so that I might be able to offer you my judgment upon it, or rather my congratulation. I am unable to express what pleasure and information I have derived from your accurate History of the Inquisition. It is written just as history should be; where it is not embellished and set off with those ornaments which gratify and allure, and by which incautious readers are easily deluded; but every thing is established and supported by authorities and documents, so that even

\* Whose name has often occurred in these letters. Dr. Egbert Veen was a physician at Amsterdam, at whose house *Orobio* was first introduced to Limborch, in presence of Le Clerc. See his funeral oration for Limborch, translated from the Latin in Hughes's *Miscel.* 1737, p. 221.

those who are greatly interested to refute the work, dare not make the attempt. You have dragged into open day from their hiding places such works of darkness and secret deeds of detestable cruelty, that if there remain among those of the Church, or rather among the Satellites of Antichrist, any traces of humanity, they will be at length ashamed of that horrid and execrable tribunal, where every principle of right, truth and justice are set at nought. If, however, these disgraceful facts, which cannot be denied, should fail to move *them*, among the *Reformed*, who have escaped that cruel prison-house, they may at least strengthen the resolution to oppose such inhuman tyranny, if it should endeavour its re-establishment on any pretence, either of religion or of civil order. Such is often the strife of disputants, such the subtilty and the extended chain of arguments, that every one cannot free himself from the perplexities of a jangling sophistry, and judge fully of the controversy. But if even an unlearned plebeian shall read your History, he will presently conclude, that religion, justice and charity are wanting, where such inhuman cruelties are perpetrated, in violation of every principle of equity, and every rule of right acknowledged among mankind, and so diametrically opposite to the genius of the gospel. I indeed value your work, especially, because you have arranged every thing in so distinct and exact a method, and silenced objections by such abundant proofs, that into whatever vernacular language it may be translated, nothing will seem wanting to inform the common people, instruct even the learned, and establish every one.

If you happen, as you mention, to meet with any thing connected with the argument of your book, which did not occur before the publication, pray send it at your leisure, if not too much trouble. My design is to insert all such additions at their proper places in the margin of my copy. I lately added the following passage, from *Travels into the East*, at p. 276 of your work.

“The Holy Office, that dreadful tribunal, renowned for its cruelty and injustice, reigns here [at Malta] more tyrannically than even at Rome, and I have heard a hundred shocking ac-

counts, of which I spare you the recital. I will only say, that confessors, who every where else are bound to keep confessions secret upon pain of being burned, are here obliged to disclose them, whenever they concern the Inquisition, though they do not avow this; lest people should refuse to be *confessed*; though, indeed, it is a thing well known. Yet to avoid suspicion they sometimes wait a year or two without making any discovery. Then the Inquisitor directs the person's apprehension, and demands of him if he knows why he is taken up. He is thus set upon recollecting all which he has ever said. If unfortunately his memory fails him, or the crime of which he is culpable was so secret, that his confessor alone had knowledge of it, and, trusting to his secrecy, he decline to confess it, it is all over with the man, they strangle him in prison, and sometime after inform his relations that they need not bring him any more food. Happy those who are not subjected to such a yoke!" *Du Mont, nouveau Voyage au Levant*, p. 158, imprimé en 12mo, à la Haye, 1694.

I eagerly expect those long letters you threaten, and if you thus revenge my silence, how will you reward my diligence? I rejoice that your *Theology* is so soon to be republished.\* I have no doubt but you will find a few things to correct, but you will add much from the same source, and increase the value of the work, among your readers. It is, I know, in great estimation among the divines of the English Church. What will be the result I know not, but I understand that some who had embraced Calvinism and Predestination, openly defend such writings, at least it is so reported among them. To what extent this society, yet very private and small, may grow, I cannot conjecture. All their affairs are yet kept very close, and if from those with whom the society originated, and whose names a certain friend whispered in

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\* It was first published in 4to. in 1686, under the following title, "Theologia Christiana ad praxim pietatis, ac promotionem Christianæ unicè directæ." See *Biog. Diot.* 1784, VIII. 250. Le Clerc's *Oration* in Hughes's *Miscel.* pp. 218—220.

my ear, one may venture to guess, I think it will not long be kept up, unless something similar should arise elsewhere, and produce new supporters. Whether this enterprise of a few, produce any thing beyond private conversation among themselves, time will discover, and then their views and purpose will be better understood.\* But enough of these things.

It truly vexes me that we live so distant from each other. If we were neighbours you would find me continually at your door to ask your counsel. There are, indeed, but few men of correct judgment with whom one can discuss freely points of speculation, and especially religious topics. Mutual candour and charity are sadly wanting, and while every one wishes to disguise his own ignorance, he will not easily excuse ignorance in another. Nor must you venture to propose your doubts to any, unless you are prepared to receive all their opinions, and to bow to authority, or to go away laden with the reproach of heresy. I do not thus complain, on my own account, as having suffered by the unjust judgment of friends; yet it is truly pleasant to have at hand one with whom you can confer, without any reserve, on subjects of small or great importance.

The second edition of my book on the Human Understanding has gone off quicker than I could have apprehended, nor has that heterodox Treatise yet raised up any where an opponent.† I wish it were written in such a language that I could avail

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\* Mr. Locke appears, by the expressions *apud ecclesiæ Anglicanæ theologos*, to have referred to some *Anti-Calvinian* members of the Church of England, rather than to the Nonconformists, who had now warm disputes on what are termed the *Doctrines of Grace*. This year, 1694, the *Presbyterians* separated, on these points, from the *Independents*, and established the *Salters' Hall* Lecture. See Toulmin's *Hist. View*, 1814, p. 210.

† "Nec adhuc, invenit dissertatio illa, utcunque heterodoxa, oppugnatorem." The opposition mentioned p. 297, col. 2, must therefore refer to a period subsequent to the date of this letter. For this second edition of the *Essay*, Mr. L. wrote "a new chapter of *Identity and Diversity*," at the instance of Mr. Molyneux, to whom

myself of your judgment, on the whole work. Some urge me to give a translation of it. The bookseller is inquiring for a translator, and hopes soon to meet with one, for I have no leisure for the task. The state of my health, and continually increasing engagements, would only allow me slowly and at intervals to read through your history, even though the pleasure of the perusal would scarcely suffer me to lay it aside. The bookseller requests me, however, to review the translation, that I may correct any passage in which my sense may have been mistaken. This I can hardly refuse. But why should I weary you any longer with the tedious prolixities of this letter?

Farewell, and regard me as

Yours, most affectionately,

J. LOCKE.

No. 26.

*Philip à Limborch \* to John Locke.*

*Amsterdam, Dec. 12, 1694.*

MY EXCELLENT FRIEND,

WITH great pleasure I received and read your letter; for though I

he submitted it in MS. See *Fam. Let.* Aug. 23, 1693.

\* Le Clerc, in his *Funeral Oration* for Limborch, speaks of "letters he sent and received; which still lie private in his cabinet, except some few, which were published with Mr. Locke's, in 1708." Hughes's *Miscel.* p. 229. This is the first of his letters to Mr. Locke, which have been preserved, though it is evident that several must have preceded it. There was one, especially, of this year's date, on a very interesting subject, as appears by the following account in Le Clerc's *Oration*:

"In 1694 an accident happened, which, in the opinion of all equitable judges, made wonderfully for the honour of Limborch, and of the Remonstrant divinity. I shall relate it the more nakedly, because the person who was principally concerned in it is since dead. There was a young gentlewoman in this city, of twenty-two years of age, who took a fancy to learn Hebrew of a Jew, and was, by this opportunity, gradually seduced by him into a resolution of quitting the Christian for the Jewish religion. Her mother, when she came to understand it, employed several divines to dissuade her from this unhappy design, but all in vain, for their arguments had no

was satisfied that your regard for me was undiminished, yet after so long a silence to see a letter from you was peculiarly agreeable. It is to me highly gratifying, that my History of the Inquisition has obtained your approbation; I know your judgment to be

other influence than to confirm her still more in Judaism; because they went to prove Christianity *à priori*, as philosophers speak, omitting generally the authority of the New Testament; and to the passages which they quoted from the Old, she returned the common answers of the Jews, which she had been taught; nor were they able to make any reply which could give her satisfaction.

"While the young lady, who was otherwise mistress of sense enough, was in the midst of this perplexity, Mr. Veen, whom I mentioned before, happened to be sent for to the house, to visit a sick person; and hearing the mother speak with great concern of the doubts which disturbed her daughter's mind, he mentioned Limborch's dispute with Orobio, which put her upon desiring Limborch might discourse with her daughter, in hope he would be able to remove her scruples, and bring her back to the Christian religion, which, she professed, would be the greatest joy she could receive. Limborch accordingly came to her the second day in Easter week, which was April 12, and proceeding with her, in the same way and method he had used with Orobio, he quickly recovered her to a better judgment. For, whereas she insisted, he should, in the first place, prove from the Old Testament that God had commanded the Israelites to believe in the Messiah; he informed her, it was proper first to establish the truth of Christianity, and that afterwards he would shew her from the Old Testament that which she desired, as he really did. In the first conference, he prevailed so far, that she owned she was not able to answer him; and at several other interviews in the same week, he so entirely satisfied her, that she had no doubts remaining.

"Mr. Limborch sent the sum of these conferences in a letter to our friend and acquaintance, Mr. John Locke; from which, if it should ever be published, they who have a curiosity to know Limborch's exquisite method, will understand the whole affair more exactly: for the narrow limits of this oration will not suffer me to enlarge upon it. I shall only add, that, whatever some may whisper, the mother declared she thought it was the hand of Divine Providence which brought Limborch into her house, and the daughter herself ever after honoured him as a father." *Ibid.* 223—225.



both candid and correct. But when you lavish praises upon the work, I cannot but recollect your partial affection towards me, which inclines you to make too much of what you approve. I designed a sacrifice to truth, and so to represent that tribunal as learned priests themselves, and even inquisitors describe it to us. I know, indeed, how cautiously the forms of process are detailed in their writings, and palliated by a specious colouring. Thus are the injustice and deformity concealed, which, when its transactions are represented without disguise, become exposed to every eye. I am not apprehensive that any one, even among the most zealous advocates of the Inquisition, can charge me with misrepresentation. Should any one even venture to do this, his refutation is at hand by the testimonies of the authors whose names I have given in the margin.

But how different is the reception of books! You judge my History worthy to be rendered into every vernacular language. But, at Rome, the 19th of May, this year, by an edict of the cardinals it was condemned through the whole Christian republic of Inquisitors-general, and the reading of it most strictly prohibited, under the penalties contained in the index of prohibited books. This decree, by which also other books were condemned, three days after, on the 22d of May, was published and posted on the gates of the Church of the Chief of the Apostles, the Palace of the Holy Office, the field of Flora, and in the other public places of the city. But who could expect from the Inquisition a milder sentence against a History which draws out of darkness, and exposes to the world its cruel policy, such as it wishes to conceal from every eye; which represents that tribunal not venerable for sanctity, but execrable for injustice, cruelty, fraud and imposture? Indeed, if truly described, it could not be represented otherwise.

I shall most readily transmit to you whatever I have found in other authors too late for my use, or which may be hereafter pointed out to me. I observe what you have noticed in the Travels of *Du Mont*, which cannot have a more suitable place in the mar-

gin of my History than you have fixed for it. But to speak freely, I very much doubt if that be a true account. I do not mean to accuse the author of intentional deception, but it may easily happen that travellers, during a short residence in a country, may fall into the company of persons little acquainted with its laws and customs, if not disposed to falsify; on whose authority, without further investigation, they receive representations little agreeing with the truth. Many such things I have observed in the travels of those who profess to describe our manners and customs.

The reason of my doubt in this case is, that I observe all the Popish doctors, and all the ecclesiastical decrees, urging, even strongly, that the secrets of confession should on no account be disclosed, not heresy itself, if discovered in confession; only the priests are enjoined not to absolve one that confesses heresy, but strenuously to exhort him to make, when he is cited before the commissioners, a full confession. I know, indeed, that every thing prescribed in the laws of the Inquisition is not observed in the practice; and that under the specious pretence of a confession not to be disclosed, the unwary may be deluded, so as freely to confess that of which the Inquisitors had no information, but which may afterwards be revealed by the priests even to the Inquisitors themselves. Nor do I believe that the sanctity of the Holy Office would revolt from such a fraudulent transaction. Yet while all their constitutions, laws and orders, and all the decrees of their church direct the contrary, I dare not affirm so much, unless from an approved author, whose information and fidelity were undisputed. Wherefore, to the passage which you have suggested to me from the Travels of *Du Mont*, it may be proper to add, if that account be authentic, from thence it may be clearly proved that the practice of the Inquisition is often at variance with its rules and orders, and that the Inquisitors only contrive by what means, right or wrong, they may deceive their wretched captives, and, when thus *entrapped* destroy them by a cruel death.

Since writing the above, I have

been much affected by the sudden death of the excellent Archbishop of Canterbury.\* I had designed to send him a copy of my Christian Theology, but he died the day before it should have been presented to him. I grieve for the state of the Reformed Church, deprived of such a patron, a prelate so prudent and enlightened, and of such a Catholic spirit. May God, who even from stones can raise up children to Abraham, raise up for us a successor, if not equal to him, which can scarcely be expected, yet treading as closely as possible in his steps. May he vouchsafe to you and Lady Masham a life extended to distant years.

Adieu, and cease not to regard me as

Yours, most affectionately,  
P. à LIMBORCH.

No. 27.

John Locke to Philip à Limborch.

London, Dec. 11, † 1694.

MY WORTHY FRIEND,

I DULY received your book ‡ from the bookseller, and your letter of the 12th instant, both highly acceptable as they were yours, and as they came from you. Your letter I read from the beginning to the end with the greatest pleasure, and I congratulate your new daughter on having obtained such a father, whose mind wants neither strength nor sensibility. §

A Christian man might wonder whence the disposition of some men were derived, unless he had been conversant with a certain description of Christian zealots. But such men are to be found every where. Whether they seek the salvation of souls, or make gain of the gospel, let others decide. I cannot but lament and feel indignant for what I behold here, there, and in all places.

\* Tillotson. He died Nov. 23, 1694, in the 65th year of his age.

† This letter, in answer to Limborch's of the 12th, N. S., is misdated, or rather, according to the O. S. See p. 296, Note \*.

‡ The Christian Theology.

§ "Gratulor filiae tuæ talem illi obtigisse patrem cui nec mens de fuit, nec viscera." Here may possibly be a reference to the last letter mentioned p. 479, Note \*. See Le Clerc's closing remark.

Your Christian Theology I shall diligently peruse at the first leisure I can command. I thought myself, indeed, just now almost withdrawn from such studies, and I feel more than ever the want of your neighbourhood, since he has been taken from us, that able and candid investigator of truth, not to speak of his other virtues. I have now scarcely any one whom I can freely consult, on dubious points of divinity. What a man the English public have lost, what a support the Reformed Church, let others decide. I have, indeed, been deprived, to my great injury and regret, of a friend sincere and candid, and endeared to me by the intercourse of many years.\*

Your additions to the History of the Inquisition, soon as I return to the country, I shall insert, in their proper places, as an additional proof of your friendship. Your caution is just, respecting the extracts from the Travels of *Du Mont*. Nor even as to the rest of your writers (which you use cautiously) can their evidence be alleged, when they are of the *Reformed*, or merely travellers. Yet, I think *their* relations not inapplicable, who attest those things which grow out of the papal system; such relations, I mean, as suppose that so fair an occasion of serving the cause and suppressing heresy, would not be neglected, or confessions of moment entirely concealed, though they might not be divulged to the laity, and to those who were not in office.

I write thus in haste, amidst the business of town, and with lungs panting for breath, to inform you, that your valuable presents have reached me safely. If my faulty silence may be thus punished, it were not inconvenient for me to transgress; for I am disposed to apply to your letters what was justly said of Cicero's Orations, that the longest is the best.

When I came to town on Wednesday last, I found at my lodgings a letter from our friend Le Clerc, of the

\* "Ego certe à multis annis stabilem, candidum, sincerum, summo meo cum damno et desiderio, amisi amicum." This passage must certainly refer to Tillotson, and there is probably no other part of Mr. Locke's writings, which marks so strongly his intimacy with the Archbishop.

7th instant, which I shall answer shortly. In the mean time give my respects to him and our friend Guenelon. I will thank both, under my own hand, for their letters, when I enjoy again the quiet and leisure of the country, for here my lungs are oppressed, nor will my health allow me to remain long in town.

Make my remembrances to your excellent wife, your children, our

friend Veen and his good wife, and to Grævius,\* of Utrecht, to whom I owe a letter, and I am ashamed not yet to have acknowledged his kindness. Farewell, and continue to regard me as

Yours, most affectionately,  
J. LOCKE.

\* See p. 88, Note †.

## MISCELLANEOUS COMMUNICATIONS.

*On the Connexion of Science (particularly Astronomical Science) with Religion and a future State.*

Perth,

SIR,

May 7, 1818.

A GREAT outcry has frequently been made, by many of those who wish to be considered as eminent for piety, about the *vanity of human science*. Certain divines in their writings, and a variety of preachers in their pulpit declamations, not unfrequently attempt to embellish their discourses, and to magnify the truths of Scripture, by contrasting them with what they call the perishing treasures of scientific knowledge. "The knowledge we derive from the Scriptures," say they, "is able to make us wise unto salvation; all other knowledge is but comparative folly.—The knowledge of Christ, and him crucified, will endure for ever; but all human knowledge is transitory, and *will perish for ever when this life comes to an end*.—Men weary themselves by diving into human science, while all that results to them is vanity and vexation of spirit.—Men may become the greatest philosophers, and have their minds filled with every sort of human knowledge, and yet perish for ever.—What have we to do with the planets and the stars, and whether they be peopled with inhabitants? Our business is to attend to the salvation of our souls."

Now, some of the above and similar expressions may, perhaps, be admitted as true, while others are either ambiguous or false. But, although they were all admitted as strictly true, what effect can the frequent reiteration of such comparisons and contrasts have on the mass of the people to whom

they are addressed, who are already too much disinclined to the pursuit of useful knowledge, but to make them imagine that it is useless, and even, in some cases, dangerous, to prosecute any other kind of knowledge, but what is derived directly from the Scriptures? And what is the knowledge which the great majority of those who attend the public services of religion have acquired of the contents of the sacred oracles? It is, in general, exceedingly vague, confused and superficial, owing, in a great measure, to the want of those habits of mental exertion, which a moderate prosecution of useful science would have induced.

Such declamations obviously proceed from a very limited sphere of information, and a contracted range of thought. It is rather a melancholy reflection, that any persons, particularly preachers of the gospel, should endeavour to apologize for their own ignorance, by endeavouring to undervalue what they have never acquired, and, therefore, do not understand: for, although several well-informed and judicious ministers of religion have been led from the influence of custom, or from copying the expressions of others, to use a phraseology which has a tendency to detract from the utility of scientific knowledge, yet, it is generally the most ignorant, those whose reading and contemplations have been confined within a narrow range, who are most forward in their bold and vague declamations on this topic. It is both foolish and irreligious to overlook, or to undervalue any of the modes in which the Divine Being has been pleased to make known his nature and perfections to



men. Since he has given a display of "his eternal power and Godhead" in the grand theatre of nature, which forms the subject of scientific investigation, it was, surely, never intended, and it would ill comport with reverence for its adorable Author, that such magnificent displays of his power, wisdom and beneficence, as the material universe exhibits, should be treated, by his intelligent offspring, with indifference or neglect. It becomes us to contemplate, with adoring gratitude, every ray of our Creator's glory, whether as emanating from the light of revelation, or as reflected from the scenery of nature around us, or from those regions where stars unnumbered shine, and planets and comets run their solemn rounds. Instead of contrasting the one with the other, our duty is to derive from both as much information and instruction as they are calculated to afford; to mark the harmony of the revelations they respectively unfold; and to use the revelations of nature for the purpose of confirming and amplifying and carrying forward our views of the revelation contained in the Sacred Scriptures.

Having made these preliminary remarks, suggested by the circumstance of frequently hearing the vague assertion above-stated, from the pulpits both of Presbyterians and Independents, I proceed to the principal object of this paper, viz. to shew the utility of science in reference to religion, and its relation to a future state.

It may here be remarked, in the first place, in general, that divine revelation is chiefly intended to instruct us in the knowledge of those truths which interest us as subjects of the moral administration of the Governor of the world. Its grand object is to develop the openings and bearings of the plan of Divine mercy; to counteract those evil propensities and passions which sin hath introduced; to inculcate those holy principles and moral laws which tend to unite mankind in harmony and love; and to produce those amiable tempers and dispositions of mind which alone can fit us for enjoying happiness in this world, and in the world to come. For this reason, doubtless, it is, that the moral attributes of Deity are brought more prominently into view in the sacred volume, than his natural per-

fections; and, that those special arrangements of his providence which regard the moral renovation of our species, are particularly detailed; while the immense extent of his universal kingdom, the existence of other worlds, and their moral economy, are but slightly hinted at or veiled in obscurity. Of such a revelation we stood in need; and, had it chiefly embraced subjects of a very different nature, it would not have supplied the remedies requisite for correcting the disorders of mankind. But surely it was never intended, even in a religious point of view, that the powers of the human mind, in their contemplations and researches, were to be bounded by the range of subjects contained in that revelation, which is purely or chiefly of a moral nature; since the Almighty has exhibited such a magnificent spectacle in the universe around us, and endowed us with faculties adequate to the survey of a considerable portion of its structure, and capable of deducing from it the most noble and sublime results. To walk in the midst of this "wide extended theatre," and to overlook or to gaze with indifference on those striking marks of divine omnipotence and skill which every where appear, is to overlook the Creator himself, and to condemn the most illustrious displays he has given of his eternal power and glory. That man's religious devotions are much to be suspected, whatever show of piety he may affect, who derives no assistance in attempting to form some adequate conceptions of the object of his worship, from the sublime discoveries of astronomical science, from those myriads of suns and systems which form but a small portion of the Creator's immense empire! The professing Christian, whose devotional exercises are not invigorated, and whose conceptions of the Deity are not expanded by a contemplation of the magnitude and variety of his works, may be considered as equally a stranger to the more elevated strains of piety, and to the noble emotions excited by a perception of the beautiful and the sublime.

But I remark more particularly, in the next place, that scientific knowledge may frequently serve as a guide to the true interpretation of Scripture. It may be laid down as

an infallible canon for Scripture interpretation,—*that no interpretation of Scripture ought to be admitted which is inconsistent with any well-authenticated facts in the material world; or, in other words, where a passage is of doubtful meaning, or capable of different interpretations, it ought to be explained in such a manner as will best agree with the established discoveries of science.* For, since the Author of revelation and the Author of universal nature are one and the same Infinite Being, there must exist a complete harmony between the revelations of his word, and the facts or relations which are observed in the material universe; otherwise, we could have no evidence that a revelation, pretending to come from the Almighty, was genuine and authentic. If, in any one instance, it could be shewn that an expression of Scripture directly contradicted a well-known fact in the material world; if, for example, it asserted, in express terms, to be literally understood, that the earth is a *quiescent* body in the centre of the universe, or that the moon is no larger than a mountain; it would be a fair conclusion, either that the revelation is not divine, or that the particular passage or passages are interpolations.

To illustrate the canon now laid down, an example or two may be stated. If it be a fact that geological research has ascertained that the materials of the strata of the earth, are of a more ancient date than the Mosaic account of the commencement of the present race of men; the passages in the first chapter of Genesis, and other parts of Scripture, which refer to the origin of our world, must be explained as conveying the idea, that the earth was then merely *arranged* into its present form and order, out of the materials which *previously* existed in a confused mass, and which had been created by the Almighty at a prior period in duration. For Moses nowhere asserts, that the materials of our globe were created or brought into existence out of nothing, at the time to which his history refers; but insinuates the contrary. “For the earth,” (says he,) prior to its present constitution, “was without form and void,” &c. Again, if it be a fact that the universe is indefinitely extended, that, of many millions of vast globes which diversify the voids of space,

only two or three have any immediate connexion with the earth, then it will appear most reasonable to conclude, that those expressions in the Mosaic history of the creation, which refer to the creation of the fixed stars, are not to be understood as referring to the time when they were brought into existence, as if they had been created about the same time with our earth; but, as simply declaring the fact, that, at what period soever in duration they were created, *they derived their existence from God.* That they did not all commence their existence at that period, is demonstrable from the fact, that, within the space of 2000 years past, and even within the space of the last two centuries, new stars have appeared in the heavens, which previously did not exist in the concave of the firmament; which, consequently, have been created since the Mosaic period; or, at least, had undergone a change analogous to that which took place in our globe, when it emerged from a chaotic state to the form and order in which we now behold it. Consequently, the phrase “God rested from all his works,” must be understood, not absolutely, or in reference to the whole system of nature, but merely in relation to our world; and as importing, that the Creator then ceased to form any new species of beings on the terraqueous globe. The same canon will direct us in the interpretation of those passages which refer to the last judgment, and the destruction of the present constitution of our globe. When, in reference to these events, it is said, that “the stars shall fall from heaven,” that “the powers of heaven shall be shaken,” and “the earth and the heaven shall flee away,” our knowledge of the system of nature leads us to conclude, either that such expressions are merely metaphorical, or that they describe only the *appearance*, not the *reality* of things. For it is impossible that the stars can ever fall to the earth, since each of them is of a size vastly superior to our globe, and could never be attracted to its surface, without unhinging the laws and the fabric of universal nature. The *appearance*, however, of the “heaven fleeing away,” would be produced, should the earth’s diurnal rotation, at that period, be suddenly stopped, as will most probably happen, in which case

all nature, in this sublunary system, would be thrown into confusion, and the heavens, with all their host, would appear to flee away.

Now, the scientific student of Scripture alone can judiciously apply the canon to which I have adverted; he alone can appreciate its utility in the interpretation of the sacred oracles; for he knows the facts which the philosopher and the astronomer have ascertained to exist in the system of nature; from the want of which information, many divines, whose comments on Scripture have, in other respects, been judicious, have displayed their ignorance, and fallen into egregious blunders, when attempting to explain the first chapters of Genesis, and several parts of the book of Job, which have tended to bring discredit on the oracles of heaven. The late Mr. Fuller, in his remarks on the first chapter of the book of Genesis, after enumerating some of the uses of the stars, that they serve for signs and for seasons, &c., adds, that they had also been employed to guide men to the Saviour, referring to the meteor which guided the Eastern magi to Bethlehem; a remark certainly unworthy of his judgment, and of the age in which he lived.

Again, the researches of science have brought to view objects which tend to amplify our conceptions of the Divinity. Having already adverted somewhat to this topic, I shall here only remark, that, as Scripture informs us, in distinct and positive declarations, of the natural perfections of God, the discoveries of science afford a sensible proof and illustration of the scriptural propositions on this subject. As we derive all our knowledge from the impression which external objects make on the organs of sensation, we are so constituted, that abstract truths produce little impression or conviction on the mind, unless they be enforced or illustrated by an appeal to visible objects in the material world. While, therefore, the Scriptures declare that Jehovah is "the only wise God," and that "He hath established the world by his wisdom;" the Christian philosopher has brought to light innumerable instances and evidences of this attribute of Deity, which lie concealed from the superficial observer. He can not only

tell us, in certain vague terms, as is too frequently done, that the wisdom of God appears in every object, from a blade of grass to the stars of the firmament; but he can point out and fix the mind upon the particular objects in which it is most strikingly apparent. He can state and describe the particular modes, circumstances, contexture, configurations, adaptations, structure, functions, relations and operations of those objects in which contrivance and design conspicuously appear, in the animal and the vegetable world, in the ocean, the atmosphere and the heavens; till the mind, from a steady and minute contemplation of the object, is constrained to exclaim, "O the depth of the wisdom and the knowledge of God!" While, again, the Scriptures declare, that "the Lord is omnipotent, of great power, and mighty in strength," the Christian astronomer has brought to light the most magnificent and astonishing illustration of this perfection of Jehovah. He has descried bodies of such a prodigious size, that not only the stupendous masses of the Alps and the Andes, appear, in comparison, as so many atoms in the mighty void; but even the whole terraqueous globe, with all its load of continents and islands and oceans, dwindles, on the survey, into an inconsiderable ball. He has ascertained that ten thousand times ten thousand of such bodies are dispersed throughout the immeasurable regions of space. He has ascertained *motions* of such astonishing velocity as overpowers the imagination; in bodies, several hundred times larger than this globe of ours, motions, which, were it possible to view them at the distance of a few hundred miles from the bodies thus impelled, would raise our admiration to its highest pitch, would overwhelm our imagination, and, in our present state, would produce an impression of awe, and even of terror, beyond the power of language to express. The earth contains a mass of matter equal in weight to at least 200,000,000,000,000,000,000 tons. To move this ponderous mass a single inch beyond its position, were it fixed in a quiescent state, would require a mechanical force almost beyond the power of numbers to express: how much more the force requisite to make



it move with a velocity one hundred and forty times swifter than a cannon ball, the actual rate of its motion in its course round the sun! But whatever degree of mechanical power would be requisite to produce such a stupendous effect, it would require a force five hundred times greater to impel the planet Jupiter in his actual course through the heavens! The ideas of *strength* and *power*, implied in the impulsion of such enormous masses of matter through the illimitable tracts of space, are forced upon the mind with irresistible energy, far beyond what any abstract propositions can convey; and constrain us to exclaim, "Who is a strong Lord like unto thee? Thy right hand is become glorious in power! The Lord God omnipotent reigneth!" Mere abstract ideas of infinity, however sublime we may conceive them, generally fail in arresting the powers of the mind and impressing the heart; our conceptions become vague and confused, and approximate to inanity, for want of a material vehicle to give them order, stability and expansion. But when the mind is overwhelmed with its conceptions, when it labours, as it were, to form some definite conceptions of an Infinite Being; it here finds some tangible objects on which to fix, some material substratum for its thoughts to rest upon for a little, while it attempts to penetrate, in its excursions, into those distant regions which eye hath not seen, and to connect the whole of its mental survey with the energies of the King eternal, immortal and invisible.

And shall such bold and lofty flights of the human mind, in order to amplify its conceptions of Deity, be cut short and confined within the range of vulgar apprehension, because a few declaimers, possessed of more zeal than knowledge, pronounce them comparative folly? Does the mind of man stand in no need of such views to assist and direct its contemplations of the Divinity? Shall the cold hand of superstition and enthusiasm be again stretched forth to interrupt the noble career of the human soul in its researches into the wonderful works of God? Shall the great mass of the Christian world be prevented from expanding their conceptions, by the study of such august objects, because

a few superficial preachers have expressed their fears lest the religion of Jesus should be injured by such contemplations? Both Scripture and reason combine in declaring a negative. Since the word and the works of God are the emanations of the same Almighty Being, and since we are enjoined by the highest authority to contemplate both, should we ever imagine that the study of the one can have any direct tendency to the prejudice of the other? The affirmative would imply an aspersion of inconsistency on the character of "the only wise God," and would impede the career of the human mind, in its progress towards perfection.

If it be inquired, why such grand discoveries, if they serve as important auxiliaries to religion, were not revealed in the Scriptures; it may be shortly answered, that the powers of the human intellect were adequate for making those researches which have led to such discoveries, and, therefore, did not need a revelation for this purpose. And it was not the prominent object of revelation to make known, through the medium of miracles and prophecy, those things which the unassisted powers of reason were adequate to explore. Should it be objected, as I have sometimes heard teachers of religion, who pretended to learning, insinuate, that the professed discoveries of astronomy are built upon mere hypothesis, and, at most, are only the results of probable conjecture, and, therefore, cannot be exhibited as demonstrated truths; it may be shortly replied, that the grand views of the universe, which astronomy has opened up, are built upon the most accurate observations, and on the strictest demonstrations; and that those religious instructors who doubt the fact, should apply with attention to the study of the science, and learn to judge for themselves. For it is not to be doubted, that more time than is requisite for this purpose, is frequently spent in studies less interesting, and less appropriate to the business of religion. If the study of the Latin language, and of Euclid's Elements of Geometry, is cheerfully attended to, for the purpose of qualifying themselves for the office of Christian teachers, why not apply, with the same vigour of mind, to the

investigation of the principles and facts of philosophical and astronomical science, which have as near a relation to Christian doctrine as the former?

Further: the researches of science have enabled us to demonstrate the literal truth of certain scriptural propositions, which would, otherwise, have appeared highly metaphorical, or even false. We know that all the stars of heaven, visible to the vulgar eye, have been *numbered*, and the relative position of each accurately ascertained; and, that no unassisted eye can discern more than seven or eight hundred stars, at one time, in the firmament. Yet the Scriptures declare, that "the host or the stars "of heaven cannot be numbered," and they are classed with the sands on the sea shore which are "innumerable." The telescope, however, has enabled us to desery thousands, and even millions of those luminous orbs which are invisible to the naked eye; and myriads beyond the former myriads, appear in succession, as the powers of the instrument are augmented; leaving it more than probable that, were the magnifying powers of our glasses increased ten thousand fold more than they now are, more distant myriads still from remoter skies, would be brought to view; thus affording us a sensible proof, that the divine declaration is true, in its most unlimited sense, and must have had for its author the Creator of the universe, who alone hath "numbered the stars, and called them by their names." Again, the sacred oracles assert, that "the heaven above cannot be measured," that "the heaven for height is unsearchable;" and, that "the heaven is as high above the earth as the mercy of God is great toward them that fear him." These assertions, at first view, might not have appeared literally true, especially since the grand discoveries of modern astronomy were made. The distances and magnitudes of the planetary orbs have been measured with a precision and accuracy which do honour to the powers of the human intellect. "The height of heaven," or the distance of bodies eighteen hundred millions of miles from the earth, has been demonstrated with geometrical precision—a distance so great that, a cannon ball flying at the

rate of four hundred and eighty miles an hour, would not reach it in the space of four hundred and thirty years. Yet this immense space lies within the sphere of that system of which we form a part. How far the nearest fixed stars lie beyond this limit, we are unable to determine. We can determine with the highest degree of probability, if not with certainty, that they are not within 20,000,000,000,000 miles of our globe; a distance which a ball, at the velocity now stated, could not reach in four millions, seven hundred and fifty four thousand years. But how far they may be placed beyond this distance no astronomer will pretend to determine. But, though the distance of the nearest stars could be determined, as it is probable, in the progress of observation, may be done, yet, the distance of the remotest stars visible through telescopes, and much more those which lie beyond the sphere of assisted vision, never can be measured by mortals, nor, probably, by any intelligence, but by Him whose eye takes in the amplitude of universal nature; so that the assertion of the inspired writers appears in its full force, that "the heaven for height is immeasurable and unsearchable."

Again, it is a striking and important fact recorded in sacred history, that at a certain remote period, the surface of our globe was covered with water beyond the tops of the loftiest mountains. The researches of geologists have fully confirmed the truth of this recorded fact; and have thus lent their aid in support of the evidence of scripture history. For, however different, and even opposite the theories and conclusions of geologists have been, their observations on the exterior and interior constitution of the globe have led them all to this one conclusion, "that every part of the dry land has once been covered with the ocean." And as the discoveries of scientific men have enabled us to demonstrate the truth of those propositions which might otherwise have appeared hyperbolic or doubtful, so they enable us to distinguish those expressions and phrases which allude to the vulgar or obvious appearances of things, from those which describe objects as they actually exist. Thus, those expressions which represent the

earth as at rest, and the sun in motion, the world as having *ends* or boundaries, &c. must be considered as describing merely the obvious appearances of the system of nature as viewed by the vulgar eye. For our world being of a globular form, can have no "ends" or extreme boundaries; and it is demonstrated both physically and mathematically, that the sun is nearly in a quiescent state in the centre of our system, while the earth performs its diurnal and annual revolution around this vast source of light and heat. The expressions, however, now alluded to, are so common and natural, that they have been adopted by all nations, and even philosophers themselves still use the same phraseology.

Again, the study of science gives us a liberal and expanded view of a variety of circumstances which are overlooked by the illiterate Christian and the unscientific divine, and tends to correct many of our selfish and contracted notions. We are in the habit of hearing ministers of the gospel, at the commencement of public worship on the first day of the week, imploring the Divine blessing on their brethren throughout the church, who are commencing the same exercises, and at the close of worship, in the afternoon, that the same blessing may seal the instructions which have been delivered in all the churches of the saints; as if the public religious services of the universal church were, at that moment, drawing to a close. This is all very well so far as it goes: but a very slight acquaintance with geographical science would teach them that, when we in this country, are commencing the religious services of the first day of the week, our Christian brethren in the East Indies, who live under a very different meridian, have finished theirs; those in Russia, Poland, and on the banks of the Caspian Sea, have performed one half of their public religious worship and instructions; and those in New Holland have retired to rest, at the close of their sabbath. While, on the other hand, our friends in the West Indies, and in America, at the close of our worship, are only about to commence the public instructions of the Christian sabbath. I see no reason, therefore, why our prayers should not have a reference to the

geographical positions of the different portions of the Christian church, as well as to those who live on or near our own meridian; that, for example, in the beginning of our public devotions we might implore, that the blessing of God may accompany the instructions which have been delivered in the Eastern parts of the world; and, at the close of worship, that the same blessing may direct the exercises of those in the Western hemisphere, who are about to enter on the sacred services of that day. On the same principle, we may perceive the absurdity of those "*concerts*" for prayer in different places at the same time, which were lately attempted by a certain portion of the religious world. Even within the limits of Europe, this could not be attempted with the prospect of Christians joining in devotion at one and the same time; for, when it is six o'clock in one part of Europe, it is eight at another, and five o'clock at a third place; much less could such a concert take place throughout Europe, Asia and America. So that science, and a calm consideration of the nature and relations of things, may teach us to preserve our devotional fervour and zeal within the bounds of reason and sobriety; and, at the same time to direct our reflections and our sympathies in reference to our Christian brethren, to take a wider range than that to which they are usually confined. In a word, the man who is frequently accustomed to rational and extensive surveys of the magnificence, the variety and the economy displayed throughout the material and the intellectual empire of God, and of the unbounded beneficence which every where appears, will naturally cultivate a liberal and candid disposition towards those of his brethren who differ from him in mere opinions of comparative insignificance. He will readily conclude, that many speculative opinions, which among us have been the cause of fiery contentions and angry passions, cannot appear in so important a light in the eyes of Him who governs the affairs of ten thousand worlds; or, that he should be pleased that the bonds of love and union among men should be broken on account of differences of sentiment, which it would



require, in many instances, a microscopical eye and intellect to distinguish. Whether, for example, the elements in the Lord's Supper should be distributed by elders or by deacons; whether they should be received sitting, standing, or kneeling; whether pure wine, or wine mixed with water, should be used in that ordinance; whether a preacher should read his sermons or repeat them from memory, officiate in a black coat or a white, or adorned with a gown, surplice or bands, or without them, &c. Whether such circumstances as these can be supposed to be of great estimation in the business of religion, the philosophical Christian may easily determine. Yet such minute circumstances and opinions have been the cause of contention and disunion among many who have borne, and who still bear the Christian name. A variety of other instances, as illustrations of the proposition announced at the beginning of this paragraph, will readily occur to the contemplative reader, and, therefore, in the mean time, I shall not farther enlarge.

Having enlarged on the preceding topics much farther than I originally intended, I shall postpone the remainder of my observations on this subject, particularly those which relate to *the connexion of science with a future state*, to another opportunity.

T. D.

SIR, June 23, 1818.

IN the Racovian Catechism, lately brought before the English reader by Dr. Thomas Rees, there is a note by the translator (p. 7), to shew how "the Unitarians of the present day differ in opinion from the Socinians of Poland," respecting "the existence of a real being, called the Devil, or Satan." After mentioning, with just approbation, "Mr. John Simpson's Essay," the reader is referred to "Mr. Farmer's excellent Essays on the Demoniacs of the New Testament, and on Christ's Temptation."

Several years ago, I looked through those pieces to ascertain whether Mr. Farmer had ventured to meet and discuss, or rather appeared to have evaded that alarming question respecting an all but omnipotent rival of Deity, the *orthodox* devil. It seemed to me that, though his subject led

directly to the question, he had declined to *commit* himself; conducting his argument so adroitly, that he might be considered, by different readers, as either believing or disbelieving "the existence of a real being, called the Devil, or Satan." I observed too, that Mr. Fell, his acute and severe, rather than liberal opponent, in the 6th Chapter of his *Demoniacs*, had not been able, except by implication, to charge him with disbelief in the *personality* of a Devil.

I remember to have read in your 7th Volume, some strictures, which I was sorry to consider plausible, on Mr. Farmer's Christian sincerity, or, I would rather say, on his subjection to "the fear of man which bringeth a snare." I wish the learned translator of the *Catechism*, or any other of your readers, would shew that, in the present case, Mr. Farmer has somewhere declared himself openly on a question, upon which he could scarcely, without a designed reserve, have avoided perspicuity.

R. L. C.

SIR, Bere Regis, June 20, 1818.

I OBSERVE [XIII. p. 32,] an inquiry concerning Stonehouse's Work on Universal Restoration. If *no better* answer has come to hand, let the following be received as in some views satisfactory. The person referred to was *not* "the Rev. Sir James Stonehouse, Bart." the friend of the late Mr. Hervey, but quite a different person.

The Rev. Mr. Towgood, Rector of Ashill, near Ilminster, Somersetshire, once shewed me the book at his parsonage-house, and informed me, that the author was a clergyman of the Established Church, somewhere in Devon or Cornwall; but as this was told me in the year 1791, I cannot recollect *the name* of the parish of which Mr. Stonehouse was minister, but of the *correctness* of the information I have no doubt, as Mr. Towgood then corresponded with the author. At the same time he gave me a thick pamphlet, 8vo. size, composed by *the same* Mr. Stonehouse, entitled, "Apostolical Conceptions concerning God." It was a dry, mystical kind of book, arguing the writer to be a *fanciful visionary*, rather than a close and sober reasoner. If Mr. Towgood be

still alive, he can confirm the above. He was one of those liberal-minded clergymen, who, some years since, applied to parliament for relief from certain articles of the Established Church.

JOSEPH LAMB.

SIR, *Bridport, June 2, 1818.*

**I**N the observations I thought proper to prefix to the two letters of the late Mr. Evanson, to which you have done me the favour to give a place in the Repository, [pp. 7—10,] I took the liberty to recommend to your learned correspondents for discussion, his hypothesis, previously advanced by Sir Isaac Newton, and sanctioned by the opinion of Bishop Newton, that there are evident references in the apostolic epistles to many passages of the Apocalypse of John. As some of your readers may not have the books containing the evidences they produce of this position, I have transcribed quotations on this point from "Sir Isaac Newton's Observations upon the Apocalypse of St. John," and "Evanson's Reflections upon the State of Religion in Christendom," for insertion, if you approve, in your valuable Miscellany of Theology and General Literature. Every intimation in the page of inspired prophecy, respecting the nature and circumstances of the future condition of man, and the glorious changes and new scenes of dignity and sacred pleasure which await, hereafter, the true servants of God, cannot but be interesting to the believer in the Christian revelation; and a single ray of light on this subject, where so much darkness prevails, tends both to confirm our faith and cheer our hearts. Even speculations on this topic, though probable conjectures must supply the place of direct proofs, are calculated to give to the mind a noble elevation above earthly objects, and a feeling sense, from our being endowed with faculties capable of such speculations, of the animating truth which the gospel teaches, of our immortality.

T. HOWE.

"The Apocalypse seems to be alluded to in the Epistles of Peter and that to the Hebrews, and therefore to have been written before them. Such allusions in the Epistle to the Hebrews I take to be the discourses concerning the High-Priest in the

heavenly tabernacle, who is both Priest and King, as was Melchisedec; and those concerning 'the word of God' with the 'sharp two-edged sword,' the σαββατισμος, or millennial rest, 'the earth whose end is to be burned,' suppose by the lake of fire, 'the judgment and fiery indignation which shall devour the adversaries,' the 'heavenly city which hath foundations, whose builder and maker is God,' the 'cloud of witnesses,' 'Mount Sion,' 'heavenly Jerusalem,' 'general assembly,' 'spirits of just men made perfect,' viz. by the resurrection, and 'the shaking of heaven and earth, and removing them, that the new heaven, new earth, and new kingdom, which cannot be shaken, may remain.' In the first Epistle of Peter occur these: 'the Revelation of Jesus Christ,' twice or thrice repeated, 1 Peter i. 7, 13; iv. 13; and v. 1. 'The blood of Christ as of a Lamb, fore-ordained before the foundation of the world,' Apoc. xiii. 8. 'The spiritual building in heaven,' Apoc. xxi. 1 Peter ii. 5: 'An inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for us, who are kept unto the salvation ready to be revealed in the last time;' 1 Peter i. 4, 5. The 'royal priesthood,' Apoc. i. 6; and v. 10. The 'holy priesthood,' Apoc. xx. 6. 'The judgment beginning at the house of God,' Apoc. iv. 12. 'The church at Babylon,' Apoc. xvii. These, indeed, are obscurer allusions; but the second epistle, from the 19th verse of the first chapter to the end, seems to be a continued commentary on the Apocalypse. There, in writing to the churches of Asia, to whom John was commanded to send this prophecy, he tells them, they 'have a more sure word of prophecy to be heeded by them, as a light that shineth in a dark place, until the day dawn, and the day-star arise in their hearts,' that is, until they begin to understand it; for 'no prophecy, saith he, of the Scripture is of any private interpretation; the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Spirit.'

"Daniel himself (Dan. viii. 15, 16, 27, and xii. 8, 9,) professes that he understood not his own prophecies; and therefore the churches were not to expect the interpretation from their

prophet John, but to study the prophecies themselves. This is the substance of what Peter says in the first chapter; and then in the second he proceeds to describe, out of this 'sure word of prophecy,' how there should arise in the church false prophets or false teachers, (expressed collectively in the Apocalypse by the name of the false prophet) 'who should bring in damnable heresies, even denying the Lord that bought them,' which is the character of Antichrist. 'And many,' saith he, 'shall follow their lusts; they that dwell on the earth shall be deceived by the false prophet, and be made drunk with the wine of the whore's fornication, by reason of whom the way of truth shall be blasphemed.' Apoc. xiii."

The learned author continues the comparison of passages of the Apocalypse with those of Peter's Second Epistle, in further particulars, and then proceeds: "Thus does the author of this Epistle spend all the second chapter in describing the qualities of the Apocalyptic beasts and false prophet; and then, in the third, he goes on to describe their destruction more fully, and the future kingdom. He saith, that, because the coming of Christ should be long deferred, they would scoff, saying, 'Where is the promise of his coming?' Then he describes the sudden coming of the day of the Lord upon them, 'as a thief in the night,' which is the Apocalyptic phrase; and the millenium, or 'thousand years, which are with God as a day;' the 'passing away of the old heavens and earth,' by a conflagration in the lake of fire; and our 'looking for new heavens and a new earth, wherein dwelleth righteousness.' Seeing, therefore, Peter and John were apostles of the circumcision, it seems to me that they staid with their churches in Judea and Syria, till the Romans made war upon their nation, that is, till the twelfth year of Nero; that they then followed the main body of their flying churches into Asia, and that Peter went thence by Corinth to Rome; that the Roman empire looked upon those churches as enemies, because Jews by birth; and therefore to prevent insurrection, secured their leaders, and banished John into Patmos. It seems also probable to me, that the Apocalypse

was there composed, and that soon after the Epistle to the Hebrews and those of Peter were written to these churches, with reference to this prophecy, as what they were particularly concerned in." Sir Isaac Newton's "Observations upon the Apocalypse of St. John," 1733, pp. 239—244.

"It is obvious that the Apocalypse must have been written and generally well known before the Apostle Paul wrote the best authenticated of his epistles; for he evidently alludes to it in his Epistles to the Corinthians, Galatians, Thessalonians and Timothy; and to the Corinthians and Thessalonians explains some passages of it, which, from its highly figurative language, must, in those early days, have appeared mysterious and inexplicable, and become liable to be perverted by being misunderstood. Thus, having in conformity to the doctrine of the Apocalypse upon that subject, told the Corinthians, 1 Cor. xv. that the dead were destined to be raised in order, at three different periods, first, Jesus, now constituted the Christ, or predicted sovereign of the whole world, as 'the first-fruits;' secondly, 'those that are his,' at that period when he shall come with power to take upon him his promised kingdom; and thirdly, that at some future period, viz. after the thousand years predicted by John, 'the end,' or general resurrection, would take place; and having, by the most convincing arguments, shewn, that those who are raised cannot enjoy that future state of immortality and incorruption in such earthly, corruptible bodies as we have in this life; he proceeds to 'shew them a mystery,' that is, to explain to them a circumstance not revealed in the Apocalypse. This he states to be, that when those faithful disciples of Christ who are dead, shall be raised with spiritual, incorruptible bodies, such of that character as shall be living 'at the last trumpet,' shall undergo an equal change to fit them for that assumption which he has described to the Thessalonians, 1 Thess. iv. 17; and adds, 1 Cor. xv. 52, 'for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.' In these words the apostle certainly could not mean to teach us, that such things as trumpets were in use in



heaven; nor to excite so ludicrous an idea as that the Almighty would cause the dead to rise to the sound of any musical instrument. But the trumpet being peculiarly an instrument of war, is used figuratively in the Apocalypse to denote seven fatal wars, which were destined to make important changes in the civil governments of the western part of the then known world. To the seventh or last of these wars Paul evidently alludes, in his explanation of the Christian doctrine of the resurrection. His literal meaning in these last concluding words is, for the seventh predicted war shall assuredly take place; at which period those faithful followers of Christ, who are dead, will be raised, as foretold by John, with bodies incorruptible; and they who are alive will be so changed, as to fit them to live for ever with the Lord.

“Jerusalem being the city where the Jewish tribes were ordered to assemble for the celebration of the festivals prescribed by the Mosaic law, and the temple there being the only place in which the religious rites and ceremonies of that law were allowed to be performed, ‘the city, Jerusalem,’ became a very proper figure of speech to denote the religion of the Jews under the old covenant. Paul, therefore, in his Epistle to the Galatians, comparing the difference between the religions of the two covenants to the difference between Hagar and Sarah, denominates that of the Mosaic covenant by the figurative phrase, ‘Jerusalem that now is,’ and that of the gospel covenant by ‘Jerusalem which is from above,’ in evident allusion to Apoc. xxi. 2, where the prophet describes the final complete establishment of the religion of the Christian covenant throughout the world, by his vision of ‘the holy city, new Jerusalem, coming down from God out of heaven.’

“In 1 Thess. iv. 16, Paul also plainly refers to the prophetic vision of Apoc. x., when he tells them, that the coming of the Lord Jesus as Christ, and the resurrection of those who have died for their faith in him, will take place with, or rather as it is in the original, ‘in the trump of God,’ in that period of the seventh predicted war, which is there said to be proclaimed by the loud voice of a mighty angel, to be the time destined for the consumma-

tion of all these prophetic mysteries. And to prevent the Thessalonians from supposing that important day of Christ to be then near at hand, he informs them in his subsequent epistle, that, before that period, there would be a general apostacy of professed Christians from the truths of the gospel-covenant to a false, unrighteous superstition, which, when unrestrained by the circumstances that then prevented its taking place, would prevail for a considerable time, and continue even to the distant period of Christ’s coming; meaning most assuredly the Catholic prevalence of that impious system of religion so long established and supported by the civil powers of Christendom, which the prophet of the Apocalypse, in contrast to ‘the holy city, Jerusalem,’ the figurative denomination of the true religion of the new covenant, calls ‘the great city Babylon,’ &c. Apoc. xvii. 15 and 18; and xviii. 2. This same deplorable apostacy Paul admonishes Timothy of, and most pathetically laments both in his first and second epistles. It is plain, therefore, that the prophecies of the Apocalypse preceded these epistles of Paul, which consequently bear a testimony to its antiquity and authenticity, infinitely stronger than can be produced in favour of any other book of the received canon.” Evanson’s “Reflections upon the State of Religion in Christendom, at the Commencement of the 19th Century of the Christian Era,” pp. 39—42.

SIR,

August 5, 1818.

I WILL thank you to preserve in your Repository of curious and valuable documents, a passage from The Weekly Freeman’s Journal, Dublin, July 25, 1818, relating to the pledge given by the Administration to the Irish Catholics and their friends, in order to secure the measure of the Union. HIBERNICUS.

*The Union.*

The following is an extract from a speech spoken by the Knight of Kerry at the late Election for that County. The statement relative to the Union is curious and important. As to its truth there cannot be a shadow of doubt:—

“He thanked his friend, Mr. O’Connell, for giving him an opportunity of explaining his conduct on the Union

Question. It was conduct which he bitterly regretted, and his only consolation was, that he had acted from honest motives, however mistaken. He insisted that the mistake was created by the grossest and most unexpected violation of good faith; he had been induced to vote for the Union by the solemn pledges of the British Cabinet to attend to the rights and happiness of the Irish people. *Lord Cornwallis had shewn him a distinct promise, written and signed by Mr. Pitt, in which it was expressly and unconditionally stated, that the Union should be followed by a total abolition of all Religious Distinctions in Ireland. In short, by a total and Unqualified Emancipation of the Catholics of Ireland, and by an entire and radical alteration of the Tithe System, by substituting a different provision for the Established Clergy.*"

SIR, Maidstone, Feb. 12, 1818.  
**M**R. BELSHAM restates [XIII. p. 30], his arguments in favour of "Infant Baptism." "It was," he observes, "the uniform, universal and undisputed practice of the church from the apostolic age down to the fifth century, and even later." Does Mr. Belsham mean that the apostles uniformly baptized the children and infants of the first converts, and, that from this time forward, the practice became universal among Christians? If he does, the authority which he offers for it, is by no means the highest in degree at least, for he freely admits that the New Testament affords no precept nor example for it. It contains explicit statements of the baptism of those who believed and acknowledged Jesus to be the Christ. It mentions also some instances of whole households who believed and were baptized. But no single instance is mentioned of any persons, whether infants or others, except voluntary professors, being baptized. Now, if the baptism of the infants of disciples was equally an institution of Christ, with that of their parents, why do we find the New Testament so explicit both as it respects the precept and practice in the case of the parents, and so uniformly silent as it regards their offspring? If it had been required of parents thus to dedicate their children

from their infancy as members of the church, would it not have been reasonable to expect that some mention should be made of so important a circumstance, and of so very different, not to say opposite a nature, to that of a voluntary profession of faith? For what two things can be more different in their nature and consequences, than a *voluntary* adoption of Christianity, the result of a conviction of its truth and obligation, and an *involuntary* dedication to become a future Christian? Being thus dedicated to Christ without their knowledge, they would, as they grew up, become liable to all the consequences which attached to the free, personal profession of that religion. Where would be the propriety or equity of this? No person could really be a Christian till he was prepared to make an open profession of faith and allegiance to Christ, in the deliberate contemplation of all its consequences. Why, then, should he be *dedicated* to his service, and exposed to the odium which, at that time, attached to the name of Christian, long prior to its appearing whether he would become a disciple of Jesus or not? Is not the supposition that such a practice was adopted by the apostles, highly injurious to them and the cause which they advocated, when there is so far from being any mention of it, that it is totally at variance with the recorded injunction which they certainly did carry into practice by proclaiming the gospel, and thus engaging persons to become disciples, and *then*, as the result of their own choice and the expression of their faith and allegiance, baptizing them into the Christian name or profession?

If baptism was in every instance voluntary, it would draw a useful line of distinction between the decided followers of Jesus and others, however nearly allied to, or connected with them in other respects, or who, however favourably disposed, were not prepared to avow the profession with all its train of consequences. On the other hand, if it involved under the common appellation of Christians, not only the voluntary professors themselves, but all whom they could so far subject to their influence as to cause them to be baptized, it would confound that distinction, and expose

many to odium, and perhaps sufferings, as Christians, who had never really embraced Christianity. The first method would be the means of setting apart the church of Christ from the mass of mankind, and of preserving it in its purity, while the practice of introducing nominal members into the body must tend to assimilate his church with the multitude, and to impair its purity in the same proportion. The effects produced by the discriminate and such an indiscriminate application of baptism, must be in several respects opposed to each other; nor to me does it appear at all probable, that a church, all of whose members, except the original converts, were merely nominal Christians at their introduction, could have given rise to that distinguished excellence of character which actually prevailed in it in the two first centuries; or that it could have withstood the "fiery trials" to which it was exposed, and have remained in a state of separation, persevering in the distinct avowal of its great and peculiar principles, amid the severe and varied attacks of its implacable enemies. It is, then, extremely improbable, that an application of baptism, so opposed to the letter and design of the recorded precept, and to what the New Testament relates of the actual practice of the apostles, should have had the same origin.

As far as appears from the New Testament, the design and use of baptism, and that to which it was uniformly confined, was, to select the faithful followers of Jesus from the mass of mankind, whatever might be their relation to, or their remoteness from them in other respects; and to form them into one family, united by the spirit of the gospel, and spontaneously agreeing in the acknowledgment of their common Lord, and in the worship of the one God and Father alone, in the face of their numerous and powerful enemies: all this does, I conceive, appear with sufficient clearness from the books which it contains. There is no intimation that any of the primitive converts attempted to introduce nominal Christians into their body, but the contrary is the conclusion from all that is related concerning this rite, and concerning the unanimity which, gene-

rally speaking, subsisted in the Christian body; and which, instead of decreasing, as it would naturally have done by the continual introduction of nominal members into their societies, appears rather to have increased upon the whole during the first and a great part of the second centuries. I do not therefore perceive the necessity of appeal to any other writings in proof that baptism is applicable to none but actual disciples.

Other writings, however, and those not of the first nor till towards the end of the second century, leaving an interval, during which various superstitions were introduced, and among others some relative to baptism, are appealed to by Mr. Belsham, as the sole foundations of his conclusion. It had then been adopted as an opinion, probably by Christians in general, that baptism was the means of regenerating and imparting light and salvation to *all* to whom it was applied; "infants and little ones, and children, and youth, and elder persons." Is it extraordinary that so high a degree of superstition, concerning the *nature* and *design* of the rite, should have *begun* to produce a variation in its practice? For, notwithstanding the sanguine manner in which Mr. B. expresses himself on its uniformity and universality, the evidence which he produces from Tertullian, who "is the first writer by whom the baptism of infants is expressly mentioned," proves no more than that some, to whom he was writing, were apt, in his opinion, too much to precipitate baptism before the candidates were sufficiently instructed and prepared to embrace Christianity, sometimes even applying it to little children, a practice of which, "except," as he says, "in case of necessity," he totally disapproved. In regard to *these cases* it seems superstition had so far hoodwinked the otherwise strong understanding of Tertullian, as to make him suppose that dipping the little innocents in the water was necessary to their salvation; but as it respects the generality of such cases, nothing surely can be more pertinent or forcible than his remarks. It seems that some persons thought they had a warrant from our Lord for the practice (to whom, and not to the example of



other Christians who were as liable to be misled as themselves, they looked for guidance) of baptizing little children, in his saying, "Do not forbid them to come to me;" but Tertullian rejects such an inference from the words, and endeavours to give a just idea of their scope. "Therefore let them come when they are grown up. Let them come when they understand: when they are instructed whither it is that they come. Let them be made Christians when they can know Christ. Why need their guiltless age to make such haste to the forgiveness of sins?"—"With Tertullian's opinions and arguments," says Mr. B. "we have nothing to do." I cannot entirely agree with him in this; it appears to me that we have at least as much to do with them, as with the intimations which he gives concerning the practice of some of those to whom he was writing. Is it to be supposed that the idea of instructing persons, whither they came while they were yet children, was original with Tertullian? Or rather, is it not to be inferred, that this sober advice was founded on the established practice and sentiments of Christians; while the opinion and practice, which he in the main opposes, were comparatively novel and of partial prevalence, arising out of the growing superstitions? That this actually was the case, I shall endeavour to shew presently, by an extract from Justin Martyr.

Mr. Belsham says, that "we hear of hardly a single individual who stood up to bear his testimony against this early corruption." This is rather an unfortunate remark to accompany the extract in which the first mention is made of the baptism of little children. No sooner is it mentioned than it is opposed; and, according to my conceptions, its absurdity glaringly exhibited by some of the plainest and most convincing arguments that were ever alleged: and I cannot help thinking it is rather a remarkable instance of the power of association, that *Mr. Belsham*, the able, the indefatigable champion of the "sublimely simple" truths of Unitarianism, should have appeared inaccessible to this artless appeal to the plainest principles of the human understanding. If, instead of considering that he has nothing to

do with such arguments, he would shew the superior propriety of little children, or even infants, nominally embracing Christianity long before they can understand its doctrines, discern its evidences, and imbibe its spirit, to that of persons really embracing, and making their solemn profession of it, after they have been well instructed in these things, he will, in my apprehension, render a very essential service to the cause he espouses, but a service, of which I have no idea that even his very superior talents will be equal to the accomplishment.

It will not be disputed, that the little children of whom Tertullian speaks, were those of Christians, whether or not those Christians were converts from the Jews or Heathens. There is not the least appearance of any distinction in Tertullian's ideas, or those to whom he is writing upon this head. The cause, therefore, that he is advocating, is that of the baptism of the adult offspring of Christians; and, as there subsisted a regular practice of training "catechumens" for baptism, there is every reason to think that the youthful offspring of Christians were included in the number, and that Tertullian had this practice in view in speaking of their instruction. The advocates for "Infant Baptism," indeed, make a great distinction between *proselytes* and disciples who had never been Jews or Pagans; hence, Mr. B. renders the command of Christ (Matt. xxviii.) "proselyte and baptize," though, in the "Improved Version," we read, "Go ye and *make disciples*, baptizing," &c., and it does not appear that the primitive Christians made any distinction of this kind as it respected baptism. The question was not whether they had previously been Jews or idolaters, but whether they were convinced that Jesus was the Christ, and were prepared to acknowledge him as their great law-giver and guide. All enter the world alike ignorant of these things, and the children of Christians, no less than others, must be fully instructed in the principles and evidences of Christianity before they *can* embrace it; nor does it appear reasonable that *they*, any more than others, should be required to use the rite by which they become deno-

minated Christians, till they are fully prepared to do it voluntarily, or, in other words, really to embrace Christianity; nor that they should abstain from the use of it when they are thus prepared.

The sacred writers appear perfectly unacquainted with this distinction between proselytes and other disciples, nor does the term *proselytes*, in application to Christians, ever occur in the New Testament. Yet it is made a similar instrument of removing every testimony that can be adduced from the Scriptures, or from the writings of subsequent Christians, in behalf of the baptism of believers or disciples only, that the doctrine of the two natures of Christ is, to repel every argument in favour of his simple humanity. To proselytes alone is assigned the privilege of a voluntary or real adoption of Christianity. Some instances are mentioned in the New Testament, of households who were baptized, or who were Christians, "that is," says Mr. B. "in all probability, including children under twelve years of age and bond servants." So, then, little children and bond servants were all compelled to receive the name of Christians, and all of every age, except these favourable proselytes, are subjected to the same compulsion. Alas! is this the liberty with which Christ has made us free? The term *household* had a very extensive acceptation among the Jews; grown persons, or rather, the fathers of families only, are frequently, at least, if not usually, intended by it; their families being considered only as a ramification of that branch. This particularly appears, Josh. vii. 18. The tribe, the family and the household, having been taken by lot, the household are brought *man by man*, and Achan is taken; after which, in conformity, I suppose, with the barbarous ideas of the times, his sons and daughters are involved in the same destruction with himself, and his other possessions, evidently shewing that they were not considered as members of the household, but only as appertaining to one of them. This sense of the term accords with various passages. Jesus himself was Lord of a household, consisting wholly of his disciples, viz. the twelve apostles, and some others who had separated from their original

households to follow him. The case of the jailor at Philippi has been often considered. The gospel was made known to him and his house; both he and his house "rejoiced, believing in God;" they were consequently all baptized. The whole account demonstrates that there was no compulsion used; all was voluntary, and accompanied with knowledge, faith and joy.\* It is mentioned as a peculiarly happy circumstance that, in this case, no division occurred; the whole household, of which the jailor was a member, believed, were baptized and rejoiced together. It is probable that none, except free individuals, were considered as members of households; the subject deserves more particular inquiry; but as there is no instance mentioned of compelled baptism, so all the particularized instances shew that they were manifestly free. Where, indeed, would be the use of preaching the gospel to bond servants, who must submit to be marked out and denominated Christians whether they received it or not; or to little children and infants who could know nothing about it? No: Christians are not "the children of ignorance and necessity, but of knowledge and choice."

Justin Martyr has, in my opinion, happily illustrated this matter; nor is there any reason to think that the catechumens, of whose baptism he speaks, were confined to converts from Judaism and idolatry, any more than those whose previous instruction Tertullian warmly recommends. He flourished about A. D. 140; and in his Apology addressed to Antoninus Pius, he says, "As many as are persuaded and believe that the things taught and said by us are true, and moreover, take upon them to live accordingly, are taught to pray and ask of God forgiveness of their former sins, we praying together with them; and then,† *and not till then*, they are brought to a place of water, and are there regenerated after the same manner with ourselves; for they are washed in the name of the Father and Lord of all, and of our Saviour Jesus Christ. *The reason of this we have from the apostles.*

\* Acts xvi. 31—34.

† The words *and not till then*, in italics, are thus distinguished in Reeve's translation, from which the passage is taken.

for having nothing to do in our first birth, but being begotten by necessity, or without our own consent, *to the end therefore we might continue no longer the children of necessity and ignorance, but of freedom and knowledge,* and obtain remission of our past sins by virtue of this water; the penitent now makes this second birth *an act of his own choice.*"

As this passage is at variance with that necessity and ignorance which appertains to the baptism of infants and "bond servants," the advocates of this practice have adjudged it wholly to the favoured class of proselytes. But Justin himself makes no such distinction; his terms are "general, or rather universal." *As many as are persuaded and believe, &c.* He does not confine it to proselytes from Judaism, &c. with their children and slaves. No: nothing of this kind entered his thoughts; the reason which he assigns for baptism is totally inconsistent with it, "*that we might be no longer the children of necessity,*" &c. That this is a reason applicable alike to all who are born and are called to be Christians, is too palpable upon the face of it to be rendered more apparent. In the view of this writer, baptism is the result of knowledge and choice, as opposed to necessity and ignorance; none were baptized *till* they were persuaded and believed that the things taught by Christians were true, and resolved to live accordingly. It is, therefore, manifest, that neither Justin, nor any of the churches in whose name he wrote, knew any thing of a baptism or second birth, as he terms it, which was the result of no knowledge, nor belief, nor Christian resolution. Such a practice must have been totally inimical to the rational and liberal ideas which he entertained of "*the reason*" on which baptism was founded, as they "*had*" received "*it*" *from the apostles.*

Ignatius, in his epistle to the church of Smyrna, has these words, "*Let none of you be found a deserter; but let your baptism remain as your arms.*" What propriety would there have been in this exhortation, if they had not *all* volunteered as Christians by baptism? If the members had every one of them joined the Christian standard, as the result of his own deliberate choice, with the greatest reason might he be called upon not to desert

it in a time of peril; but, if the reverse was true, with regard to many, the exhortation, as it respected *them*, would have been without reason, and probably without effect.

Upon the whole, as there not only appear no traces of the baptism of any except voluntary professors of Christianity from the time of Christ down to that of Irenæus at least, if not to that of Tertullian; but as it seems utterly opposed to the very design for which baptism was instituted, and to all that can be learnt, either from the New Testament or the earliest Christian writers, from the apostolic age to that of Justin Martyr; and as what we read appears quite sufficient to establish the origin of the opposite practice from Christ himself, as the express institutor, and its general, if not universal, prevalence in those truly primitive ages; as Tertullian himself is in the main a warm, and able advocate for it in its application to the offspring of Christians, the point appears to me to be sufficiently established. There cannot surely be any necessity for giving much attention to Origen's *tradition* concerning its use as a remedy for original sin, nor to Austin's, Jerome's, or even Pelagius's confident testimonies in the beginning of the *fifth* century. Superstition had begun to attend the ceremony when Justin wrote, since he talks of its *illuminating* and *regenerating* influences; it had made greater advances in the time of Tertullian, and probably of Irenæus, since when the former wrote, it had begun to be applied to objects wanting christian qualifications, on the responsibility (*dangerous* as it was justly considered) of others: in the time of Origen its strides were evidently yet greater, original sin, with which Tertullian was unacquainted, having then been *discovered*. Tradition now began to supply the place of Scripture, and superstition to overrule the plainest dictates of reason. But though with such advantages, it had, about fifty years later, made such rapid progress in *Africa*, and particularly at *Carthage*, where we first obtain any distinct intelligence of it, that "a council of sixty-six pious and *orthodox* prelates" decided in favour of baptizing infants within a few days at *least* of the birth; yet, above a hundred nearer still to the ages of general cor-



ruption, we find Gregory, in *Asia Minor*, pleading for the delay of the rite till children can pronounce the formula of profession, and not be "sanctified" without, at least, their *verbal* consent; though, as he admits, at *three* years of age, the time he specifies, they could "not understand it perfectly." What a struggle is here between overwhelming superstition and poor declining reason! Still, with this "celebrated" man's opinions, so far as they partook of the old leaven of reason, it seems we have "nothing to do, but with those only, which were closely connected with the increasing superstition of the age in which he lived."

And *Mr. Belsham*, the learned, acute and dauntless advocate of the pure Unitarian doctrine, is "earnestly contending" for that practice which manifestly flowed from superstition, and opposing that which proceeded from the plain dictates of reason and scripture. *Understand, be convinced, and then be baptized* into the name of God and his Christ!

If I have taken any improper liberties in the above remarks, I desire to be corrected. My respect for the talents, virtues, and extensive usefulness of *Mr. Belsham*, is undiminished. I consider his effort to defend a practice, which to me appears so utterly indefensible, but as one additional indication, that not the most enlightened minds are exempt from the influence of prevailing error. It is not without reluctance that I have taken up the subject; but *truth*, omnipotent truth, appeared to me to require it. Should "such a one as" myself appear to have any advantage in this controversy, it can surely be attributed to nothing but the cause of knowledge and liberty, in union with Christianity, which I think I have espoused. T. PINE.

*Birmingham,*

FRIEND, 12th of 5th Month, 1818.

I HAVE recently perused in the *Monthly Repository* [X. 545, 546,] "Dr. Walker's Call to the Quakers, not to think evil of one another, because of their different opinions."

It is not my intention, in the present communication, to enter upon the subject of this address to the Society, but to make a few observations on a remark which occurs at

p. 546. To many it has probably been a subject of regret, that the liberal pages of the *Repository* should be occupied by such a sentiment; but the task devolving upon the editor of a public journal is a delicate one, and it is probably best not to reject a communication whose professed object is commendable, because there may be a few objectionable expressions; and it has been very properly remarked, "that if a sentiment be erroneous it can be readily refuted."

Referring to a circumstance which occurred to him at Grand Cairo, in 1801, the writer adds, "I thought of Jesus and George Fox, who were, in my estimation, very similar characters, though certain followers of the latter have suppressed some of his mistaken or fanatical expressions; an art which the fishermen of Galilee, the tax-gatherer, even, and the physician seem, from their writings, to have been too simple for. These estimable men, thought I, had something to support them when laid hold of—their noble enthusiasm."

That George Fox, the usually considered founder of our Society, was a man of estimable character, possessed of a vigorous and independent mind, and a lover of truth for its own sake, the records of his life, and of his sufferings, very fully exhibit; but I am sure that our Society, in common with every other, would utterly disclaim such a comparison as this; and, if I have understood it correctly, it conveys the idea that some "mistaken" or "fanatical" expressions are recorded of our Lord.

In contemplating the extraordinary and spotless character of Jesus Christ, in reflecting upon the sublimity of his precepts, and the beauty of his morality, I am impressed with the conviction, that they are unequalled; ratified, as they were, by a conduct pure beyond all example. In perusing the writings of the ancients, we are sometimes forcibly impressed with the sublimity of a passage here and there; but the "wood, hay and stubble," with which it is surrounded, greatly obscure its lustre: not so in Jesus Christ; there is an elevation, a sublime simplicity, which surpasses even the visions of the writers of antiquity.

I would earnestly call the attention of the writer of this paragraph to the

impressive language of the New Testament in reference to our Lord.— When he was baptized of John in Jordan, “Lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.— God, who at sundry times, and in divers manners, spake in time past unto the fathers, by the prophets, hath, in these last days, spoken unto us by his Son, whom he hath appointed heir of all things, by whom, also, he made the worlds.”

“All power,” said Christ, “is given unto me, both in heaven and in earth. I am the way, the truth, and the life; no man cometh unto the Father but by me. All things are delivered unto me of my Father. He that honoureth not the Son, honoureth not the Father which hath sent him. That all men should honour the Son even as they honour the Father. And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent:” with a host of other texts, alone applicable to Jesus Christ, chosen and sent of God to preach the Gospel of Salvation; and, through whom the gift of immortal life is conveyed to us, having received this commission from the Father.

In conclusion, I would respectfully suggest to the author of the “Call,” the propriety of avoiding, in all public addresses, the use of metaphorical language with which the paper abounds, and I trust he will allow me seriously to recommend him to reconsider the passage upon which I have animadverted, and to indulge the hope that such a review will convince him that it is not founded in truth.

It may be proper to add, that this communication is unofficial, and that the writer is alone responsible for its contents. B.

#### Critique on the Monthly Repository.

[It is impossible to accommodate a periodical work to every taste, and, therefore, the Editor of the Monthly Repository is neither offended nor surprised that the work is unpalatable to some readers. He is ready to admit, however, that there may be some justice in the following critique, which, as it does not entirely depend upon himself what the contents of any one Number shall be, he submits to the consideration of his various correspondents. Ed.]

SIR, March 16, 1818.

I TAKE the liberty of transmitting to you the following extract, from the letter of a correspondent in the country, which I received lately, on her returning me several Numbers of “The Monthly Repository,” which I had lent her.

“They contain some very curious articles, but do not be shocked at my bad taste if I confess that I wish the contributors would not expend so much intellect upon dry controversy; they would have far more chance of *rationalising idolaters*, (is not that the proper phrase?) were the subjects less exclusively adapted not only to the belief, but the habitual tone of study of such as themselves. Without being either bigoted or trivial, there are few others comparatively, save theological students by profession, who, upon turning over the leaves of a Number of this work, would not lay it aside, as quite out of their way. If it is intended to produce any effect upon *those* brought up according to the Established Church, or the Evangelists, (who, in fact, except when urged into opposition, are only *ultra* swallowers of the Thirty-nine Articles, and the Athanasian Creed,) there should be besides, short (*only* short) expositions of the Unitarian belief, from authority of the gospel; calm, tempered, but animated, imaginative descriptions and illustrations of the mischiefs produced upon the conduct of the lower orders by the perversion and exaggeration of the doctrine of atonement; upon the temper of the higher by their notions of election, &c. and upon the minds of by far the greater portion of Christians, for so many past ages, as well as at present, by the idea of the Deity being not kept sufficiently distinct from that of the creature; as it might be asserted without fear of being charged to Unitarian prejudices, that, had their doctrines alone prevailed in the first few centuries of the Christian era, none of the superstitions of the church of Rome could have arisen. You will laugh at my instructions to so many of the learned; but, pray do not suppose you have *corrupted* me, because I cannot help observing how it appears to me that *your* friends neglect to make the most of their means of doing so to *others of mine*.”

You will, of course, Sir, make no

use, or any, of the above communication, as you may judge proper, but I thought it deserved to be offered to your perusal, by one of your constant readers, and

#### A STEADY UNITARIAN.

Clapton,

July 15, 1818.

SIR,

IT is, probably, as little known to most of your readers as it was, till a few days since, to myself, that Dr. Hartley published the first account of his *Theory*, in Latin, three years before the appearance of his English work.

From the *Sketch* prefixed to the *Observations*, in 1791, it appears that "his work was begun when he was about 25 years of age," in 1730. In 1739 he published the "Evidence for, and against Mrs. Stephens's Medicines, as a Solvent for the Stone;" a malady from which he was a great sufferer, and to which his death, in the prime of life, has been attributed. On the same subject was printed, at *Leyden*, in 1741, "De Lithonriptico, à Joanna Stephens nuper invento, Dissertatio Epistolaris, auctore Davide Hartley." To a second edition of the *Dissertatio*, printed at *Bath*, 1746, the account to which I have referred, is annexed under this title: "Conjecturæ quædam de Sensu, Motu, et Idearum Generatio."

These *Conjecturæ* extend through fifty-three octavo pages, containing the twenty-two Propositions which now form the first chapter of the *Observations*; and with a few exceptions, are literal versions of the Latin, so far as that extends. For the enlargements, especially on the four first Propositions, are much shorter than in the English work, though the tenor of the argument is the same. On *Æther*, (*Prop. 5.*) Sir Isaac Newton is mentioned, but without the references to the *Optics*, or the Letter to Boyle, first published in Boyle's Life by Dr. Birch, 1744. To that short reference Hartley adds,

"Verum omnino consulendus est *Newtonus* ipse de existentia et proprietatibus hujusce ætheris, cum admodum incertus hæream, an mentem ejus satis assecutus fuerim. Optandum est, ut in lucem emittantur, si qua alia de hac re in scriptis ejus posthumis compareant: imò optandum, ut summi hujus optimique viri opera omnia

posthuma ocius publici juris fiant; cum illud non potest non esse magno rei literariæ, philosophiæ et religioni, emolumento." \* P. 76.

The twenty-two Propositions are prefaced by an apology, for annexing them to a treatise on a very different subject, alleging the connexion of the author's *Theory*, with the Science of Medicine; and referring to Newton's Doctrine of *Vibrations*, and Locke on the power of *Association*. Dr. Hartley then proceeds to describe the progress of his own speculations and his design in this publication.

"Tantis utique adjumentis et auctoritatibus fretus, olim aggressus sum ulteriorem enucleationem sensationum, motuum et idearum; tandemque videor mihi ipsi incidisse in aliquam speciem veri. Sentio interea multas subesse dubitandi causas, multaque contra afferri posse. Quocirca decrevi, harum rerum theoriam quandam conjecturalem breviter delineare, atque, arreptâ hâc occasione, medicorum et philosophorum libero examini subicere; ut exinde edocear, quid corrigendum, delendum, vel denique retinendum fuerit. Proposui autem conjecturas meas, utut rudes et incertas, sub formâ demonstrationum mathematicarum, eò quòd hæc forma commodissima videatur ad rerum discutiendarum vim et mentem rite assequendam." † Pp. 73, 74.

\* But, above all, *Newton* himself should be consulted on the existence and properties of this æther, as I am not sure that I have fully ascertained his meaning. It is to be wished, that any papers on this subject which he may have left behind him, should appear. It is, indeed, most desirable, that all the posthumous works of that great and excellent man may soon be given to the public. They could not fail greatly to promote the interests of learning, philosophy and religion.

† Thus sustained by such aids and authorities, I some time since attempted the development of sensations, motions and ideas; and I seem, to myself, at length to have fallen upon some truth. Yet I perceive many reasons for hesitation, and that much may be said on another side. I have therefore determined, briefly to describe a conjectural theory on these subjects; and to avail myself of this opportunity to bring it before physicians and philosophers for their free examination. Thence I may learn what requires correction, what must be abandoned, and what may be retained. Yet I have proposed my conjectures, how-



At the close of *Prop. 22*, where the first chapter of the *Observations* ends, are remarks (*scholium generale*) extending through six pages. In the former of these, the author describes the application of the united principles of *vibration* and *association* to medicine, the phenomena of memory and dreams, logic, and especially ethics, as conducive to the cultivation of morals. He considers, through the two next pages, an objection to his *Theory*, as detracting from the immateriality of the human soul. The substance of these pages now forms the conclusion (pp. 511, 512,) of the first volume of the *Observations* and of Priestley's *Hartley*, (pp. 345, 349,) except that, "according to *Malbranche*," is substituted for "*secundum Cartesium*."

Next follows a paragraph, designed to shew that, if we consider the immortality of the soul as depending on religion and the Divine attributes, this *Theory*, which is calculated to confirm our faith in these, cannot be opposed to that doctrine. The piece then concludes with the following passage:

"Religionis autem revelatæ, ut de eâ præcipuè dicam, nitorem et firmitatem semper incrementis, unâ cum veræ scientiæ incrementis, manifestum erit cuivis recolenti, quot et quanta ejus documenta à viris eruditis et piis prolata sint, ex quo instaurari cœpit res literaria, in regionibus hisce occidentalibus. Neque licebit alicui, ut mihi quidem videtur (quicquid vel ipse in animo habeat, vel inde profectum suspicentur alii) veritatem quamlibet novam eruere, quin simul lucem affundat religioni Christianæ, veritatum omnium principio et fini; acceleretque exoptatissimum illud sæculum futurum, sub quo omnia tandem subjicienda sunt ei, qui est *via, et veritas et vita*."\* P. 125.

soever rude and uncertain, under the form of mathematical demonstrations, as best calculated to ascertain the full force and meaning of the points in discussion.

\* But as to revealed religion, of which I principally speak, its brightness and evidence have always increased with the acquisitions of genuine science. It is manifest to every reflecting mind what great and numerous proofs, on this subject, have been afforded by learned and pious men,

This publication does not appear to have been known to the author's family, or to Dr. Priestley; and among Dr. Hartley's Pieces, in the catalogue of printed books in the British Museum, there is only the *Leyden* edition of the *Dissertatio*. Should any of your readers know of any attention excited by the publication of the *Conjecturæ*, which I have here described from the Bath edition of the *Dissertatio*, in my possession, I shall thank them to send you early information.

J. T. RUTT.

SIR,

August 4, 1818.

IF Obscurus [pp. 447—449] has actually seen, or otherwise ascertained that *Θεὸς* is the reading of the Vatican manuscript, in the text, Acts xx. 28, there is an end of all controversy upon the subject, and Scripture criticism is under obligation to him for having set this question at rest.

Still I think that the Editors of the *Improved Version* are not greatly to be censured for not having cited the Vatican manuscript in favour of a reading upon the authority of Birch, when that learned Professor himself explicitly retracts the testimony he had given. Though it must be confessed, that his having first set down the remarkable reading *God*, as being found in the Vatican manuscript, and afterwards totally forgetting every circumstance relating to it, is not a little extraordinary.

B.

Bloxham,

July 19, 1818.

SIR,

I WAS pleased to see in your *Miscellany*, [p. 366,] the account that A. Z. gives of his change of sentiment from Trinitarianism to Unitarianism; and the more so, because it was effected by the extravagant length to which Trinitarianism was carried in his place of worship. It has been

in these western regions, ever since the revival of letters. Nor, in my judgment, can any one (whatever he may design or others expect from him), establish any new truth, without, at the same time, pouring some light on Christianity, the beginning and the end of all truths, and thus accelerating that ardently-desired future age, when all things shall be subdued unto him who is *the way, the truth and the life*.

asserted, that moral evil destroys itself. I believe it sometimes does. We have an instance of it here. The same thought is probably applicable to the present state of things at Geneva. Calvin's burning the worthy Servetus has, no doubt, secretly operated to produce the change that has taken place in the religious views of the clergy of that city. He being dead yet speaketh. His innocent blood crieth from the ground. In many cases a small deviation from the straight line of duty is scarcely noticed by us; but when, by slow degrees, our aberration becomes notoriously great, our fears are alarmed, and we hasten back to the right path again.

As to what is idolatry, and the difference between Jewish, Christian and Heathen idolatry, which A. Z. wishes to hear more of, it may be sufficient to observe, that it is said, "Thou shalt have no other gods before me: Thou shalt not make unto thee any graven image," &c., *Exod. xx.* It appears from these two commandments, that whoever worships any being, besides Jehovah, is an idolater; and that whoever worships even Jehovah himself by means of an image, is also an idolater. These precepts certainly extend to all mankind; for the duties which they require of us, we all owe to our Creator. The ignorance of the person who breaks either of them cannot alter the nature of the act itself: still it is religious worship given to another person besides Jehovah, or given to him through a forbidden medium, and, therefore, it is idolatry. The Israelites called the worship of the golden calf a feast to Jehovah, but it was really idolatry. *Exod. xxii. 5.* Ignorance may diminish the degree of guilt that attends an idolatrous act, but that is all, for in all such cases God is robbed of his glory, and man of his comfort and edification. This is true of every kind of idolatry, but it is especially so of Heathen idolatry, as appears, *most evident*, from the late work of the Abbé Dubois, on the Civil and Religious Manners of the Hindoos. There the reader will see what will excite him to say, "It is a shame even to speak of those things which are done of them in secret." *Eph. v. 12.* But it is time to speak out, to put the Heathen and Infidel to the blush, and

to confirm the wavering Christian in his most holy faith.

Some Unitarians, it seems, as well as Trinitarians, have asserted that Trinitarians are not idolaters. But let us hear what certain Trinitarians themselves have said on this subject. Mr. Keach says, in his work on the Parables, p. 88, "It is idolatry to give the same divine worship to him, that belongs to God only. But this worship is given, and ought to be given, to Jesus Christ, as Mediator." Mr. Proud says, "I have been a worshiper of Jesus Christ, as truly and properly God, for more than forty years; but should it turn out, that the God I adore is but a man like myself, it is more than time for me to relinquish my idolatry."—*Mon. Repos. I. 588.* Mr. Wardlaw says, "If Christ be not God, then we who offer to him that homage of our heart which is due to God alone, are without doubt guilty of idolatry, as really guilty as the worshipers of the deified heroes of Greece and Rome."—*Mon. Repos. XII. 296.* And, Mr. Whitaker says, "If the doctrine of the Trinity be false, then are all who worship Christ guilty of idolatry."—*Mon. Repos. XII. 456.*

I wish those Unitarians, who were once Trinitarians, would copy the example of A. Z., and give us an account of the means by which their change of sentiment was effected, with all the interesting circumstances that attended it. This would be very instructive, and would also greatly refresh the spirits of those sincere and worthy inquirers after truth, whose minds are cast down by the ill-treatment that they meet with from their former acquaintance and friends. The Psalmist says, "Come and hear, all ye that fear God, and I will declare what he has done for my soul." *Ps. cvi.* And the prophet Malachi says, "Then they that feared Jehovah, spake often one to another, and a book of remembrance was written," &c. *Mal. iii.*

Hasten, O thou most high God, the time "when there shall be one Jehovah, and his name one," *Zach. xiv.*; when all thy rational creatures shall say "to us there is but one God, the Father," *1 Cor. viii. 6*; and when all shall worship thee in spirit and in truth, as the disciples and followers of thy beloved Son, the Lord Jesus

Christ. O that our eyes may see more of the dawn of that glorious and happy day. JOSEPH JEVANS.

On the Christian Use of Wealth.  
No. II.

SIR, July 2, 1818.

**P**ERMIT me to resume the important subject on which I have already once addressed your readers, [p. 427,] the use and abuse of this world's goods. Should I be the means of opening *one* heart to the wants and sufferings of its fellow-creatures, of gaining over *one* proselyte, to the truly *sound* and scriptural doctrine of John Wesley, "*Give all you can,*" I shall, indeed, think my time and labour greatly overpaid.

Worldly possessions, of every description, are *capital lent* us to trade with, and a large increase is expected and required from our diligent use of it. Tell me, then, ye who, without any *worthy* cause so to do, lay up every year an overplus of income, are ye not, according to the most obvious interpretation of the parable, burying your talent in the earth?

"*Occupy till I come,*" says our heavenly Teacher: but how does he direct us to do this? How are we to employ our Lord's money? Not in luxury and vanity, not in the indulgence of a selfish, proud or covetous spirit; not in laying out large sums in those things which administer to the "*pride of life,*" and which the children of this world seek after, in "*dressing out our inns* as if they were our *homes,* and being as careful about a night's lodging here, as if we designed an everlasting abode." Can any one who does this, or what approaches towards it, because he bestows a few pounds annually in public subscriptions, and a few more in private charities, believe himself justified to his great *Employer*? Do we, by thus distributing our wealth, enter into the true spirit of his orders to us? And is this the manner in which he designed that we should *occupy* his treasures?

Suppose a rich and benevolent man should put into the hands of his steward a large estate, from the income of which he was to take a proper provision for himself, and to lay out the remainder for the benefit of the numerous poor who dwelt upon it: what

think you ought the conduct of this man to be? Should he build himself a splendid house, purchase gay equipages, gather around him a retinue of useless servants, and, after ordering them to dispense to the neighbouring poor, such victuals as were to spare from his luxurious table, give himself up to vanity or pleasure or slothful indolence? Or should the steward, after providing for his own household the comforts and conveniences of life, allot a small annual sum to be distributed among those who looked up to him for that kind instruction and liberal relief, which they knew it had been the direction of their *common Lord* that they should receive at his hands; and then carefully hoard up the remainder of his income, pound after pound, till, at the return of his master, he might lay it before him, saying, "*Lo there thou hast that is thine!*" Would the steward in either case have fulfilled the commands of his Lord?

How then ought he to have acted? The answer is so obviously written on the pages of the New Testament, that "*he who runs may read.*" Our kind and gracious Master allows to the dispenser of his bounty, all the reasonable comforts and accommodations which his station and circumstances require; but more cannot be permitted without encroaching upon the rights of others, for whose *present*, as for his own *future* benefit, he holds the property *in trust*: therefore, the manner of living adopted by a "*good and faithful servant,*" will be simple and unostentatious, and his ambition, his delight, will be neither to dissipate nor to hoard up the treasure committed to his care, but, during the time that he administers it, strictly to adhere to the spirit of his orders. I hardly know a greater reflection upon the character of a man at the end of his earthly career, than to say that he died *very rich*; for does it not imply that he was selfish and narrow-hearted?

If a man *inherits* large possessions, his duty, as a Christian, will seldom call upon him to lessen them; but if he add to them in the least, it is the spirit of avarice which has incited him so to do; and such a spirit can neither contribute to our happiness in this world, nor lead to blessedness in



the next. But the liberal and truly Christian disposition which prompts a man of fortune to live in a plain and simple manner, hospitably, but without parade, and dispose of the excess of income which this gives him, in forwarding the spiritual interests, and relieving the daily necessities of his fellow-creatures, must place him in the path of felicity, so far as it is attainable here, and in the certain road to perfect and never-ending bliss hereafter.

Where good seed falls on *good* ground, where power is put into the hands of those who are disposed to make a proper use of it, we are told by our Lord that in different instances the increase will be widely different. Some will bring forth thirty, some *sixty*, and some a *hundred fold*! From those who profess a purer, a more rational, sublime and animating system of faith, than the rest of their fellow-christians, more of the living fruits of good works may be expected, and will certainly be required; and O that I could excite in the bosoms of Unitarians, a glorious ambition to be chief and foremost in the race of benevolence, that most prominent feature of the true Christian character! that "forgetting those things which are behind," (the follies and vanities in which many have hitherto wasted much of their time and wealth,) they would "reach forth unto those things which are before," and "*press forward* towards the mark, for the high calling of God in Jesus Christ."

M. H.

SIR,

July 15, 1818.

**I** KNOW not on what grounds Mr. Johns should be expected, by your Liverpool Correspondent, [p. 380,] to explain why the Presbyterian ministers in Manchester and its neighbourhood, prefer that title to the new designation of Unitarian, which it appears he would wish to impose upon them. That gentleman, if he thinks proper, can, I dare say, give good reasons for the preference: but, surely, the adherence of himself and his neighbouring brethren in the ministry, to the name by which they have always been known, is a matter that requires no explanation or apology; and the insinuation, p. 224, (originating probably with the same

Correspondent,) that it arises from *duplicity*, cannot easily be reconciled with candour. Men of warm feelings are apt to be betrayed, even in a good cause, into an intemperance which is too much akin to intolerance.

Your Halifax Correspondent, [p. 380,] is more candid. He disclaims the charge of duplicity; but still he is inclined to believe that a good deal of mischief is done by adhering to a term which, according to him, is, to say the least, unmeaning and totally misapplied. Now, as to the term being *unmeaning*, it certainly is well understood to describe a considerable body of Dissenters in this country; the descendants of those worthy confessors who were expelled from the Church in 1662, by the Act of Uniformity. Nor is it, I think, *at present* entirely misapplied. Our ministers (for to this body of Dissenters I belong), are all Presbyters, as distinguished from bishops; that is, they are all of them equal, none of them claiming any authority or pre-eminence over another; and though Synods or General Assemblies have fallen into disuse amongst us, and we are thus assimilated in some degree to the principles of the Independents, with regard to church-government, this does not seem to be a sufficient reason for abandoning the old name, which, as Anti-episcopalians, is still applicable to us. It is a name by which our predecessors are known in history, and under which we ourselves are recognised by the supreme authority of the country. No Dissenter is ignorant that the ministers of the Three Denominations, (Presbyterians, Independents and Baptists,) in and about London, have access to the Royal Closet. And though this privilege has been chiefly used for the purpose of presenting complimentary addresses, it might, if occasion were to arise, be employed to address the Sovereign on matters relating to the interests of the general body. It is, therefore, a privilege of some value which would be lost by the proposed change. The officers of the household would know nothing of Unitarians, and would refuse to admit them into the Royal presence. Moreover, though there are now, perhaps, *few* or none of the denomination usually called Presbyterian, that are believers

in the Trinity, there may be many who are attached to the Arian scheme, and to whom the term Unitarian does not properly apply. Shall we drive these away from our societies, by the needless adoption of a name to which they may justly object? Would this be politic or prudent, or even consistent with our fundamental tenet, the right of private judgment? But the most important consideration is, what effect the proposed change might have upon the funds applicable to education, and the support of public worship among us. After what has lately passed in the Court of Chancery, is it not to be feared that there would be some danger in abandoning our old name, and adopting one descriptive of opinions, which the Lord Chancellor said he could not, sitting as a judge, presume had any existence, before the passing of the late act which tolerates them?

Here, I think, we may see a fruitful source of litigation and loss of property; in short, of infinite mischief. On the other hand, I am not aware of any mischief that can arise from adhering to a name which has descended to us from our forefathers; and till I see some better reason for renouncing it, than has yet been given, I shall be contented to be called

A PRESBYTERIAN.

*Chowbent, Lancashire,*

*Sir, July 20, 1818.*

**A**S several attempts have lately been made to induce the Dissenters, commonly called Presbyterians, in this part of the country, to designate themselves Unitarians, as more expressive of those peculiar sentiments which distinguish them from the rest of their fellow-christians, it becomes those who have generally opposed this change, to state their reasons for so doing; though these may not prove satisfactory to every one, especially to those who have so zealously urged the propriety of the change, in some of the late Numbers of your Repository. In the first place, we do not see any reason for changing the name by which we have been so long known, though it may not now strictly apply to us, for one which would be as little descriptive of our peculiar sentiments as the present one, if the main body of Christians opposed it.

VOL. XIII.

3 T

Are not Arians, and even Trinitarians, as we call them, as justly entitled to the name of Unitarians, if they choose to assume it, as those who wish to apply it, exclusively, to themselves? Do not all Christians profess to worship one God, and one God only, however they may differ in their sentiments respecting the nature of God? We conceive the representations of the Divine Being, by those generally called Trinitarians, to be contrary both to the deductions of reason and the declarations of Scripture, and to lead to Tritheism, rather than Unitarianism; but as they deny this inference, however illogical their deduction may appear to us, yet, while they do not see the absurdity of it, and profess to worship only one God, they have an equal right to assume the name of Unitarians, as any other body of Christians, who may widely differ from them respecting the nature of the Divine Being. The term Unitarian then, we conceive, cannot justly be assumed by any particular body of Christians, as accurately descriptive of its peculiar sentiments, when all Christians have an equal right to the same name, if they choose to adopt it.

Again, if called by any name besides that of Protestant Dissenters, we prefer one that would describe us as a body of Christians acting in unison, in a bond of love and friendship, in order to promote objects beneficial to each other, and to the world at large, rather than by a name merely descriptive of our peculiar religious opinions; especially if those who disagree with us, think themselves entitled to the same appellation. If the term Presbyterian be not now applicable to us, because the peculiar form of church-government, to which that name formerly alluded, is no longer in use among us; the name may still be as applicable as any other, if we retain something of the former bond of union. We conceive much good might result from congregational fellowships; for we lament that, with the objectional, the beneficial parts of the ancient system, are also given up. We are inclined to think that considerable advantage might accrue to the cause of Christ, if Christians were united in a bond of friendship, which would secure the co-operation of all in the promotion of truth, without

sitting in judgment on the sentiments either of individuals or congregations composing this union. If, therefore, we must have a distinguishing name, we would prefer a name descriptive of a union similar to that just mentioned, than one which professes only to recognise some peculiar sentiments of belief, which sentiments are controverted by many who profess to be followers of the same Lord and Master.

But the principal objection which we have to change the name by which we have hitherto been known, is the following; and this, we think, is become of more importance, from some observations of the Lord Chancellor on the Wolverhampton Case. There are, in this part of the country, numerous small congregations of Dissenters, which could now do little of themselves towards supporting a minister among them, were it not for the pious liberality of some formerly belonging to those places, who have left them considerable bequests either in money or land. In the legal instruments confirming these pious donations, most, if not all of them, expressly state, that they are for the use of the respective congregations therein mentioned, belonging to the Presbyterian denomination of Dissenters. Now if such congregations (and these include the majority of congregations in Lancashire and Cheshire), scout the name of Presbyterians, what right have they to the benefactions thus bequeathed them? Has not the Lord Chancellor said, in the Wolverhampton Case, he will not permit benefactions left for any particular purpose, to be applied to another? If, then, we disclaim the name of Presbyterian, can we legally claim the funds left to this denomination of Dissenters? It may be said, after all, that we are not Presbyterians, because we have not the same form of church-government which our ancestors had a century ago. True; but we still profess to be their descendants, and call ourselves by the same name; and as we are not tolerated by the laws of the land as Presbyterian Dissenters, but as Protestant Dissenters, we have a right to make what regulations we please in our church-government, so long as we do not renounce the name; and, in my opinion, may legally claim all the emoluments belonging to the

places of which we are in possession. These observations will also apply to the Presbyterian Fund in London, the trustees of which might fairly enough withhold their exhibitions from those who had renounced the name. These considerations have induced many of the Dissenting ministers, in this part of the country, and Mr. Johns in particular, to oppose changing the name by which we have been long known. By adhering to the old distinctive name, we conceive we do not deceive any, respecting our religious sentiments. The Presbyterian Dissenters have, for many years past, been the advocates of free inquiry, and this has led to a more general coincidence of opinion on the controverted points of religion, than has probably subsisted at any former period; and this is well known to be, generally speaking, strictly Unitarian, according to the meaning of those who wish this term to be substituted as our distinctive appellation. But of the utility of this we are not at present generally convinced; and, therefore, prefer retaining the name by which we have always been known as Dissenters, and by which we are designated in most of the trust-deeds belonging to our different places of worship. In offering these remarks in reply to what some of your Correspondents have urged on the subject, I do not wish to take the subject out of Mr. Johns's hands, who is so well able to defend himself, and to give a sufficient reason for any thing which he espouses; my principal motive is, that, as the opposition to the change of the name has not been that of an individual only, so the blame, if any, attached to this opposition, ought not to belong to any individual in particular.

B. R. DAVIS.

SIR,

April 7, 1818.

THE uniform candour with which communications of every description have been received in the Monthly Repository, induces me to submit to your consideration a paper, the object of which, it is hoped, you will approve, notwithstanding the incidental, though plain indications of a system of religious belief, essentially different from your own. It was written in reply to an essay, entitled "Remarks



on the Peace Society Tracts," which appeared in the Christian Observer for February last, and which, though not unanswerable, will never, I am now persuaded, be fairly answered through the medium of that publication. I inclose copies of two letters, which were addressed to the Editor of the Christian Observer, on the successive appearance of two Numbers, in which there is no other notice of the subject than a mere line of acknowledgment to Correspondents.\* By this means you will be enabled to judge how far I am justified in transferring this communication to the Monthly Repository, and should you think proper to insert it, I shall be much obliged by its early appearance.

E.

*An Apology for the Peace Society.*

(Addressed to the Christian Observer, in reply to the remarks of X. Y. Z., on the Peace Society Tracts.)

THAT the universal diffusion of Christianity will have a tendency to promote universal peace, so far as its principles are rightly apprehended, no one, it is presumed, will deny. And while the Divine Being continues to make use of human agency as the means of dispensing the blessings of his gospel to the guilty sons of men, it is evidently the duty of every individual who has tasted of the heavenly gift, to recommend, as he has opportunity, the application of this sovereign remedy to all the evils and sufferings to which "fallen, afflicted humanity" is exposed. The Christian, who has imbibed the spirit of his Divine Master, will esteem it at once his duty and his highest privilege to promote, to the utmost extent of his influence, every object connected with the glory of God and the spiritual and temporal interests of his fellow-men; and while he is steadily and peacefully pursuing the course marked out for him in that word, which is a lamp to his feet and a light to his path, it will ever be easy for him to manifest the perfect

consistency of his principles and conduct with all the obligations of civil and social life.

That He who called the light out of darkness, can, and evidently does, bring good out of natural and moral evil, the experience of all ages will abundantly testify; but surely the spirit of that divine precept which forbids us to do evil that good may come, equally prohibits the toleration of evil, when the remedy is placed within our reach. The principle of X. Y. Z., if pursued to its full extent, would lead us to regard every species of moral evil with a kind of religious veneration; to view it, in short, as the natural source of those blessings which the merciful Parent of the universe is continually bestowing on his ungrateful and rebellious offspring. If this be a just view of the subject, the efforts of philanthropy may, from this moment, cease, and human agency no longer presume to interfere with the designs of Omnipotence.

By pronouncing war a necessary evil, the writer under review at once assumes the subject of the controversy, and advances a sentiment contrary, I conceive, to the express declarations of the word of God. Does not the language of prophecy direct our hopes to a period when war shall cease unto the ends of the earth, when man, renewed by the knowledge and love of his Creator, shall learn its destructive arts no more? And when we regard the ordinary operations of Providence, as displayed in the government of the universe, to what means must we naturally look for the accomplishment of this divine purpose? Is it not more probable that the end will be effected by human agency, than by any miraculous interposition of the Divine hand? There are cases in which it is plainly our duty to believe, and quietly wait for the salvation of God: there are others in which our exertions should accompany our prayers. And if human efforts may, by the blessing of the Almighty, be rendered effectual to the establishment of universal and permanent tranquillity, why should these efforts be delayed? Can any future period be more propitious than the present, for the dissemination of just and benign principles, for the correction of those angry passions whence wars arise? Surely the pain-

\* These were received, but the insertion of them is not necessary to the reader's understanding the "Apology." Accident has prevented this, with several other valuable communications from appearing earlier. Ed.

ful lesson inferred by the sufferings of more than twenty years, will not easily be effaced from the minds of the people of Europe, or forgotten amidst the councils of their sovereigns. Has not every nation of the civilized world borne a part, more or less conspicuous in that awful tragedy which, for so long a period, has converted the earth into a field of blood? Let us contemplate its desolated cities, its ravaged provinces, its bereaved families, and humbly hope that the affecting appeal of suffering humanity will not be heard in vain. Shall the sword, indeed, devour for ever? Or if the work of destruction shall eventually cease, may we not labour to promote this important object, by every means consistent with the preservation of that peace which we desire to recommend? It may be added, that the avowed sentiments of some, at least, of the present sovereigns of Europe, afford great encouragement to the views of a society, whose object is the promotion of universal peace. And if, at any period, the minds of good men appear to be generally directed to this object, may we not hope that He, from whom every good purpose proceeds, has excited this simultaneous movement, that he will guide the operations of his faithful servants, and ultimately crown their endeavours with success? The object itself is good and noble, and, if pursued by legitimate means, surely there can be, among Christians, but one opinion of its propriety.

This remark naturally leads us to the inquiry, whether there be any thing in the constitution, or the proceedings of the Peace Society, to excite the jealousy of an upright and enlightened administration? The tracts published by authority of their committee, may certainly be regarded as a just criterion of the nature of their principles; and I confess I can see nothing in the passages cited by X. Y. Z. to alarm a loyalty the most sensitive, the most keenly alive to contingent danger. With respect to our ever highly-favoured country, if war is not to be regarded as a "custom," sanctioned by the prejudices of all ages, it cannot be denied, that the British nation has long been distinguished for a martial spirit; a spirit which, if it can be shewn to be ini-

mical to the genius of Christianity, must have its origin in "popular delusion," and can be corrected only by a more general diffusion of Christian principles. And is it not from the universal prevalence of that religion, which proclaimeth peace on earth, and good-will to men, that as Christians we anticipate the accomplishment of those predictions which refer to the subject under discussion? What have we then to apprehend from the operations of a society whose efforts are confined to temperate argument, to respectful remonstrance and Christian exhortation; whose very principle precludes the most distant approach to a violent interference with the measures of government, or to a resistance of lawful authority? The sentiments of the Society of Friends, on the subject of war, are generally known; but no one will venture to assert that they have ever proved turbulent subjects, or manifested the slightest disposition "to meddle with them that are given to" political "change." And what if, through the influence of this new institution, a pacific spirit were gradually to pervade all classes of society? Is it credible that government could apprehend a forcible resistance of its authority, from an association formed for the very purpose of excluding violence from the social system? How can "discord, confusion and bloodshed," be introduced into the bosom of society, by the very means designed and calculated to banish them from the face of the earth? The general diffusion of pacific principles would afford government one invaluable security in times of public difficulty or distress. A pacific spirit is no less unfriendly to domestic commotion than to foreign war, and would, so far as it extended, effectually counteract every tendency to popular insurrection.

It is foreign to my present purpose to dwell on the moral features of war, which have been so frequently traced by more able hands. My sole object is to dispose of the animadversions of your Correspondent, and to defend those views which, in his estimation, involve evils of greater magnitude than all the calamities of war. Here, it seems, we are treading on tender ground; and there is danger of our

invading those prerogatives, which, from infancy, we have been accustomed to respect. It is presumptuous, we are informed, in the private Christian, to form an opinion of the justice and policy of any war in which the government of his country may engage. It is presumptuous even to reprobate war in general, or to use efforts for the diffusion of pacific principles. He who thus exerts his influence in the circle of his own connexions is guilty, it appears, of an overt act, or, if I may be allowed the epithet, a prospective act of insubordination; because the principles so disseminated may hereafter lead, in particular instances, to a disapprobation of the measures of government, with reference to some foreign war. But this is surely a refinement of loyalty which the most consummate politicians have never yet thought it necessary to inculcate; namely, that every good subject must not only obey the laws, and pay the requisite contributions towards the exigencies of the state, but cordially approve of every public measure; or, which would, perhaps, be equally laudable, he must never presume to form, much less to express an opinion on matters so much above his comprehension. Whether the comprehension of subjects in general be really so limited as X. Y. Z. appears to imagine, this is not the proper place to inquire. Admitting the correctness of his opinion, it is certainly alarming to observe the general want of humility in all classes of the community. Granting, however, that a good subject ought, on all occasions, to esteem the wars of his country just and necessary wars, what should be the sentiments of the good subjects of a hostile state, with reference to their side of the argument and the contest? A hostile state, however unprincipled in its opposition to the views of our own government, may undoubtedly have some good subjects, and we may be permitted to speculate for a moment on their duty, as well as to understand our own. If the subjects of our political antagonist reason on our own principle, will the conclusion in both cases be equally correct? Or supposing them to have recourse to the loyal expedient of not thinking at all

about the matter, and to follow the standard of their sovereign from a principle of blind allegiance, are these the men whom a humane and Christian people are to regard as public criminals, and whose slaughter is to be justified on the same principle which consigns notorious offenders against the laws of civil society, to the pain and ignominy of a public execution?

On this part of the subject I am anxious to guard against a misconstruction of my meaning. I beg leave to state, that my remarks are general; that they have no particular reference to the wars of the present reign; that I intend no allusion to any set of public men, or any public measures. I am far from commending, or even apologizing for the vehemence of popular clamour, or the intemperance of party politics. But it is a fact, that we live in a country where the measures of administration are freely canvassed; and it is equally certain, that a judicious and enlightened government will necessarily be influenced in its proceedings by the general voice of the people, without any attempt on the part of that people to overawe its measures, much less to oppose a forcible resistance to its lawful authority. Why should we then regard with jealousy the efforts of those who are seeking to improve the tone of public sentiment, and to regulate it by the standard of unerring truth? If the subjects of a free state will form a judgment, and express their opinions on public affairs, (and who will undertake to prevent it?) it certainly is not the part of sound policy, to withhold from them any means of information, or to intercept an influence which could be exerted only in favour of humanity and justice.

But it is asserted, moreover, that the precepts of Christianity are not applicable to states and political bodies. Are states and political bodies to be regarded, then, as super-human either in whole or in part, or by what means are they raised superior to the authority of a Divine Lawgiver? I must confess my inability to attain the sublimity of your Correspondent's conceptions, or, in other words, to unravel the confusion of his ideas on



this subject. Is not every administration composed of individuals, however exalted, and will it be contended that a Christian statesman, though subject, as an individual, to the laws of his Divine Master, is under no obligation to observe them in his public capacity? Or, in other words, that his Christian morality must not appear where its beneficial influence would be most extensively felt, but must then give place to the uncertain rules and vacillating principles of political expediency? Or if no individual statesman is invested with this dispensing privilege, is it reserved for associations of Christian statesmen to act, in their collective capacity, on principles different from those which ought to regulate their conduct as individuals? Can it be maintained, that a senate, a cabinet council, a diet or a congress, may violate every principle of our holy religion, at the command of political expediency, and set at defiance those laws, which every individual of these august assemblies is bound to observe in the conduct of private life? It is hoped, nay it is believed, that no body of men, however exalted, will, in the present enlightened age, undertake the formal defence of a principle so pernicious in its tendency; a principle which, in all ages, has been the fertile source of political delinquency, of public calamity and individual suffering; which, in a word, bears the impression of its dark original, in characters so plain, that he who runneth may discern them.

I will not trespass on the patience of your readers by lengthened apologies for the prolixity of these remarks, or by an unnecessary appeal to their candour, for the liberal construction of a design which requires no apology whatever. Many of them will unite with me in a fervent prayer for the speedy arrival of that period, when the knowledge of the Lord shall cover the earth, as the waters the channels of the deep; when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ; when the habitations of cruelty shall be converted into the abodes of righteousness and peace.

Feb. 14, 1818.

E.

SIR,

July 16, 1818.

I HAVE observed with pleasure the inquiry of a Correspondent, in your interesting Miscellany, [p. 326,] on the subject of the opinions which were adopted, after long and laborious research, by the late amiable Mr. Cappe, of York, which are implied in the notes to the "Life of Christ;" but defended, at length, in two posthumous volumes of "Critical Remarks." It is with pleasure I have observed this, because it is a further evidence of the justness of the character for inquiry, which has been long claimed by Unitarians, and which is scarcely denied them by their opponents. We cannot too much admire that spirit of unfeigned love for religious truth, which prompts private individuals, whether in or out of the Establishment, to observe for themselves the apostolic maxim, "Try all things, hold fast that which is good." And let the theological student, while he is earnestly solicitous that his inquiries proceed from Christian dispositions, and are fitted to promote holiness in heart and life, remember, that some opinions have, upon a superficial acquaintance, been even denounced as immoral, which a closer inspection has shewn to be correct, and consequently beneficial.

I venture not to predict the certain issue of an amicable discussion concerning the sentiments above-mentioned. Some may, perhaps, appear to all your readers as having their foundation in correct criticism; while others may be considered as fanciful and untenable. Let your readers, however, carefully distinguish the question of their truth or falsehood, from the reputation of an institution where peculiar opportunities naturally occur for obtaining a satisfactory acquaintance with them. I gladly bear my humble testimony to the exemplary fairness with which theological studies are there pursued, where "the Bible, and the Bible only," is assumed as the text-book; and students are directed to employ the means which judicious criticism offers, for an elucidation of its contents. If scriptural interpretations are sometimes suggested by the theological tutor, different from those which are prevalent among us; their immediate and natural

effect is to excite interest, and induce application. Opposite interpretations are also referred to, the evidence for which is equally accessible to the industrious student, who is surrounded by powerful inducements to examine for himself, and to judge of the comparative simplicity, truth and value of different systems. Where no undue influence whatever is exerted upon the mind; where no motive *can* operate, but a desire to direct the young to the discovery, in order that they may assist in the dissemination of religious truth; it would be the extreme of bigotry to deny the praise which is abundantly merited.\* Other cases may be conceived of such a complete agreement in theological opinion, as tends greatly to discourage investigation, and to interrupt the successful attainment of a habit of scriptural research. Besides, some powerful stimulus will often be needed to impel the youthful mind to a close application to the *materials* and *sources* of criticism; and nothing so much as the suspicion of error, and the surprise of novelty, demonstrates the value of the power to examine the one, and to refute the other.

Your readers will recollect Dr. Priestley's account of the advantages for the examination of truth, afforded in the academy at Daventry, when he became a student there. And however a Quarterly Reviewer may have been pleased to question the efficacy of the means, clearly because they led to results to him obnoxious and unpalatable, *we* may derive a hint for the promotion of that reformation in England, which is probably much indebted, for one of its most efficient instruments, to the peculiarity of circumstances which he has himself described.

If then, upon examination, it should appear, that a similar difference of sentiment, on some points, belongs to our own excellent institution, the discovery appears to *me* to be a ground of triumph rather than of regret, and to encourage an anticipation of new

discoveries, by leading to a severe and minute study of the Scriptures.

For the information of some of your readers, it may be observed, that of the Essays in Mr. Cappe's "Critical Remarks," some have been commended by other Unitarian writers. Thus, *the first*, on the Proem to John's Gospel, is referred to in Kenrick's Exposition; and frequently quoted by the editors of the Improved Version *in loc.* To the *fourth*, on Phil. ii. 6, Dr. Carpenter (Unitarianism, p. 184) refers for the ground of his own preference. The *second*, in Vol. II., on the Temptation of Christ, is considered in the letters of Geron, in a former Volume of the Repository, with whose interpretation, and likewise that of Mr. Dixon of Bolton, Mr. Cappe's *in the main* agrees. The Essay in Vol. II., entitled, "Idea of Judaism," is, I suppose, generally acceptable to Unitarians, and perhaps to others. I suggest, then, to those of your readers who are interested in the discussion, that they peruse the *second* Essay in Vol. I., on the phrase "Kingdom of Christ," &c., and transmit to the Repository, for the department either of "Miscellaneous Communication," or "Biblical Criticism," the result of their inquiry.

I find in the first Volume of the Annual Review, a good outline of all the Dissertations, which might, I think, be suitably inserted, in different portions, into your valuable Miscellany. With the Reviewer's introductory paragraph, (p. 129,) I beg leave to conclude the present communication. "The contents of these volumes are highly curious and interesting; the result of laborious and patient investigation, begun in early life, and continued, without interruption, through a long succession of years. Whatever, therefore, the biblical student may think concerning these opinions, contrary, in almost every respect, to those which have been long established, and differing, in a great degree, even from such as the boldest inquirers have been hitherto led to adopt, he must commend the principles upon which they have been formed; and, if he have any candour and ingenuousness, any sincere love of truth, he will deem them deserving of a fair investigation. He may not be able to embrace all, or

\* I refer, with great pleasure, to the spirited and eloquent Review of Wainwright's Account of Cambridge, [XI. 404,] the statements in which, relative to the present subject, I am happy to be able to confirm.

any of the novel views of Christian doctrine that are here exhibited, but he will find much useful information concerning some peculiarities of scripture phraseology, and meet with many subjects of a nature too important not to engage his most serious attention. Convinced that discussion is favourable to truth, and even necessary to its prevalence, we regret that these volumes did not appear in more auspicious times, when the public mind was more generally turned upon religious inquiries, and, when the learned author, in the full possession of those extraordinary talents, by which he seems to have been distinguished, might have recommended them to the notice of the world by a greater degree of accuracy, than as a posthumous publication, they can now possess; and have aided the investigation which they challenge from every one who aspires to an acquaintance with the word of God."

Though the latter wish cannot be realized, the former disadvantage may certainly be removed. Saved as we are at present, from "the noisy din of arms," we have leisure to cultivate the arts of peace, and in particular, to employ our rational faculties in studying the history of the dispensations of revealed religion. That your labours, Mr. Editor, may do something to check the influx of fanaticism, and to promote pure and undefiled religion, is the sincere wish of  
B. M.

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

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No. CCCXXXIV.

"Two literary phenomena, of a singular nature, have very recently been exhibited in India. The first is a Hindu Deist.

"*Rammohun Roy*, a Bramin, has published a small work, in the present year, at Calcutta, entitled '*An Abridgment of the Vedant, or Resolution of all the Veds; the most celebrated work of Braminical Theology, establishing the Unity of the Supreme Being, and that he alone is the Object of Worship.*' It contains a collection of very remarkable texts from the Vedas, in which the principles of natural religion are delivered, not without dignity; and which treat all

worship to inferior beings, together with the observance of rites and seasons, and the distinctions of food, as the aids of an imperfect religion, which may be altogether disregarded by those who have attained to the knowledge and love of the true God. His contemporaries and his ancestors he considers as idolators, notwithstanding the excuse of an allegorical theology which some Europeans have made for them. This Bramin is made to complain, with feeling, in the English version, of the obloquy which he has incurred among his countrymen by the purity of his faith. He alludes no where to any other system of religion; and passes over, in absolute silence, the labours, and, indeed, the existence of the missionaries.

The second is a work about to be published at Bombay, by *Mulla Ferouz*, a Parsee priest, and probably the first of that sect, for many ages, who has made any proficiency in the general literature of the East. He proposes to publish the '*Dusatier*,' with an English translation and notes, a singular and somewhat mysterious book, of 'which he tells us that no copy is known to exist but that in his possession.' It is said to be the source from whence the *Dabistan* (Edinburgh Rev. XXVI. 288) is borrowed. The original is said to be in a language or dialect of which there is no other specimen; and so ancient, that an old Persian version which accompanies it, professes to have been made before the conquest of Persia by the Mahometans. It is quoted by several writers, in comparatively modern times; and the Persian version is often cited, as an authority, by Persian dictionaries of the seventeenth century. Its pretensions, therefore, as a mere monument of language, are very high, and cannot fail to attract the curiosity of all Orientalists to this reappearance of the followers of Zoroaster in the literary world."

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No. CCCXXXV.

*Population of Palestine.*

From the testimonies of Sacred Scripture and the writings of antiquity, we learn, that great multitudes were provided with subsistence in places which now support a very small population. *Two millions and*



a half of persons followed the Jewish legislature into *Palestine*. [Michaelis on the Laws of Moses, Vol. I. p. 99, Smith's translation. "The men, able to bear arms, somewhat exceeded 600,000, and, including the Levites, amounted to nearly 620,000. If, according to the usual principle of calculation, we admit the whole people, women and children included, to have been four times as many, we shall then have nearly 2,500,000 souls for the amount of the population." Michaelis proceeds to shew, that within the limits of Palestine, hereditary possessions and support were found for these very great numbers.] The enumeration of the people of Israel in the time of David, if we take the lowest calculation, amounts, including women and children, to *five millions*, but that census embraces an extensive district. The remarks of Josephus and Tacitus respecting the fertility of parts of this country, are confirmed by the observations of a native who examined it in the thirteenth century, and by the accounts of more recent travellers. ["The country about Jerusalem," says *Abulfeda*, the native referred to, "is one of the most fruitful in Palestine." Strabo (p. 16) informs us, "that it was unfruitful." Yet these two writers are easily reconciled. The latter alludes to the soil not being productive of grain; the former to its great produce in *wine* and *oil*. "An acre planted with vines or olives, however arid or rocky the soil may be, will very easily be made worth ten times as much as an acre of the richest corn land." Michaelis, III. 138.] The wealth and populousness of Syria, as well as of Asia, seems to have been considerable under the Christian emperors of Constantinople, if we may judge from the number of archbishoprics, bishoprics, convents and churches which they contained. The religious faith of the actual possessors of Palestine, has caused an alteration in one branch of rural industry; the prohibition of wine, which has now prevailed for ten centuries, has been sufficient to make a great difference between the former and present state of a country admirably adapted by nature to the growth of the grape. *Memoirs relating to European and Asiatic Turkey*; edited

from *Manuscript Journals*, by Robert Walpole, M. A. 4to. 1817, pp. 11, 12.

## No. CCCXXXVI.

*A Sanguine Author.*

A poor vicar, in a very remote province, had, on some popular occasion, preached a sermon so exceedingly acceptable to his parishioners, that they entreated him to print it, which, after due and solemn deliberation, he promised to do. This was the most remarkable incident of his life, and filled his mind with a thousand fancies. The conclusion, however, of all his consultations with himself was, that he should obtain both fame and money, and that a journey to the metropolis, to direct and superintend the great concern, was indispensable. After taking a formal leave of his friends and neighbours, he proceeded on his journey. On his arrival in town, by great good fortune he was recommended to the worthy and excellent Mr. Bowyer, to whom he triumphantly related the object of his journey. The printer agreed to his proposals, and required to know how many copies he would choose to have struck off. "Why, Sir," returned the clergyman, "I have calculated that there are in the kingdom so many thousand parishes, and that each parish will at least take one, and others more; so that I think, we may venture to print about thirty-five or thirty-six thousand copies." The printer bowed, the matter was settled, and the Reverend author departed in high spirits to his home. With much difficulty and great self-denial, a period of about two months was suffered to pass, when his golden visions so tormented his imagination that he could endure it no longer, and accordingly wrote to Mr. Bowyer, desiring him to send the debtor and creditor account, most liberally permitting the remittances to be forwarded at Mr. B.'s convenience. Judge of the astonishment, tribulation and anguish, excited by the receipt of the following account, or something very much resembling it!

The Rev. \*\*\*\* Cr.

By the sale of seventeen copies of sermon - - - £1 5 6

Dr.  
To printing, &c. 35,000  
copies of said sermon - 785 5 6  
To balance due to Mr.

Bowyer - - - - 784 0 0

They who know the character of this most amiable and excellent printer, will not be at all surprised to hear, that, in a day or two, a letter to the following purport was forwarded to the clergyman:

“REV. SIR,

“I beg pardon for innocently amusing myself at your expense, but you need not give yourself uneasiness. I knew better than you could do the extent of the sale of single sermons, and accordingly printed but fifty copies, to the expense of which you are heartily welcome, in return for the liberty I have taken with you.”  
&c. &c.—*Sexagenarian*, I. 148—150.

## BIBLICAL CRITICISM.

### *Appellations of our Saviour.*

SIR, July 12, 1818.

**I**F you think the following observations, on the several appellations, by which the New Testament writers have designated our Saviour, as literally applied to him, worthy a place in your edifying Repository, you will oblige, by its insertion,

PHILALETHES.

*Jesus* is a Hebrew name, and signifies Saviour, “for he shall save his people from their sins.” It was more desirable to man to be saved from his sins, than to obtain any other blessing: for his sins were a bar to all favour from God. “There shall no evil dwell with him.” He is said to hate it; and he has shewn us how odious it is in his sight, by punishing it in this world, in its natural consequence; the corruption it produces in our nature. But if we consider that man is formed for another world—that sin alone will shut him out from the presence of God; we shall then see clearly the miserable condition of all the sons of Adam *without* a Saviour. And how great and adorable the goodness of God in sending the Saviour, that we might partake of the salvation he brought! He was our Saviour, in the best sense of the word, for he revealed to us the way of salvation; and salvation is the greatest of all the blessings of heaven. Men are said to *save* one another, when they shew them the way of extricating themselves from difficulty. The first preachers of Christianity were said to *save* those whom, by their preaching, they converted. Thus St. Paul exhorts Timothy, by his diligence and conduct, to “save both himself and them that heard him.” Now, in this

sense, Jesus was eminently a Saviour. His gospel was rightly said to be “the power of God unto salvation;” 1 Cor. i. 18. If, then, those who inculcated the doctrines and precepts of Christianity on the world, may be said to *save* those whom they convert, surely the author of those doctrines and precepts is indisputably entitled to the character of *Saviour*, in the most glorious sense. But if this were all, it might have been objected, that some philosophers and some prophets among the Jews had done almost as much. But this was only *one* of his offices. The Heathens, in general, were grossly ignorant, and the Jews were grossly corrupt; so here was a great want of him as a divine teacher of mercy. The end of God’s sending his Son into the world was, that, through him, they might have “forgiveness of sins.” We are redeemed, “not with corruptible things, as silver and gold;” *these* are the instruments by which men are delivered from *bodily* captivity; “but with the precious blood of Christ, as of a lamb without blemish and without spot.” Hence we read that there is no salvation in any other, “for there is none other name under heaven, given among men, whereby we must be saved.” The name of *Christ*, which is of the same signification, as with that of *Messiah*, describes this Saviour still more particularly; for *Christ* and *Messiah* both signify *The Anointed*. The reason for giving our Saviour *this* name, was drawn from the ceremony of *anointing* in the Jewish church, which was used at the consecration of kings, priests and prophets. He, indeed, was not anointed, as they were, with *oil*, but with “the holy spirit

and with power." He gave evidence of his unction, by his character and his miracles. A voice from heaven sealed this evidence when he was declared "the beloved Son of God." This is another character of our Saviour, and also "the only-begotten Son of God." We cannot *prove* any thing about *this*, but from Scripture, where Christ is, indeed, often styled "the only Son of the Father." He gave evidence enough that he came from God. And the apostle Paul observes, that "he was declared to be the Son of God with power, when he raised him from the dead;" Rom. i. 4. Hence he is frequently called in the Scriptures, on account of his having been raised from the dead, by the glory or power of the Father, "the first-born among many brethren." "The first-born of every creature," or of the whole spiritual creation; because he is the *first* who was raised from the dead to an *immortal* existence. The Psalmist, in the name of the Almighty Father, says, "He shall call me, thou art my Father, my God, and my strong, or powerful salvation. And I will make him my first-born, higher than the kings of the earth;" Ps. lxxxix. 27, 28. Here he alludes to his being the first that should rise from the dead to a *spiritual* life. St. John styles him "the first-begotten of the dead;" Rev. i. 5: and in his gospel, "the only-begotten Son of God;" John. i. 14—18, iii. 16—18, as being the *only* son of the resurrection. Christians of these days seem not sufficiently to contemplate the magnitude and greatness of the stupendous miracle of the resurrection of our Lord and Saviour Jesus Christ, which was the constant theme of the apostles and first disciples: their writings abound with this grand miracle.

This doctrine of a *new birth* to endless life and happiness, has given occasion to much controversy; but there seems to be no difficulty in the above solution, nor would the terms, "first-born," "first-begotten," and "only-begotten Son of God," (which latter term is applied to the sons of Israel; see Esdras vi. 58; a book which our Lord has quoted more than once, and calls it "the Wisdom of God," See Luke xi. 49,) these terms would not be more difficult to understand, if Christian commentators had dis-

tinguished the sentiments and phrases of this evangelist, from the words of Christ. For St. John, as well as the other apostles, whenever they speak of their Master, (not historically,) speak of him in his present glorified and exalted state. And as they often figuratively apply the death and resurrection of our Lord, so they figuratively allude to this great change at the resurrection of the just, in their exhortations to holiness and *newness* of life.

It is worthy of remark, that the declarations from *heaven* respecting the character of our Saviour, while on earth, are, "my beloved Son," not "my only-begotten Son." See Matt. iii. 17, xvii. 5; Mark i. 11, ix. 7; Luke iii. 22, ix. 35; 2 Pet. i. 17. And he is called by the prophet Isaiah, see Matt. xii. 18, "my servant, my *beloved*." I think it very natural and just, from these considerations, to infer, that the term "only-begotten Son of God" is applied by St. John to Jesus, as being the *only* son of the resurrection state.

After his relation to God, I proceed to consider a few terms as to his relation to us. He is called our *Lord*. This he is on account of the relation he bears to us as a *Redeemer*. Our Saviour "gave himself for us, that he might redeem," or recover us, says the apostle, "from all iniquity," and purify unto himself a peculiar people, zealous of good works. And on this account God hath made Jesus both Lord and Christ. And he must reign as our Lord, till he has put all enemies under his feet; for his dominion shall be an everlasting dominion, which shall not pass away like the dominions founded by man's policy, and which are continually given to change. But *his* kingdom shall be that which shall never be destroyed. I have thus, by the help of the Scriptures, passed through so much of descriptive appellations of the Messiah as is literally applied to him: and the reason of his being called Jesus, of his being called our Lord and Christ—of his being described as "the Son of God," "the beloved Son of God," and "the only-begotten Son of God," are all reasons for professing our belief in him, as the greatest character that ever assumed human nature.



## REVIEW.

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

ART. I.—*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. L. Carpenter, LL.D. Second Edition. 2 vols. £1 8s.

**W**E feel ashamed that this very useful work should have come to a second edition, before we had discharged the debt of acknowledgment we owe to its authors, on the behalf of the rising generation.

Many of those who are now passing off the stage are sensible of great obligations to the projector and authors of the work, entitled, *The Preceptor*. Some parts of that work, particularly Dr. Johnson's General Preface, Duncan's Logic, and Fordyce's Moral Philosophy, will never be out of date: but the march of science having rendered the greater number of the treatises which composed it, obsolete, a new work of a similar kind had long been anxiously looked for, which might guide young persons, between the ages of sixteen and twenty-five, to such a course of reading, as might give them a decided taste for the acquisition of wholesome knowledge, and qualify them for acting their part in future life with honour to themselves, satisfaction to their friends, and advantage to the world at large. The Authors of the work before us have very creditably supplied our youth with this important desideratum. They have afforded them such elementary instruction as might serve for a good preparative for future reading, and pointed out the best sources of information on the various important subjects which they have set before their readers. Accordingly, their work, we are persuaded, has already been found eminently useful, not only to the student, who may not have enjoyed the personal assistance of a scientific preceptor, but also to preceptors themselves, when engaged in conducting the studies of pupils who are somewhat advanced in scholastic attainments.

The Introduction, by Mr. Shepherd, contains many judicious remarks on the importance and necessity of education, on the circumstances under which the discipline of public schools and colleges may properly be preferred, and when a course of private education may properly be preferred; on the comparative importance of classical literature; and on the education of the female sex. Mr. S. then proceeds to treat on the philosophy of language, and on the most effectual and speedy methods of learning the dead and the living languages; concluding with suitable directions for learning the Latin and the Greek tongues, and pointing out the best grammars and elementary books for facilitating the acquirement of both.

The first chapter of the work itself contains a Dissertation, by Mr. Joyce, on the *Belles Lettres*, or Principles of Fine Writing; which he commences by tracing the most eminent authors in this department through five periods, the Athenian, Roman, Arabian, Italian and Modern; and then proceeds to point out its general utility, as calculated to refine the manners and mend the heart, as well as to improve the understanding; its particular advantage when applied to the Hebrew language, as enabling the student of the Scriptures to enter with greater pleasure into the simplicity, grandeur and beauty of the poetry and eloquence with which they abound; to the Greek, as containing the works of the most eminent poets, historians and orators, and also as being the language in which the charter of our salvation was delivered; to the Latin, as also presenting us with a set of fine writers, and as being the vehicle of correspondence among men of letters, and, as such, a kind of universal language. After several remarks on general grammar, rhetoric and criticism, the author refers to Longinus, Quintilian, Horace, Addison, Hurd and Kames.

In the next chapter, on Language, we have a review of the question, whether it was originally revealed, or a human invention, in which we

were surprised the name of Wakefield was omitted among the powerful supporters of the former hypothesis. Many judicious observations, however, are made on the other side; and an ingenious attempt is made to trace it through its various stages of improvement. We have seen an Essay, which will shortly appear in a new volume of the Manchester Society's Memoirs, which seems likely to set this question completely at rest.

The succeeding chapters, on general Grammar, by Dr. Carpenter, contain a luminous general view of the subject, in which many important observations are drawn from Mr. Dalton, Professor Young, (whose Essays, on various subjects, connected with philosophical grammar, we are happy to hear will shortly be given to the public,) and especially from Horne Tooke, of whose hypothesis, "that all the words usually called conjunctions and prepositions, as well as adverbs, are the abbreviations or corruptions of nouns or verbs, and are still employed with a sense directly referrible to that which they bore when in the acknowledged form of nouns or verbs," he gives a very clear account, and illustrates it by a variety of examples. He accompanies his account, however, with this important caution, "that in several instances this great philologist appears to have too much overlooked a procedure which meets us in various stages of language, viz. that among the ideas connected with a word, that which was originally of primary importance, becomes by accidental circumstances secondary only, and sometimes, by degrees, is altogether lost from the view of the mind, giving place to others, with which, from some cause or other, the word has been associated." The subject is concluded with some judicious observations on the several authors, whose perusal he recommends.

The next three chapters, by Mr. Joyce, on the Structure of Sentences, contain a number of useful rules, illustrated by a variety of examples; in regard to some of which, however, we conceive that many of his readers will take leave to differ.

Next follows a chapter on the hackneyed subject of Taste; concerning which some directions are given, which it may be useful to attend to

in writing: but, as Dr. Aikin justly observes, "after all the attempts which have been made to establish a standard of taste, the wide differences still subsisting among those who lay claim to this quality, sufficiently proves the ill success of these efforts."

The chapters on Figurative Language are good, and illustrated by, in general, apposite examples.

The same may be said of those on Poetry; the first chapter on which contains a view of ancient poetry, particularly that of the Scriptures; of classical poetry—the epic, lyric and dramatic—first of the Greeks, then of the Romans; of modern poetry, and the origin of rhyme; of English versification; with remarks on the thoughts and language of poetry, and the several kinds of it, chiefly abridged from Gregory. Then follows a short chapter on Elocution.

In pointing out a method of studying the Belles Lettres, the author recommends, as a first book, Dr. G. Gregory's Letters on Literature, then Blair and Barron, Lord Kames's Elements of Criticism, and Dr. Priestley's Lectures on Oratory and Criticism, a work "brought forward avowedly with a view to illustrate the doctrine of the association of ideas, in which there is a constant reference through the whole of it, in order to explain facts relating to the influence of oratory, and the striking effects of excellence in composition, upon the general principles of human nature." Having mentioned a few other works, he concludes with some useful, practical directions for acquiring a just taste in composition.

In chapter xvii. Mr. Shepherd resumes the pen, on the important subject of history: of which he traces, with great ability, the utility, pleasure and great importance, as favourable to freedom, to the attainment of practical experience, (Dionysius calls history "philosophy teaching by examples,") and to a just dependence on a superintending Providence. "When we behold," says he, "the most important events brought about by the most seemingly insignificant causes; when we see the schemes of the intelligent and prudent frustrated by circumstances which they could not possibly have taken into their calculation of contingencies; when we find the

devices of the powerful thwarted, and issuing in events the very contrary to what they intended to bring about; and especially when we contemplate the most signal good produced from apprehended evil, we are irresistibly compelled to acknowledge the natural blindness and weakness of man. We are awed and humbled to submission, and we rejoice in the assurance, that 'There is a Providence that shapes our ends,

" 'Rough-hew them as we will.' "

The author then proceeds to point out the Sources of History, in oral tradition, poetry, public festivals, pillars and monumental inscriptions, existing laws and customs, records of judicial proceedings, "from which the historian may derive great *utility*," [*advantage*,] public archives, treaties with foreign powers, manifestoes, negotiations, official and other letters, family-history, and such notices as have of late got the name of statistic.

In the xviii<sup>th</sup> chapter we have a survey of Ancient History, previous to which we have the following masterly character of a good historian, pp. 259, &c. After remarking that the early historians of every country were at first mere chroniclers, he proceeds:

"But as knowledge was improved and extended, the scope of the historian was enlarged: he rejected the fabulous, the uninteresting and the trifling, and fixed his principal attention on topics of inquiry, the discussion of which blended the entertaining with the useful. By just degrees his character was matured; till by applying to historical investigation the principles of sound philosophy, he rose from the rank of a mere narrator to that of a guide in morals and an instructor in politics.

"The spirit of philosophical inquiry is, indeed, absolutely necessary to the character of a good historian. If destitute of the power of discrimination, he is liable to waste his time and to be led into error; if destitute of the faculty of deducing useful consequences, the utmost extent of accomplishment will be, the making his memory a depository of barren incidents. To distinguish probability from improbability, to separate truth from falsehood, in the undigested mass of obscure records, or amidst the misrepresentations of party, requires the exercise of consummate sagacity. He must have a minute knowledge of the human heart, and be endowed with sufficient skill to enable him to analyze the preju-

dices and passions of men. He will give due weight to circumstances and situations. He will not estimate the character of a despot by the panegyric of a courtier; and if a prince has resisted the claims of ecclesiastic encroachment, and restrained the power of the clergy, he will not pass sentence of condemnation on him, merely because his reputation happens to be vilified in the writings of a monk.

"In order to complete the character of an historian, to soundness of intellect, should be added a strict integrity of principle, and a feeling heart. His standard of moral and political excellence must be fixed at an elevated point. He must be endowed with a sense of dignity, which will lead him to disdain to become the convenient apologist of folly or of vice. He must entertain a strong dislike of every species of injustice; and he ought to be armed with a boldness of spirit, which will prompt him, without regard to personal consequences, to represent the actions of men in their true lineaments. At the same time, it is his duty to cherish a spirit of candour, and to chastise and subdue all those party-feelings and sectarian prejudices, which, presenting facts through a deceitful medium, distort their forms, and display them in colours not their own. He must beware of indulging the partiality of favouritism, of lavishing upon some honoured hero praises to which he is not justly entitled, and of ascribing to him glories to which he has no claim. He must also divest himself of that attachment to system, the consequence of a propensity to generalize ideas, which is too often mistaken for genuine philosophy. He must carefully guard against this error, which causes so many investigators of past transactions to overlook circumstances which controvert their respective theories, and induce them to undervalue and suppress such facts as appear to be in any point of apprehended importance, inconsistent with their preconceived opinions. He must eradicate from his mind those visionary notions, which have led some writers to behold in the midst of that historical darkness, where nothing is distinctly visible, the perfect form of a free constitution: nor will he be actuated by the views which have induced others to dwell with satisfaction upon those incidents alone, which afford the plausible plea of precedent for the exercise of arbitrary power."

Mr. S. then proceeds to give some account of several of the principal abridgments of ancient history, and prefers, we think justly, notwithstanding some inaccuracies, the interesting compendium of Rollin, though he allows great merit to Millot. Of the larger works on the Grecian his-



tory, he thus characterizes (perhaps in somewhat too sweeping a way) the two principal English writers, Gillies and Mitford: "The former is the more popular, the latter the more learned. The former is fluent in style, the latter abrupt. By the perusal of the one, the reader is more amused than instructed; by the study of the other, he is more instructed than amused." In his account of two great Roman historians, Hooke is characterized as "copious, accurate and precise in the detail of facts, and displaying considerable acumen in stating the balance of evidence; candid and impartial, except in the case of Middleton, who had offended his feelings as a Roman Catholic, by his celebrated 'Letter from Rome.' If his style is not remarkable for its brilliancy, it is even in its tenour, clear and perspicuous. In consequence of its prolixity, his work is not known in proportion to its merits; but it may be safely recommended, as containing a rich repository of facts, collected with industry, and arranged with judgment." Gibbon is praised for "the immense mass of his materials, the minuteness of his references, his patience and sagacity in the investigation of facts, his elevated and dignified language: but his desire to vary his phrases, and to say common things in an uncommon way, frequently betrays him into affectation; the unremitting pomp of his periods becomes fatiguing to the ear, and in the midst of his luxuriancy of diction his reader often sighs for the simplicity of Addison." After giving the history of the steps which led to the formation of Mr. G.'s peculiar opinions, he proceeds, "While he professes the utmost plenitude of belief, he aims an artful thrust at the system of Christianity, by attempting to account for its progress merely from the influence of natural causes, independently of its truth and divine original, and by covertly endeavouring to discredit the evidence of the miraculous powers delegated to the apostles. By the disingenuous manner in which he has insinuated his animadversions on the Christian religion,\* he has deservedly incurred a severe impeach-

ment on his character. Had he openly attacked the evidence of the Christian faith, the great body of his readers would have been aware of the necessity of weighing his arguments, and deciding on their worth. But he so skilfully intermixes correct statements of facts with conclusions, or rather hints of conclusions, which are generally esteemed unwarrantable and mischievous, that it will be proper for every one who peruses his work to read some of the answers that have been written to that portion of his work which is most strongly tinged with infidelity. Of these the ablest is that of Bishop Watson.\* Some very judicious remarks will also be found in the first part of the General Conclusion of Priestley's History of Corruptions.† After allowing, however, for every deduction, Mr. G.'s history must be acknowledged to be one of the most correct and elaborate works which grace the annals of English literature."

The chapter concludes with a Sketch of a Course of Ancient History as it may be pursued in the original authors themselves; abridged from Wheare's Lectures on History.

In the sixth chapter, on Modern History, the author recommends Milot, but more especially Russell, as the most judicious compendium; and then proceeds to point out a series of modern historical reading, which may amply reward the diligence of those who may undertake it, viz. the latter volumes of Gibbon, for the subdivision of the Roman empire; and the foundations of the modern kingdoms, Gaillard's *Histoire de Charlemagne*, Berington, Sade, Shepherd, *L'Enfant*, Roscoe, Robertson, Watson, Thomson, Harte, Voltaire, &c.; and, for the History of England, Rapin, Hume, Henry, Andrews, Macaulay, &c.; for Scotland, Buchanan, Robertson, Cook,

\* Perhaps on the whole it may: and it is undoubtedly that which is the most proper to be recommended to the general reader. But the masterly "Thoughts on the Grand Apostacy," by Mr. Henry Taylor, the editor of Ben Mordecai's Letters, was the publication which, notwithstanding his affected contempt, (*Mem. I. 154*), gruelled and provoked Mr. Gibbon the most, and ought certainly to be carefully read by every scholar.

† Vol. I. 440.

\* Sapping a solemn creed with solemn sneer. The Lord of irony. Childe Harold, Canto iii.

M'Crie, Laing; for Ireland, Leland; for Wales, Warrington; after which follows a detailed account of original authorities, chronicles, &c. from Bishop (Mr. S. calls him *Mr.*) Nicholson's Historical Library: and the chapter concludes: "In the perusal of these, as indeed of any historical works, the student must not neglect the requisite geographical investigations, nor must he turn with disgust from the dry arrangements of chronology.—But above all, for the precept cannot be too frequently or too anxiously inculcated, let him make historical facts the subjects of serious meditation. Let him consider them as exhibiting a picture of human life, and as tending to refine the moral sense, and to correct the evil passions of men, by exhibiting, in striking points of view, the dignity of virtue and the deformity of vice."

As a natural appendix to Mr. S.'s papers, Geography and Chronology, the two *eyes* of history, as they have been aptly termed, are briefly treated of by Mr. Joyce. On ancient geography, indeed, as being less frequently introduced into a course of scholastic education, there is a pretty full and comprehensive treatise; at the conclusion of which reference is made to the works of D'Anville, Butler and Adam, and for Scripture Geography to Reland, Wells and Carpenter. He has omitted Cellarius, De Lisle, and in our own language, Holland, Hales, and the editor of Calmet. On Modern Geography, the outlines of which at least he presumes his youthful reader to have learned, he contents himself with referring to the principal elementary books, the delineations of Aikin, (he might have added those of Scotland and Ireland, the latter by Mr. Hincks, of Fermor,) the large work of Pinkerton, and with recommending the perusal of voyages and travels. He concludes with a chapter on the History of Geographical Science, chiefly taken from Blair.

The chapters on Chronology contain a brief explanation of Sir Isaac Newton's method of settling the ancient chronology, by generations, by the procession of the equinoxes, and by eclipses. The author then proceeds to describe the divisions of time into days, months, years and cycles; the difference between the Julian and

Gregorian year; the several epochas or eras, from which subsequent events have been reckoned; gives an abridgment of Greg's *Memoria Technica*, of which Dr. Priestley says, "that all persons of a liberal education are unwarrantable who will not take the small pains that is necessary to make themselves masters of it, or who think any thing mean or unworthy of their notice, which is so useful and convenient;" presents his readers with a review of the principal chronological works and tables—Playfair's, which he considers as a treasury of chronological knowledge, more ample and judicious than any that has yet appeared—Blair's tables, which are so constructed as to save the reader the trouble of reducing the different computations of any event, by different eras, to one another—Tytler's, in his *Elements of General History*—Fresnoy's. He has omitted to mention Priestley's *Charts of History and Biography*. He concludes with a brief notice of Coins and Medals, and their use in settling points of history, and with a warm recommendation of Pinkerton on Medals;\* and also of Antiquities, including all testimonies which have come down to us illustrative of particular or general history, whether manuscripts, inscriptions, rude stones, remains of architecture or sculpture, &c. with the principal authors who treat of them, (in the list of whom Bingley should be Bingham, and Neineccius, Heineccius).

The subject of History is very properly concluded, in a work intended for young Englishmen, with an historical view of the British constitution. This, which is from the pen of Mr. Shepherd, may not perhaps be quite to the taste of those who maintain its original purity and perfection. On the contrary, it is Mr. S.'s opinion, that we shall form a very erroneous judgment, if we imagine the glorious fabric to have been organized centuries ago, or to have been at once erected in all its just

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\* We beg leave to notice here, once for all, an impropriety which very often occurs throughout this work, and indeed is creeping into general use, "we recommend the reader to study," &c. instead of "we recommend it to the reader to study," &c. or "we recommend to the reader the study of," &c.

proportions. Through a long detail of particulars he traces, we think satisfactorily, its gradual progress by almost imperceptible degrees through the periods of rudeness and barbarity, receiving from time to time those improvements and embellishments, which, in concurrence with the solidity of its foundation, have rendered it the wonder of the civilized world. Although, however, it appears that the author is by no means blind to the abuses which have also crept in, or which still remain uncorrected, yet these are touched with a gentleness which we should not quite have expected from Mr. Shepherd. We are sure, at least, that no parent or tutor needs to be afraid lest his child or pupil should imbibe any thing of disaffection to the constitution of his country from the perusal of the review of it which concludes this part of the valuable work before us.

Having thus gone through what may be called the literary portion of the work, we shall, in our next number, endeavour to report the scientific or philosophical part. In the mean time our readers, we are persuaded, will readily agree with us, from the simple statement here laid before them, that it is a work for which all those who are interested in the improvement of youth are greatly indebted to the very respectable authors.

V. F.

ART. II.—*Memoirs of the late Mrs. Elizabeth Hamilton.* By Miss Benger. 2 vols. 8vo. Portrait.

THE first volume consists of the *Memoirs of Mrs. Hamilton*, and some Essays, not suitable for notice in this publication. The second begins with several Letters, principally on literary subjects, which are treated with great judgment, especially her discussion of the doctrine of materialism, in a letter to her deservedly honoured Correspondent Dr. S. In this she agrees with the writer of the present article in thinking, that the data necessary for the determination of the question are beyond the limits of our present knowledge, at least, if not of the human understanding itself. These Letters are followed by a fragment on the Epistle to the Romans, and a Commentary on the Revelation, both very deserving of notice. The

VOL. XIII.

3 x

former contains the following admirable remarks on the proper method of studying Scripture:

“In the customs and manners of every country there are peculiarities, which give rise to new combinations of ideas, combinations, into which no stranger can enter. The words, which denote these combinations, can, therefore, only be intelligible to those, who are familiar with the ideas they denote. With respect to the languages of antiquity this is now impossible. To take, therefore, any one expression of any ancient writer, and to argue from it, that he holds opinions contrary to the general tenor of his writings, is, in my opinion, doing injustice to the cause of truth. I do not believe that there is a doctrine, however absurd, which might not be established from isolated passages picked out on purpose. Yet this appears to me to have been generally the course pursued by those, who having embraced with ardour the speculative opinions of any particular sect, search the Scriptures for confirmation of their peculiar doctrines. No book in the New Testament has been more frequently applied to in this way, than the Epistle to the Romans.”

This is highly deserving of observation, but when Mrs. H. proceeds to give it as her opinion, that all parts of this epistle were written with a design to communicate instruction to all Christians, she surely forgets, that a letter must naturally contain many things, relating only to the peculiar circumstances of the persons addressed, and that, therefore, its meaning must be sought for by considering those circumstances, and not by contriving how to make its expressions useful to all Christians.

Mrs. H.'s Commentary on the Revelation is remarkable, as proceeding on a totally different principle from any that has previously been applied to the explanation of this obscure book. She interprets the revelations, as all referring, not to changes in any worldly kingdom, but to the corruptions of religion, and especially those which produce corruptions of morality. Thus the beginning of the sixth chapter she interprets, as a description of the state of the Pagan world as to morality, when first pride went forth conquering and to conquer, then power was given to ambition to take peace from the earth; philosophy made great promises, but performed them so ill, that a dearth of morality followed, and



a moral death, or nearly an utter extinction of virtue among mankind was the consequence. These explanations are exceedingly fanciful, and, we think, cannot be reconciled with the rules of just criticism; but the practical remarks interspersed among them are of great value. In her remarks on chap. i. Mrs. H. makes the following admission:

"It is, I believe, from the Gospel and Epistles of St. John, that the word Trinity has been considered to derive support. But here, he, who bare record of the word of God, expressly speaks of the revelation of Jesus Christ, which God gave unto him to shew his servants things which must shortly come to pass. How different this from the language of the Athanasian Creed, which, in its attempt to explain the mysterious union of the Divine Nature, utters what is at the same time revolting to piety and to common sense!"

Yet she was a believer in the personal deity of Christ, though but low in the scale of orthodoxy. On verses 4—8, she says:

"The testimony here given to the divinity of our Saviour, is very striking. He is placed far above all orders of created beings, the only description that is to our present capacities comprehensible. But while his relation to God is enveloped in mystery, his relation to us is set forth in terms that excite the most lively gratitude."

Surely Mrs. H. had not noticed, what appears evident even from the common version, but still more so from Griesbach's edition, that the 8th verse contains the words, not of Jesus, but of the Lord God, the Father of Jesus.

T. C. H.

ART. III.—*A Sermon on the Advances in Knowledge, Freedom and Morals, from the Reformation to the present Times. Preached to Young People, at the Meeting-House in Monkwell Street, Jan. 4, 1818. By James Lindsay, D. D. 8vo. pp. 44.*

**T**HE bold spirit in which this sermon was conceived, and the warm-heartedness which pervades every sentence, recommend it to all the friends of civil and religious liberty, or, which is the same thing, to all that take a lively interest in the welfare and improvement of the human race. To the young, before whom it was preached, it is peculiarly adapted: it cannot fail of enlarging their views

of Divine Providence, and of guarding them against that selfishness, which displays itself in a disregard of the commonwealth, and which is too often cherished, especially in the upper classes of society, under the mask of prudence.

Dr. Lindsay is well known as the enlightened and zealous advocate of universal liberty, including of course liberty of conscience to believers and misbelievers. This right of conscience, he says, is already complete in North America: he adds, in a note,

"The perfection alluded to consists in this;—that every Christian, without regard to his particular opinions, enjoys an equal share of civil protection and civil privilege; and though in most of the States there is a general provision for the support of religious worship, the civil power has no controul over its appropriation, so as to render it a source of patronage. Hence no undue weight is thrown into the scale of any religious party in the state. Thus truth has all the advantage that it ought to wish, or can justly demand,—an open field and a fair combat. It was thus that it gained its triumphs in the first and best days of Christianity; and happy will it be for its credit and influence, when it is left once more to the support of its own evidence and excellence, under the voluntary guardianship of those by whom that evidence and excellence will be appreciated; and without that unnatural dependence upon state patronage, which seems to be a tacit admission, that it cannot stand in its own native strength. The author has long been of opinion, that its standing would be more firm, and its influence more salutary; and the more he reflects upon what has been passing in his own time, the more is this conviction riveted in his mind. But it is not connected with the desire of any rapid, much less of any violent change. For all violence is abhorrent from the nature of Christianity; and its friends may trust securely, for its purgation from all debasing mixtures, to the gradual diffusion of knowledge, operating progressively upon that public opinion, which must become, at no distant period, the great legislator among civilized nations."—Pp. 25, 26.

ART. III.—*The Voice of Revelation: A Sermon preached before the Unitarian Society, at Essex Street Chapel, on Thursday, April 16, 1818; also before the Eastern Unitarian Society at Palgrave, on Thursday, July 2, 1818. By W. J. Fox. 12mo. pp. 48.*

**T**HIS is an able and ingenious attempt to shew, that the system of reputed orthodoxy has not the characteristics of the gospel, as described in the New Testament, but possesses on the contrary the marks of error and corruption. 1. It requires the use of *unscriptural terms*, or of scriptural terms in an unscriptural sense. 2. It is not any where taught *as a system*, in the New Testament. 3. The *omissions* of the first teachers of Christianity are fatal to it. 4. Certain important *facts*, recorded in Scripture, militate against it. 5. The first teachers of Christianity *reasoned*

in a manner which excludes it. 6. It has been remarkably connected with the allowed corruptions of Christianity. 7. It breathes a different spirit from the New Testament. "By indications such as these," says Mr. Fox very truly, (p. 45,) "far more intelligible, certain and impressive, than mere verbal declarations, *the spirit speaketh expressly*," (this is the text, from 1 Tim. iv. 1): "they are the VOICE OF REVELATION, directing us to the truth, commanding our zeal for its revival and diffusion, and promising its final, universal prevalence."

## POETRY.

SIR, July 10, 1818.

Many of the inscriptions and epitaphs on the grave-stones in our burial grounds, are a perfect burlesque on the most serious of all subjects, and are disgraceful to our country by their deficiency of sense, taste and grammar: to say nothing of poetry, for that would be a profanation, if the word were applied to the senseless doggerel which is frequently cut on stone. Of a very different description are the following lines, copied from a monument in the grave-yard of the Old Meeting-House, at Cosely, Staffordshire, which report ascribes to the pen of the very respectable minister of that congregation.

AS Nature fades before the wintry blast,  
Till Spring revives the desolated plain;  
So mortals fade: and Death's dread Winter past,  
So shall the just revive and bloom again.  
Being Supreme! whose power alone can save,  
We rest in hope, and bow to thy decree:  
To die, is but to slumber in the grave,  
Till day immortal bid those slumbers flee.

### LINES

Occasioned by the Death of Dr. Thomson,  
of Leeds.

"WHAT tragic tears bedew the eye,"  
"What deaths we suffer e'er we die!"  
The sire on whom our hopes depend,  
The tender, faithful, zealous friend  
We mourn; and in the bloom of youth  
Spotless as fair, ingenuous truth,

The child belov'd—in ev'ry stage  
Of this our mortal pilgrimage,  
From some lov'd object must we part,  
Some tie be sever'd from the heart;  
And oft we grieve for those alone,  
From Fame's approving plaudits known—  
The wise, the good, with powers design'd  
To charm and to instruct mankind,  
To whom the choicest gifts of heav'n,  
The stores of mental worth were giv'n,  
And warm benevolence of mind,  
Pure, fervent love of human kind.  
When men like these are call'd away,  
In the bright zenith of their day,  
From years of usefulness to come—  
The mind perplexed at such a doom,  
Desponding asks, Could heav'n, in vain,  
Superior excellence ordain?  
But not in vain, those lights have shone,  
To more exalted regions gone—  
Their memory long shall live on earth,  
And others emulate their worth.

L.

Kendal, August 12, 1818.

### PROLOGUE TO CATO.

Spoken previous to a private Representation.

IF in the venerable scroll of Time,  
One record stands, imprest with pow'r sublime;  
If, 'mid the length'ning gloom one form appears  
To awe, with Virtue's grandeur, distant years,  
And youthful breasts with impulse high to thrill—  
The name of Cato gathers lustre still,  
Still lives, till classic glories charm no more,  
Or Freedom's spark expire, on Britain's shore.

Still 'round his fame the mind inspir'd  
 shall cling,  
 An awful pile—a venerable thing—  
 Which years of crime and woe nor soil'd,  
 nor hid,  
 'Mid Rome's decay—a deathless pyramid.  
 Methinks I yet behold his sacred form  
 More proudly grand defy the thickening  
 storm,  
 Like some gigantic rock assail'd by waves  
 Awe, moveless, the commotions that it  
 braves,  
 His eye lit up with Freedom's ancient fires  
 Where Rome's last virtue blazes and ex-  
 pires—  
 His arm still round her trembling relics  
 cast,  
 His voice—the earthless strain of ages past.  
 And, as he sinks unconquer'd to the grave,  
 He gilds the virtue that he could not save,  
 Feels Rome's last glow exulting in his  
 breast,  
 And on her latest trophy sinks to rest,  
 There, 'mid revering ages to recline  
 A deathless monument on Freedom's  
 shrine.

And breathes there one, who, cas'd in  
 pride austere,  
 Refuses to his last *mistake* a tear?  
 Who Pagan greatness as a crime deplores,  
 And owns no virtue save on Christian  
 shores—

One who could see with scorn a Cato bleed,  
 And boast a soundness not of heart, but  
*creed*?

Forbid it Mercy! teach him by thy nod  
 To libel man is to dishonour God!

Celestial Power! 'tis thine with generous  
 eye,

To view the glorious deeds of times gone by,  
 Trace through all years and o'er remotest  
 earth,

High indications of immortal worth,  
 And find that, through kind heav'n's un-  
 number'd sons,

One genial blood in vital current runs,  
 Fills with high impulse each remotest part,  
 And warms and gladdens in the general  
 heart.

Thou—when amidst the elemental strife  
 The sage arises to celestial life,  
 With speechless joy his gen'rous soul shalt  
 cheer,

And bliss reveal he faintly guess'd at  
 here;

Pour truth's unsullied radiance on his eyes,  
 And point to temples moveless in the skies,  
 Where souls inhale the first sweet breeze of  
 heav'n,

Each hope surpass'd, each earthly stain  
 forgiv'n!

T. N. T.

## OBITUARY.

IN March last, at *Millidgeville*, North America, JOSHUA TOULMIN, second son of Judge Toulmin, and grandson of the late Rev. Dr. Toulmin, a young man of most promising disposition and talents, of whom his afflicted father thus writes:—

“You would not wonder at my feelings had you known my beloved son. I never said much to you about him, for I anticipated with pride the time when you would become acquainted with him. His mind was of the highest order: his understanding was capacious and cultivated: his temper was mild, yet independent: his manners were dignified, yet conciliating: his person was handsome and expressive: no one ever knew him without loving him. Will you wonder, then, that his loss is like the stroke of death upon me?”

J. B. T.

*Birmingham, 19th July, 1818.*

May 2, of a rapid decline, aged 31, Mr. DAVID LEE STEEL, eldest son of the late David Steel, Esq., barrister at law. This unfortunate gentleman was gifted with a surprising memory and capacity. Deeply imbued with the spirit of Attic literature, and a critic in the learned languages, he was an elegant and a profound scholar;

but, an infant in the selfish commerce of the world, was usually duped by the designing and the base. Driven from home by an unhappy and aggravated dispute for his patrimonial rights, he honourably made his talents the means of subsistence; but the legal vexations encountered in maintaining those rights, and the injurious ardour of a secluded life of study, gradually obscured his mental perceptions, and produced the disorder which, defying all means of cure, soon terminated his guileless but melancholy existence.

Of Mr. Steel's lighter compositions, many have appeared; but his unaffected modesty invariably withheld the name of their author. During the latter years of his life, his talents were employed in the classical office of Mr. Valpy; and, from this situation, in the month of January, 1817, he addressed a letter to a friend, a few passages from which may impart some idea of his worth and of his misfortunes.

“I shall die with the possession of a perfect conviction of my own rationality; but I fear that I have been suspected of insanity for some time past. My physical sense may, indeed, have been some time unsettled, but my perceptions have always



been coherent. \* \* \* \* \* I firmly believe in an all-wise and beneficent God, on whose mercy and justice I can safely rely when I appear in his presence. My sentiments of the Christian religion are peculiar to myself; but I consider its various facts and symbols to be of divine origin. It has been my misfortune that I was not regularly educated or grounded in religion; but my principles of happiness are for the benefit of all; and I consider it as the principle of divine justice to dispense substances to others for shadows to itself. I am no self-concentrated being; but Providence, nature, fortune and mankind seem to have conspired against a spirit not ungentle, though, perhaps, unhappily wedded to its material nature. Accept of my warmest gratitude to yourself and to my aunt for the many benefits I have received from you, and which I could wish that it were in my power to return, from far better motives than such as may be traced to a sense of labouring pride. Our friend ——— is justly entitled to the same acknowledgment!"

June 12, at Sheffield, after a protracted and severe illness, which she bore with the truest resignation, Mrs. ELIZABETH MOOREHOUSE, aged 38 years, relict of Mr. John Moorehouse, surgeon in *Sheffield, Yorkshire*. To four orphans, this maternal bereavement will be an irreparable loss; whilst her afflicted relatives and numerous friends, to whom her goodness of heart had long endeared her, will cherish her memory with mingled feelings of unfeigned affection and sincere regret.

She, as well as her late husband, were members of the Unitarian Church in *Sheffield*, and zealously attached to that faith "which was once delivered to the saints." Mr. M. was suddenly removed from his family and friends, by a fall from his horse; in consequence of which his skull was fractured, and all the efforts of surgical attention and skill to restore his life proved fruitless. This fatal event occurred in the summer of 1815. His affectionate relict bore her loss with Christian fortitude: but her naturally delicate constitution received that shock from the event of which it never fully recovered, and a complication of disorders brought her at last to the grave.

During her long illness, her mind received increasing satisfaction, comfort and support from the principles of Unitarian Christianity. These principles she had embraced from the fullest conviction, (the result of serious inquiry,) having been originally educated in the doctrines of the Church of England.

By her particular request, verses 13, 14 and 18 of chap. iv. of St. Paul's first Epistle to the Thessalonians were recommended to

her highly-esteemed pastor, the Rev. Dr. Philipps, through the medium of a friend, as the subject of her funeral discourse; but owing to the Doctor's absence, the subject was anticipated by another minister.

*Sheffield, July 1, 1818.*

— 16, in *Dublin*, Mrs. HONE, wife of Joseph Hone, of *Harcourt-street*, Esq., daughter of Ieland Crosthwait, Esq., and the mother of thirteen children. It would not be easy to conceive a heavier calamity than this. Her whole labours were devoted, with an anxiety and tenderness not to be surpassed, to the improvement and happiness of her numerous offspring; and the home of her respectable husband and promising family was the abode of the most endearing felicities of domestic life. Generous in her disposition, mild and unassuming in her manners, of candour the most sincere, of affection the warmest and most steadfast, passing a life of active and irreproachable virtue, she was an object of the fondest regard, and of the highest and most animated esteem, in the extensive circle of relatives and friends with which she was connected.

No scenes in the brief and varying journey through the world can be more truly delightful than those in which Mrs. Hone acted so meritorious a part, and from which she has been called to depart at an early period; but the remembrance of her excellence will last while memory endures. Life is not to be measured by the length of days, but by those good deeds which may be crowded within even a very narrow compass; and in this class is Mrs. Hone to be numbered. The anguish which mortality produces in the breasts of relatives and friends is not to be described, and the tear of sympathy is a thousand times of more efficacy, when it mingles with the grief that is not to be subdued, than all the other means of condolence which can be administered; but the return of calmer reflection, the recollection of those lovely features of character which were once the themes of admiration, and the contemplation of that inheritance which is reserved for the righteous, and for the eternal re-union of those who have acted well upon earth, will soothe the mind into those complacent feelings, which can bear with pious resignation the deepest sorrows.

Mrs. Hone was an Unitarian, and a constant attendant at divine service in *Eustace-street Meeting-house*, where her great-grandfather, Dr. Leland, had been minister. Her children have been instructed, as they advanced in age, in the knowledge of the One only true God, and of Jesus Christ his beloved Son, in whom he was well pleased.

July 2, at Dawlish, aged 33, Mr. WILLIAM BROWN, eldest son of Mr. Richard Brown, of Honiton. This truly valuable young man, removed in the prime of life from scenes of usefulness and solid enjoyment, though the delight and comfort of his affectionate parents, had long resided in Cullompton with his uncle, Mr. Brown, by whom he was regarded as a son, and who naturally looked to him as the prop of his declining years, and as his successor in the engagements of Christian benevolence.

About three years ago he married the eldest daughter of Mr. Thomas Fisher, of Dorchester; and the respectability of their mutual connexions, the congeniality of their views and dispositions, the excellence of Mr. W. Brown's own character, and the sphere of influence in which he was placed, and which would have been constantly on the increase, gave a rational prospect of long-continued happiness: but a wise and doubtless a gracious Providence ordered otherwise, and the rapid progress of disease, for a time subdued, removed him from life, whilst his more distant friends were fondly expecting his progress to recovery.

His widow and her family had just been called upon for the exercise of their Christian resignation, by the death of a young but very promising member of it.\* The purest ties of affection had not long before this been severed by the loss of another beloved sister;† and in the present Number ‡ we have to record the very recent death of the father, whose character displayed in an eminent degree, love to God and love to man, and who adorned his Christian principles by shewing their real influence in his life.

Mr. Davis, the Unitarian minister of Cullompton, performed the funeral service there, and Dr. Carpenter, of Bristol, who had been requested to preach on the occasion, endeavoured to prepare the minds of his highly-valued friends for the full influence of those consolations which he knew they possessed and prized above all earthly blessings.

The character of this estimable young man cannot we think be more truly described than by the following extracts from the sermon:—

"I usually feel a solemn hesitation in speaking of the future condition of those whose day of probation is over, lest through partial ignorance I should weaken the sanctions of the gospel; but here, abiding by scriptural tests, we may indulge a security and satisfaction of no common force. Where Christian principle displays itself in

its genuine features; where it shines with a constant influence on the general tenor of life; where it sanctifies and regulates the domestic affections; where it leads to erect an altar to the Lord, and to guide a household in the ways of religion; where it produces the steady flame of internal piety—leads to uprightness and sincerity and faithfulness and truth and benevolence, in the various intercourses of life—to prudent yet earnest zeal to promote the best of causes, the cause of Christian truth and duty, to direct the ignorant, to aid the distressed, to comfort the afflicted;—where, in short, it leads to live a sober, righteous and godly life, to walk humbly with God as in his sight, with grateful love to *him* who gave himself for us, with unconfined good-will to mankind, with manly courtesy to all, with cheerful tenderness in the nearer relations, and an habitual desire, even in the most dangerous period of life, to avoid the pollutions of the world: in such a case, what is there to throw a cloud over the bright rays of the Christian's hopes?

"I persuade myself the hearts of those who knew him best whom for the present we have lost, need no application. Memory too faithfully tells them that, though only an outline sketch, it is a distinct likeness.

"But while you mourn, my Christian friends, and many with you, carry your views onward to that glorious morning when that which is now sown in tears shall be reaped in joy everlasting; when all that made you love him as a son, a brother, a filial, fraternal, or conjugal friend, all that endeared him to a wider circle, all that made him respected and esteemed as a man and a Christian, will arise without alloy or imperfection; when those ties which religion formed or sanctioned, will again unite you in the bonds of never-ending affection, and when the family of Christian love on earth, shall join as a family of love in heaven!"

C.

#### ALDERMAN JAMES RAMSEY.

(From the *Waterford Chronicle* of Tuesday, July 28, 1818.)

"In recording the death of this esteemed citizen of Waterford, and most valuable member of society, a large and highly respectable portion of the community will deeply share in the feelings of sorrow which his departure from life has produced in the breasts of his relatives, friends and acquaintances. This sorrow, indeed, will find its alleviation in the reflection, that the object of it has passed to a scene of happier existence at a good old age, full of honour, and high in reputation for the uniform exercise of those qualities by which human nature is most eminently dignified.

\* See Mon. Repos. XIII. 278.

† Ibid. XI. 530.

‡ P. 528.

Our long and intimate connexion with the deceased would induce us to observe a total silence on his virtues; but something, for the sake of the living, is due to departed worth, and friendship and affection will be pardoned for the memorial of simple and unexaggerated truth.

“Shortly after nine o'clock, on Saturday last, Mr. Ramsey expired at his house, James's Place, in the 73d year of his age, after an illness of considerable duration. That illness long and visibly pointed to its issue, and he who suffered under it was fully sensible of his approaching dissolution. He was in the entire possession of his faculties to the last moment of his existence, and conversed on the close of that existence with placid serenity and pious resignation. He had inflicted no injuries on his brethren of mankind—he had defrauded no man—he had done justice to all in the whole of his intercourse with the world—and his conscience ‘had therewith nothing to reproach him.’ Perhaps, no man was more ardently desirous for the happiness of every human being; and this generous feeling manifested itself in unostentatious activity, wherever opportunities presented themselves. To relieve indigence by giving it occupation, was one of his first principles; where the claimant for benefactions was incapable of labour, pecuniary aid was ever liberally administered; but the severity of censure, and the indignant refusal of assistance, were the uniform treatment which idleness and vice experienced at his hands. As a trader, no reproaches were ever passed upon his name: his integrity was so rigid and so well ascertained, that his word was deemed equal to the strictest legal bond. To the young and deserving adventurer in business, he was a kind and protecting benefactor, and those who failed in their obligations to him never experienced that harshness of usage with which unmerciful creditors are so frequently charged. In the progress of a long and industrious life, he accumulated an ample fortune, and his prosperity was the reward of patient toil, of contentment with small profits, and of that purity of mind and conduct which no temptations of gain could eradicate, or even enfeeble. Possessed of a strong natural understanding, he penetrated deeply into the characters of men; but he was far more inclined to dwell upon favourable views of his brethren, than to pass upon them the sentence of condemnation. He had no enemies, and the offences he may have encountered, for offences will come to every man, were with him but of brief and momentary consideration. He had numerous friends, and his attachments, which were stedfast and almost immovable, were varied only by the degrees of merit which attracted his regards,

or by the closer intimacies of relationship or domestic bonds. On every subject, political, civil and religious, he thought for himself, and he was tenacious of those opinions which he deemed to be founded in truth; but the liberty which he demanded for himself, he left every other man freely to enjoy; and, while he often delighted to indulge in the collision of argument, no opposition to his peculiar opinions could, in the slightest degree, affect his sentiments of previous esteem. Over the death of friends whom he loved he had sometimes to shed the tear of genuine affliction, but his life was not otherwise exposed to adversity, and good fortune never created in him that superciliousness and pride, of which it is too often the fertile source. Hospitable in his disposition, it was his happiness to see those around him in the full enjoyment of happiness. In discharging the duties of mayor and sheriff of this city, he was just and equitable on every occasion, and exhibited an example of impartiality and firmness highly worthy of imitation. He built the house in which he expired, and his name was given to that quarter of the city, and the improvements which he there commenced will long remain an honourable testimonial to his public spirit. Sir John Newport was the early friend of Alderman Ramsey, and it was one of his favourite topics of conversation to expatiate on the private excellence and the illustrious public merit of the Right Hon. Baronet. Their connexion lasted long, and their mutual esteem is not to be extinguished by death. Friendship and affection will survive the grave, and kindred spirits will meet in the land of everlasting felicity.”

In addition to the above account, extracted from the Waterford Chronicle, we may add, from unquestionable authority, that Mr. Ramsey had long been one of the elders of the Presbyterian congregation at Waterford, and that, in his religious opinions, he was a decided Unitarian. The loss of such a character is severely felt by the society. So highly was he esteemed by his fellow-citizens, that on the day of his funeral, the shops in Waterford were shut. Mrs. Hone, whose death is recorded above, was his niece, and a congeniality of disposition and character, had greatly endeared them to each other.

July 26, at Newcastle-upon-Tyne, aged 34, MARY ANN, eldest daughter of the late Rev. Edward PROWITT. She had been subject to sickness and suffering for years, but appeared to enjoy the summer, and had even been able to attend two or three times at the chapel in Hanover Square, on the ministry of her pastor and friend, Mr. Turner. A sudden attack, however, reduced



her so low, that exhausted nature had no longer power to maintain the struggle. During this last illness, she frequently observed, that "she was most mercifully held," and to the latest moment retained her apprehension, and frequently welcomed her happy approaching change.

August 5, at *Brighton*, after a decline of many months, MRS. SARAH PARSONS, aged 52, leaving a widower and a numerous family, who knew well her value, and deeply deplore their loss. Her understanding was naturally strong, her perceptions quick and lively, her affections warm and kind; and she wanted only greater advantages of education to be distinguished as the superior woman, which she really was. During her long illness she often congratulated herself, and blessed God that she was a Unitarian, and was no longer tossed upon the horrors of her former faith, when she attended at a chapel of the Countess of Huntingdon. Of this deliverance she spoke frequently and emphatically, lamenting that so great a part of the religious world was unblest with those cheering views of which she felt the efficacy.

The event was improved by a funeral sermon, which was preached on the evening of her interment, by Dr. Morell, in the Unitarian Chapel, Cumberland Street, and in which the fact, that the deceased had shewn her faith to be one in which she could die joyfully as she had lived piously, was opposed to the unfounded assertion, that the faith of the Unitarian is not sufficient to sustain the afflicted, and to console and cheer the dying.

IF "the memory of the just is blessed," if the departure of the wise and good from this sublunary scene, have any tendency to awaken the minds of others to the fleeting nature of their own existence, if the example of those who, "through faith and patience inherit the promises," be at all instrumental in leading survivors to walk in their steps, it is hoped, that this short memento of a most valuable member of the Christian church, will not be without its use. This hope alone prompts us to record the lamented death of Mr. THOMAS FISHER, of *Dorchester*, who was cut off from his widely-extended sphere of usefulness, by an attack of apoplexy, on the evening of the 13th August, in the 61st year of his age. He had been long subject to distressing pains in the head, and other symptoms of the constitutional tendency, which has now terminated so fatally; but his uniformly temperate habits of life, with the abstemious regimen, which he had for some time adopted, encouraged the hopes which his affectionate relatives too fondly che-

rished, that his valuable life would have been long continued for their comfort and support.

Mr. Fisher was a native of Blandford; deprived of paternal instruction in infancy by the death of his father, the void was filled, and well filled, by the unremitting cares and admirable example of his mother, the youngest daughter of the Reverend and eminently pious Malachi Blake, who was for fifty years minister of the Dissenting congregation in that town. Under instructions, such as hers, he was led to "fear the Lord from his youth," and the uniform tenor of his life may be considered as one amongst the numerous instances of the great importance of early religious impressions. His family connexions were all of the Calvinistic persuasion, and till after his settlement in life, such were his views of Christianity; but the truth worked its way in his mind, and he gradually, though not without much deep thought and earnest investigation, renounced the tenets which he had before held most dear, and embraced and openly avowed, and actively supported the most cheering views of the divine dispensations. This change in his religious opinions produced no change in the most affectionate family intercourse. His sentiments were strictly Unitarian, and never was their efficacy for the regulation of the life, for affording consolation under heavy and often-repeated afflictive dispensations, for promoting and encouraging the most cheering anticipations of a calm and peaceful death, and a happy and glorious eternity, through the free mercy of God, as revealed by Jesus Christ, more strongly exemplified than in his character. He felt the happiness resulting from such views of God and his government, and was anxiously desirous that others should participate in them; it prompted him to omit no fair opportunity of promoting the diffusion of them, by personal as well as pecuniary exertions, and many there are, young persons particularly, who will now more than ever value his gifts, and treasure up his advice. He was a firm friend to civil and religious liberty, which he inherited from his ancestors, some of whom suffered severely for their attachment to it. Moderation in all the gratifications of this life marked his character, and having, by his active industry and strict integrity, realized a comfortable independence, he had just relinquished the cares of the world and his interest in a respectable business to his two sons. Thus the command, "set thine house in order for thou shalt die," was in him completely obeyed. The perfect benignity of the Divine Being in all his appointments, was his constant theme of rejoicing, and enabled him, under the repeated and very recent breaches in his

family circle, referred to in p. 526, to set an example of meek and calm resignation to the will of his heavenly Father, which it is now the painful duty of his much-afflicted and affectionate widow and family to imitate. To them it is the source of the greatest, indeed, their only consolation, that they are enabled confidently to believe that *all* the appointments of their God are wise and good; that they are the effects of

unerring wisdom, and unbounded love and mercy combined to promote the best interests of his rational, dependent creatures; therefore, the will of the Lord be done!

The Rev. L. Lewis delivered an excellent and impressive sermon on the Sunday evening after the interment, from Jeremiah xlix. 11, to a crowded and attentive congregation. May its effect prove beneficial and lasting!

## INTELLIGENCE.

### FOREIGN.

#### *Unitarians in the Austrian Dominions.*

By the following article, extracted into the Monthly Magazine, it will be seen that the reports of the number of Unitarians in Transylvania are not without foundation. It will not please the self-named orthodox, that these misbelievers begin to be "reckoned among the nations."

"By the last geographical details, published in Austria, the population of that monarchy amounts to 27,613,000 souls. In this number are included 11,750 of Sclavonians; 5,000,000 of Italians; 4,800,000 of Germans; 400,000 of Hungarians. As to their religion, they are divided into 21,000,000 Catholics, 2,500,000 belonging to the Greek Church, 2,000,000 belonging to the Reformed Church, 1,450,000 Lutherans, 400,000 Jews, and about 40,000 Unitarians.

#### *The Jews.*

In a tract lately published, at Paris, by M. Bail, the following is given as a fair calculation of the number of Jews in the different quarters of the globe:—

In all parts of Poland, before the partition of 1772	- - - 1,000,000
In Russia, including Moldavia and Wallachia	- - - 200,000
In all the states in which the German language is spoken	500,000
In Holland and the Netherlands	80,000
In Sweden and Denmark	- - 5,000
In France	- - - 50,000
In England [of which London contains 12,000]	- - - 50,000
In the states in which Italian is spoken	- - - 200,000
In Spain and Portugal	- - - 10,000
In the United States	- - - 3,000
In the Mohammedan States of Asia, Europe and Africa	- 4,000,000
In Persia and the rest of Asia, including China and India	- 500,000
<b>Total</b>	<b>6,598,000</b>

### DOMESTIC.

#### RELIGIOUS.

#### *Meeting of Deputies.*

At a general meeting of the Deputies for protecting the civil rights of Protestant Dissenters, May 29, 1818, on the motion of Mr. J. T. Rutt, seconded by Mr. J. Christie, it was unanimously resolved, "That as religious liberty is the most valuable civil right, and essential to the cause of Protestant Dissenters, it is a most important object of this deputation to protect congregations of Protestant Dissenters against illegal interruptions of their worship; and also to assist individuals among them who may be aggrieved by unfounded charges of misconduct, in the public exercise of their Christian ministry." (See pp. 455—461.)

#### *Southern Unitarian Society.*

THE Annual Meeting of the Southern Unitarian Society, was held at Brighton, in Sussex, on the 22d of July. The Rev. John Fullagar, of Palgrave, in Suffolk, delivered in the morning a very impressive discourse from John xvi. 23, on the proper object of divine worship. He examined the various passages of Scripture which are supposed to authorize the offering of such worship to Jesus Christ: and shewed that they furnished no authority whatever for such a practice, while, on the contrary, he proved it to be the uniform custom both of our Lord and his primitive disciples, to address their supplications to the Being whom Jesus emphatically styles, his Father and our Father, his God and our God: and lest at some future period, when he should be no longer personally present with them, to direct their conduct, they should suffer that respect for their Master, to which he was justly entitled, to derogate from that supreme adoration and reliance which were alone due to his Almighty Father, he left with them the admonition contained in the text: "And in that day ye shall ask me nothing; but ask every thing of the Father in my name."

After the service, a meeting was held for transacting the usual business of the Society; Ebenezer Johnston, Esq. in the chair, when thanks were unanimously voted to the preacher for his very excellent sermon, together with a request that he would permit the Society to print the same; to which he acceded. In the evening, the Rev. Mr. Horsfield, of Lewes, in an animated discourse, from Luke xxii. 52, shewed the folly and wickedness of religious persecution. The congregations in both parts of the day were numerous and attentive. Between fifty and sixty persons dined together at the Regent Hotel, on an economical, though comfortable plan: the numbers who attended, and the spirit which animated the meeting, must have filled with delight the mind of every sincere friend to scriptural Christianity, particularly considering, that but a few years since, Unitarianism was scarcely known, even by name, in this populous town. After dinner several gentlemen addressed the company, and some conversation took place on the propriety of dividing the district over which the society extends, into two parts. It was stated that Unitarians had so much multiplied of late, that they were now sufficiently numerous to form societies within more circumscribed limits, which would prevent the inconvenience which the members sometimes experience in being obliged to take long journeys in order to attend the different annual meetings, which must, of necessity, be sometimes fixed at a considerable distance from their respective places of residence. It was, however, agreed to adjourn the farther consideration of this subject, as it appeared to be the general feeling that such a plan would defeat one important object which such societies are calculated to effect, that of bringing persons from a distance acquainted with each other, and thus promoting that union and co-operation which it is so highly desirable should exist among persons embarked in the same cause.

The meeting next year is to be held at Lewes, in Sussex.

T. C. Jun.

### *Unitarianism in Alnwick, Northumberland.*

SIR,

In the year 1815, three-fourths of the congregation that worshiped in Bethel Chapel, Alnwick, belonging to the Methodist New Connexion, being dissatisfied with the proceedings of the Conference, withdrew peaceably from that body, and formed themselves into an independent church. As I was the stationed minister in Alnwick at the time, I had the honour of being invited to accept the pastoral charge of those who separated, and, conceiving

myself injured by the Conference, I accepted the invitation. When we separated, there were several Universalists and Arians amongst us, but not one Unitarian; however, as we encouraged a spirit of free inquiry amongst ourselves, many of us have become Unitarians upon principle, and most of the rest bid fair for embracing similar principles.

We were favoured with the use of the Town Hall to worship in, for a considerable time after we left the Methodists, but our numbers and principles giving umbrage to some leading men of the sect as by law established, we found it necessary to look out for another place to worship our Maker in; but as none could be found that would contain even one half of our people, (our numbers being between three and four hundred,) we found it requisite to erect a house for ourselves and our posterity. This we built upon the most economical plan, as the building, including incidental expenses, cost us no more than £450, and will seat four hundred people.

Being, in general, but poor people, and a great depression arising in the farming interest, we were not able to contribute more than £117, in consequence of which, there is a heavy debt upon our concern. Conversing with my valuable friend, Mr. Turner, of Newcastle-upon-Tyne, upon the subject, he recommended me to wait upon the friends of truth, requesting their assistance towards the liquidation of the debt, and kindly favoured me with the following recommendation, which I take the liberty to transcribe.

“*Newcastle, June 24, 1818.*

“I have visited and preached to the congregation at Alnwick, and have had great pleasure in witnessing among them a spirit of free inquiry, under the direction of Christian love; and I cordially recommend their case to the benevolent notice of the friends of truth and liberty.

“WILLIAM TURNER.”

In consequence of this recommendation I waited upon several friends, who generously contributed their mite for the support of our cause. Permit me, Sir, through the medium of the Repository, to solicit the kind regard of your numerous readers, and the committees of fellowship funds, to our infant cause, as our success here will considerably depend upon the support which we receive in removing our debt. For, as the debt upon the place is so heavy, my income does not amount to £50 per annum, which is too little to maintain a family. Those friends who may be disposed to contribute to our relief, are requested to send their contributions either to me, or to Mr. Turner, of Newcastle.

WILLIAM PROBERT.

*Ebenezer Chapel, Aug. 10, 1818.*



**Wolverhampton Case.**

[HAVING published not a little upon this case, we deem it right to insert the following Report of the *Congregational Board*. Whatever be the merits of the cause, and we have no doubt upon the subject, it is clear that the Congregational or Independent Board step out of their province in setting up a sort of claim to a Presbyterian Chapel. Ed.]

*Bank Coffee-House, Cornhill, July 7, 1818.*

At a Meeting of the CONGREGATIONAL BOARD, the Rev. Joseph Brooksbank in the Chair:

The Committee appointed by the Congregational Board to examine into the merits of the *Wolverhampton Case*, Report, That having carefully perused the documents on both sides relating thereto, they are fully of opinion, that the Meeting-house in John's-lane, Wolverhampton, belongs of right to the persons of Trinitarian sentiments, who now claim it. The worship in the said place was originally Trinitarian: the Rev. Mr. Jameson, a Trinitarian minister, was chosen pastor in the year 1781, by a large majority of the church and congregation, and in consequence of that choice, removed with his family to the town soon after his election by such majority, but was prevented from exercising his ministry there by a small minority of Unitarians, whose unjust and violent proceedings left Mr. Jameson and his friends no other alternative than either to commence legal proceedings against them, or quietly to retire. The Committee conceive that from that time the Unitarians have unjustly held the place; and therefore, without entering at all into the question of more recent proceedings, it is their opinion, that the Trinitarians have a claim upon the generosity of the Evangelical part of the community, in aid of the expenses they have incurred in support of their rights.

(Signed)

JOSEPH BROOKSBANK,  
Chairman.

Resolved, That the foregoing Report be received and approved, and that a copy be sent to Mr. B. Mander.

Signed (for the Rev. Mark Wilks, Sec.)  
THOMAS HARPER.

**NOTICES.**

**Gainsborough Unitarian Association.**

The Association of Unitarian Christians residing at Gainsborough, and adjacent places, will meet at Hull, on Wednesday, the 30th of September, when the Rev. C. Wellbeloved, of York, and the Rev. R. Little, of Gainsborough, are expected to preach at the chapel in Bowl Alley Lane.

**Manchester College, York.**

THE next Session will commence on Thursday, September 24, 1818, on which day all the students are expected to assemble. The choice of apartments will take place on Friday the 25th, the formation and arrangement of the classes on Saturday the 26th, and the regular college lectures will begin on Monday, September 28.

Applications for the admission of Lay Students may be addressed to the Rev. C. Wellbeloved, Manchester College, York.

THOMAS H. ROBINSON,  
J. G. ROBBERDS,  
Secretaries.

*Manchester, August 15, 1818.*

**LITERARY.**

THE subscribers to Dr. Priestley's Works are requested to take notice, that another volume is now ready for delivery at Mr. Eaton's, 187, High Holborn. Those subscribers who have not received the former volumes are also requested to send for them. It is designed to publish the next volume in October.

THE PRIZE SUBJECTS proposed by the *Society for promoting Christian Knowledge and Church Union*, in the diocese of St. David's, for the year 1818, are,  
1. On the Evidence from Scripture that the *Soul*, immediately after the death of the body, is not in a state of *sleep* or insensibility, but of happiness or misery; and on the moral uses of that doctrine.  
2. On the Definition and Characteristics of *Blasphemy*, from Scripture and the Statute Law, and on its Consequences, religious, moral and political. The *premium* (by *benefaction*) for the best Essay on the former subject is £50, and £10 for the second best. The premium for the latter subject is £10.

In the press, and shortly will be published, by subscription, in one handsome volume, 8vo. price 12s., *Lectures on the Gospel of St. Matthew*. By the Rev. Oliver Lodge, B. A., Curate of St. Margaret, Barking, in the county of Essex. Subscriptions will be received by Mr. Lodge, at Barking Vicarage; by Messrs. Sherwood, Neely and Jones, Paternoster-row, and by the principal booksellers.

THE Youth's New Theological Dictionary. In the press and speedily will be published, a Spelling, Pronouncing and Explanatory Theological Dictionary of the New Testament, in one volume 12mo. In which all the words of the four leading parts of speech, in the New Testament, are arranged under their respective heads, and the explanations given in as clear and concise a manner as possible.

## MONTHLY RETROSPECT of PUBLIC AFFAIRS;

OR,

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

AMONG the many disgraceful circumstances which marked the character of pretended Christians in the dark ages, their treatment of the Jews is a strong instance of their departure from the principles of him, whom they affected to worship not only as their master and teacher, but as their God. Jesus, the author of our religion, under God, was a Jew; his apostles were all Jews; for some time after his death his society consisted only of Jews. The Jews therefore must be considered as the original teachers and propagators of the Christian religion to the whole world. Whatever therefore may have been the real or pretended crimes of this nation, to it we Gentiles are indebted for having emerged from the horrid darkness, in which the greater part of mankind was, and is now immersed.

As Paul beautifully expresses it, we the wild olive were grafted on the true olive, and he intimates pretty strongly, that the rejected branch would in a future time be restored to its original root. The miraculous dispersion of this nation, and its adherence to the divine laws propagated by Moses, is continually appealed to by divines, as a proof of the truth of the Christian religion; but in their writings is scarcely ever to be found a hint of the great advantage of this dispersion to the cause of truth. They have been the guardians of those books, which all parties of Christians unite in holding sacred: but more than this, they have been and are the witnesses to the great truth of the unity of God, and the unrivalled supremacy of one only Being in the government of the world. If by means of persecution these witnesses had been destroyed five hundred years ago, this truth would have been in the greatest danger of being lost in the corruptions of the times: but the watchful eye of Providence preserved the nation, which it first chose, and which it will never forsake.

These remarks are suggested by a curious cause brought before the Lord Chancellor, whose decision has in part been given, but part has been reserved till his Lordship has made up his mind more fully on this subject. The question is of considerable importance; not so much on account of the peculiar matter in agitation, but as it tends to shew, how far the Christians of the present day retain those prejudices, by which their ancestors so much disgraced themselves. The case was this: at Bedford is a considerable charity

for the inhabitants of that town, in which the Jews, in common with the rest of their fellow-townsmen, were accustomed to participate. This participation it seems was not pleasing to some of the trustees of this charity, and it was determined that it should no longer be allowed. Upon this, the case was brought before the Chancellor, and it was argued with great skill. On one side was brought up all that prejudice could suggest against the Jews, which was refuted by the usual manly eloquence and solid argument of Sir Samuel Romilly. One curious argument against the Jews is not to be omitted, founded on the prohibition in the Jewish law against the worshiping of images. Now, as an image of the founder is ordered to be preserved, it was pretended, that he could never mean that Jews should be trustees, and of course by inference, that they should not participate in his charity. The pleader forgot, that, in the most holy place, were two images, spreading their wings over the ark, made by two workmen, in whom was a divine spirit; and also that the second commandment is as peremptory upon Christians as Jews.

The charity consists in a school, to which the inhabitants of Bedford may send their children, and in donations according to their distresses. The Chancellor has decided, that the Jewish youth shall not have access to the schools; but their participation in the other parts of the bequest he has left to a farther opportunity. Now this rejection of the Jews from the benefit of education, seems to have been dictated by the same spirit which presides over what are falsely called the national schools; and we should have thought that, when the Christians have been called upon to contribute, and have contributed vast sums of money for the education of the Jewish youth in the principles of the Christian religion, this opportunity of giving them education would rather have been sought after than rejected. For, it is from the Jewish parent, that we should have expected a repugnance to his children entering a Christian school, not from the Christian directors to prohibit it. The school is under certain management, and the books to be read are under Christian direction. What injury the introduction of Jewish youth to the school could produce, we are at a loss to discover; but the benefit of it is visible. It would gradually subdue the prejudices of each party against the other; and, if the Jews did not

become Christians, they would still have an opportunity of understanding better the nature of our religion, than when they are kept separate, and confined only to the teaching of their own masters.

We shall be curious to see in what manner the Chancellor disposes of the rest of this case, and whether in a matter of charity a distinction is to be kept up, which does not seem very reconcilable with the spirit of the gospel. It is not improbable, that a descendant of one of the apostles may thus be excluded; and any one who reads the beautiful parable of the Samaritan and the wounded traveller, may easily foresee what would be the decision of our Saviour upon such a subject. Christianity is said to be the law of this land: if it is so, and any party is not peculiarly excluded by the express words of the testator, it cannot be made compatible with the Christian religion to exclude any person on account of his religion in an act of benevolence. The Jews do not act upon this narrow principle, as will be abundantly testified by their very liberal contributions to the public charities of this metropolis.

Whatever may be the decision of the law on this head, it is hoped, that none of the readers of this article will be led away by any false prejudices against our elder brethren the Jews; whose are the glorious adoption, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and even Christ by natural descent. Blessed be God, who is over all, both Jews and Christians for ever. Amen.

Another cause has excited more general interest. It is of a political nature, and a lady pleading her own cause completely overcame the sophistry of the court. She was indicted for a libel, and her defence was founded on the principles of eternal truth, not on the perverted maxims and technical rules of law. The judge lamented her ignorance of the law, and her error in not having submitted her case to the learned expounders of it, who attend the courts, and are ready to display their eloquence and knowledge on either side of the question: but she acted more wisely, for we suspect that not an advocate is to be found who could have done the argument that justice which she manifested. She maintained her innocence of any crime on this basis, that what she had uttered was true, was not malicious, and there was no scandal in uttering it. On the other side, the falsehood, the malice and the scandal were not proved; but it was contended and maintained that truth was a libel. Against this false doctrine the lady argued with great energy and on the principles of morality; and, though the judge declared it as his opinion that her publication was a libel, the jury were of a different opinion, and

declared her to be not guilty, and in this opinion the audience generally concurred; and it is, we believe, the prevailing opinion in every quarter of the island.

Thus the opinion of the judge and of the jury in question of libel is again, as in several preceding instances in the case of libel, completely at variance; and it will become necessary, that the subject should be cleared from the difficulties, under which it is supposed to labour. Three things appear to us to be necessary to constitute the criminality of a libel, for libel in its original meaning is only a little book, it may contain truth or falsehood, and it must be from something criminal in its falsehood, its maliciousness, its scandalousness that the writer is deserving of punishment. Of this the jury are happily the judges. The dictum of the judge is mere opinion, and we cannot see any benefit whatever in his declaring it, before the jury have given their verdict, that it is deserving of punishment. If truth is to be considered as a libel, the pen of the historian must be stopped; for what is all history but the record of truths most obnoxious to wicked kings, wicked nobles, wicked priests, wicked judges and wicked people? And in every age, however we may in the present days be free from such characters, in our own country, there will be a sufficient fund elsewhere for the delineation of their atrocious actions. That truth is not to be spoken at all times is a well-known adage: but in whose favour it was made it is not difficult to determine, and before the speaking of the truth is declared to be criminal, it must be clearly shewn in what manner the party of whom the truth is spoken is damned. Suppose him to be a wicked, prostituted minister, a violent, overbearing judge, a corrupt magistrate, must such a character not be delineated in its proper colours? With what spirit this is done, and how far the writer has overstepped the bounds of propriety, twelve honest and independent men may easily determine; but to say in general that the truth of the libel (*i. e.* the truth of the writing,) can in no case be a vindication, is to declare war against common sense and the dictates of reason and conscience.

It may be here observed, that the people of this country enjoy an inestimable privilege over those of most other nations, in the publication of the proceedings of courts of law. The institution of juries is highly and deservedly prized by us; for through it a great number of persons are annually called forth to exercise their judgments on the most important topics; and by the publication of the proceedings, the whole nation in great measure participates in these judgments. In other countries a few men only act as judges; and their decisions, known to a very small sphere, are chiefly



founded on miserable technicalities, which, not being exposed to the public eye, are retained from age to age without animadversion. The present practice of detailing trials in the newspapers will be attended with very beneficial effects. What is done in one extremity of the kingdom is quickly known at the other, and the common sense of mankind being so frequently exercised upon similar subjects, the arguments of sophistry will daily lose their force, and the principles of justice be spread and maintained. The press acting in this manner will be found a better censor than any that can be appointed by authority. Publicity will be found to be the best censure, and the verdict of an impartial jury the best censor.

The eyes of all Europe are now fixed on the intended congress of its great sovereigns, for which the usual preparations of royalty are making. Many are the conjectures of the good or evil to result from this meeting. It is not often that such meetings have taken place, without much of the latter being a consequent of them. There are two parties whose interests are to be consulted, those of the higher powers, and those of the people under them; but the latter have not their representatives there to make known their wishes and desires. The present enlightened state of Europe and communications by the press afford much ground for instruction to the potentates, that are to deliberate on this occasion: and it will be well for them to remember, that however they may deliberate and however they may determine, and whatever force they may possess to enforce their determinations, still the results are not in their power. According to the well-known and true adage it may be said to them, *man proposes, but God disposes*: and every true Christian will see through the dark cloud that covers the political hemisphere, and trust that under his almighty direction all things will work for good to those who fear him.

There is one subject which calls for the deepest attention on the part of these sovereigns. They meet together in holy alliance; but who that looks to Europe bristling with bayonets will see any thing in it resembling that peace, which is professed to be the object of all their wishes? What is the aspect it presents to us, but that of an armed truce? And the first thing for encouraging true morality among the people is, to remove these signals for warfare. The number of troops now employed by the different powers, is not only injurious to their respective countries by the burden of taxes which it imposes on their subjects, but it hurts the morals of both prince and people. It encourages an attachment to the base spirit of war, and the foolish

glory resulting from it—too much the theme of the poet and the politician. Here is now a fine opportunity for counteracting it, and pointing out to nations that their true glory and interest consist in peace. The religion they profess is the religion of peace, and the master whom they acknowledge, is emphatically called the Prince of Peace.

They are likely to be urged to a very different conduct, for it is said, that the king of Spain is to make a strong application to them against what he is pleased to call his rebellious subjects in America. It is pleasing to think that he is obliged to make such an application, as it argues a great want of power in himself to effect his purpose. But we shall hope that the sovereigns will be too wise to enter into his quarrels. Their subjects are at present sufficiently desirous of transporting themselves to the transatlantic world; and, if they should send them with arms in their hands, they will soon detach themselves from such a service, and diffuse themselves over those vast regions, where is abundant employment for them in cultivating the earth, instead of subduing their brethren and bringing them again under the detested yoke. The interest also of Europe calls for the independence of America and an open commerce, and a contest on this point will have the same end as that of Great Britain with her colonies. Much blood may be shed, but the cause of independence will be at last triumphant.

The United States have shewn by their conduct in the Floridas, what will probably be the part taken by them, if Europe should interfere in the dissensions between the Spanish king and his former subjects. An occurrence has taken place of melancholy presage, but we hope that in spite of the desire to make it worse than it probably is, there will be better sense in the two parties than to make it a ground for war. In the advance of the Americans to the Spanish States two Englishmen were taken, who have been executed on the ground of exciting the Indians to war against the former. We have not sufficient data to form an accurate judgment of the nature of this case, and the History of America affords too many instances of all parties, using these unhappy people as instruments in their contests with each other. Taking the case at the worst, a wise and Christian power would pause, before it thought of avenging the blood of two men by that of thousands and tens of thousands, who must fall before the contest is brought to a conclusion. They will do better to abide by the sacred words: "Vengeance is mine," and "I will repay saith the Lord."

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*Schism in the Church.* (See p. 344.)

A Letter to the Rev. Daniel Wilson, in Reply to his Defence of the Church Missionary Society, and in Vindication of the Rev. the Archdeacon of Bath, against the Censures contained in that Publication. By the Rev. Wm. Bailly Whitehead, A. M., Vicar of Tiverton, and late Fellow of Worcester College, Oxford. Third edition.

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## CORRESPONDENCE.

Communications have been received from J. H. Bolton; J. Evans; J. W. F.; J. I.; T. Howe, &c. Also a Review of the Rev. Ralph Wardlaw's Sermon, and of Gray's Work against Malthus.

*D.* on Mr. Belsham's Censure of Mr. Robinson, and *Vigil* on the subject of Religious Disabilities as peculiarly relating to the Jews, are unavoidably postponed.

We are obliged to refuse admission to Lists of Subscriptions, for whether they appear in the body of the work or on the wrapper, they are subject to the Stamp-office Duty. Henceforth, they can appear only as Advertisements.

For the above reason we can only acknowledge generally the Subscription of H. J. addressed to Mr. Aspland or Mr. Fox.

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## ERRATA.

To the names of the Committee of the *Society for the Relief of Aged and Infirm Protestant Dissenting Ministers*, page 455, column 2, line 15, add, *Rev. Joseph Brooksbank*.

In the Report of the York College Annual Examination, p. 462, col. 1, line 8 from the bottom, "the name of Mr. Cheetham, was inadvertently omitted, as one of the Students who had distinguished himself during the Session."