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BIOGRAPHY.

SIR,
Clapton,
October 3, 1818.
YOU will, probably, gratify some of those who shared Mr. Dodson's acquaintance, and have survived the mortal ravages of nineteen years, as well as myself, by preserving this *Memoir*, which I received from my friend Dr. Disney, in 1800, when he printed a few copies, with his usual courtesy, for private circulation.

I am aware that the *Memoir* has since formed the Article *Dodson* in the *General Biography*. But as the plan of that publication excluded Dr. Disney's notes, and as I have added what farther information occurred to me, (which is distinguished by *brackets*,) the whole will, I hope, have enough of novelty to justify the insertion.

J. T. RUTT.

A Short Memoir of Michael Dodson, Esq.

MICHAEL DODSON, Esq. was the only son of the Rev. Joseph Dodson, M. A., a Protestant Dissenting minister, settled at Marlborough, in Wiltshire, * and of Elizabeth, one of

* The Rev. Joseph Dodson was the author of a sermon, entitled "*Moderation and Charity*, preached in April 1719, at Keswick, to the Associated Protestant Dissenting Ministers of Cumberland and Westmorland," published in 1720. There is a Preface to this Sermon, which very ingenuously states the progress of the preacher's mind to the candid and favourable thoughts he then entertained of others, whose theological notions happened not to be agreeable to his own; and also chronicles the spirit of persecution raised against him among his brethren on this very account.

He also printed, in 1722, "*The Case of the People's inquiring into the Faith of their Ministers*, considered in a Sermon, preached at a Meeting of Ministers at Newbury, in Berkshire, March 27, 1722; published at the Request of the Ministers that heard it."

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the daughters of Mr. Foster, attorney at law, of the same place, who was greatly respected for his integrity. *

And in 1728, the same gentleman published a volume in octavo, entitled "*Twelve Discourses on the Grounds of a Christian's Joy*," &c &c.

He died April 17, 1755, aged 65, and his widow survived till 1775.

Besides the subject of the present memoir, they left a daughter, Mrs. Martha Dodson, of Marlborough, who died at her brother's house in London, Nov. 23, 1794, aged 60 years.

* ["He died in 1720, and a funeral sermon was preached on the occasion by the famous Dr. Morgan, who was at that time the minister of a Dissenting congregation in Marlborough. His text was, *Death is swallowed up in victory*; and, in speaking of the deceased, he thus expressed himself: 'I think that the text hath been very fitly chosen and recommended, as the subject of my discourse, and your meditations on this melancholy occasion, when we are come together to pay the last public testimonial of decency and respect to so excellent and useful a person; who made it the business of his life to exemplify the character of a real Christian without any mixture of the pharisee; who always studied and laboured to promote righteousness and peace, as abstracted from the uncatholic zeal and narrow-spiritedness of a party; who could be charitable and beneficent to others without coveting the reputation of it, and content himself with the testimony of a good conscience without minding or regarding the applauses of men; and who, having fought a good fight, kept the faith, and finished his Christian course in the simplicity of the gospel; there is from henceforth, without all controversy, a crown of righteousness laid up for him, which the Lord, the righteous judge, will give to him at that day, when this corruption shall have put on incorruption, and this mortal shall have put on immortality; and when this saying shall be fully accomplished, *Death is swallowed up in victory*.' This character, great as it may seem, is not greater than the subject of it deserved. Mr. Justice Foster used to tell,

Mr. Dodson was born at Marlborough the 20th or 21st of September, 1732, and educated partly under

that soon after his appearance as a barrister in the Court of King's Bench, one of the judges inquired of an officer of the court for his name, and that the judge, being informed that he was the son of Mr. Foster of Marlborough, immediately said, 'Then he is the son of one of the honestest men in England.' The above-mentioned sermon, in the hand-writing of Dr. Morgan, is in my possession." Mr. Dodson's Note to his "Life of Sir Michael Foster," edited by Dr. Disney. 1810. Pp. 1, 2.

Dr. Thomas Morgan was probably the immediate predecessor of Mr. Dodson's father. In 1724, Dr. M. was still resident at Marlborough, from whence he dated, May 13 in that year, the last article of "A Collection of Tracts," published in 1726, "relating to the Right of private Judgment, the Sufficiency of Scripture, and the Terms of Church Communion upon Christian Principles, occasioned by the late Trinitarian Controversy." He was already M.D. In this *Collection*, which advocates the *Arian* doctrine, there appears nothing inconsistent with a belief in revelation. The following passage is in reply to Mr. Bradbury, who asserted, that "laying aside the evidence of revelation, the doctrine (of *satisfaction*) is so far from being true, that it is ridiculous."

Dr. M. remarks, "If the Christian doctrines, abstracted from the evidence of revelation, are in themselves, and in the nature and reason of things, so far from being true, *that they are ridiculous*, it is certain that no revelation can make them otherwise than ridiculous. Revelation is the light that renders things visible, that could not be discovered by the naked eye of unassisted reason; it is like a telescope, that brings the object nearer, which was before too remote, and places it in a distinct and proper point of view: but then it represents things as they are, and reason is still the eye by which they must be perceived and judged of." *Collection*, p. 57.

The *Moral Philosopher* was not published till 1737. In 1741, when probably the *quondam* Christian minister would have wished his former occupations to have been forgotten, Dr. Chandler, in his "Vindication of the History of the Old Testament," largely quoted the *Confession of Faith* of "the Rev. Mr. Thomas Morgan, once a Dissenting minister at Marlborough, now living, though now no longer extant in that character." This *Confession* is in a strain of orthodoxy far above the *Collection*; and indeed fully accords with the Assembly's Catechism.]

the care of his father, and partly at the grammar-school of that town: but his great proficiency in biblical learning he chiefly owed to his own voluntary and subsequent application.

Under the direction of his maternal uncle, Sir Michael Foster,* one of the justices of the Court of King's Bench, Mr. Dodson was brought up to the profession of the law. He was accordingly admitted of the Middle Temple, London, August 31, 1754, and practised many years, with considerable reputation, as a special pleader. His natural modesty and diffidence† discouraged him from attending the courts, and, therefore, he did not proceed to be called to the bar till July 4, 1783. This measure contributed, and was intended to contribute, more to the diminution than to the increase of professional business. He was appointed one of the commissioners of bankrupts in 1770, during the Chancellorship of Lord Camden, and was continued in that situation till the time of his death.

* [The early history and the honourable life of this eminent lawyer serve to shew how *Nonconformity* may be sacrificed to probable views of worldly advancement, while the valuable habits and many of the liberal sentiments which it encourages, are happily retained. This son of the eminent Dissenter, just described, "was born Dec. 16, 1689," and "May 7, 1705," before he had attained the age of 16, was *matriculated* at Oxford, (*Life*, pp. 1, 3,) having, as an indispensable preliminary, subscribed, *ex animo*, the Thirty-nine Articles, (comprehending a condemnation of the principles of his education,) or as Milton says, *subscribed, slave*; for after all the attempts of her more enlightened children to "make the *liberty* they do not find;" yet it cannot be denied, that *Sacheverel*, and not *Hoadley*, was a *true* son of "the Church of England, as by law established;" though she has certainly derived no small share of her reputation from her *illegitimate* offspring.]

† [I had once an occasion to discover this diffidence in Mr. Dodson, on asking him, in 1792, at the request of some common friends, to preside at a large political meeting, to the object of which he was quite friendly, and in which his years, knowledge and respectability eminently fitted him to take the lead. He was, indeed, so disturbed at the mere possibility of such an appearance in public, that I regretted having made the proposal.]

On December 31, 1778, Mr. Dodson married Miss Elizabeth Hawkes, his cousin-german, and eldest daughter of Mr. Hawkes, of Marlborough.

Mr. Dodson enjoyed a life of uninterrupted good health, and indeed little alteration was observable in his strength or general habits, till nearly the last year of his life. So lately as about the latter end of the autumn of 1799, he intended to have taken a journey with the writer of this page to visit a learned and excellent common friend in Suffolk;* and promised himself great pleasure from the excursion. It was not till the month of October that he began more sensibly to feel the effect of disease; and, after a confinement to his room of about a fortnight, he died of a dropsy in his chest, at his house in Boswell-court, Carey-street, London, on the 13th of November, 1799, aged 67 years; and was buried in Bunhill-fields the 21st of the same month.

Mr. Dodson's legal knowledge and discrimination were deservedly estimated by those to whom he was known, and who had occasion to confer with him upon questions of law. He was deliberate in forming his opinion, and diffident in delivering it, but always clear in the principles and reasons on which it was founded. His general acquaintance with the laws, and his veneration for the constitution of his country, evinced his extensive acquaintance with the genuine principles of jurisprudence, and his regard for the permanence of the liberties of Britain.

In 1762, Mr. Justice Foster published his book, entitled, "A Report of some Proceedings on the Commission for the Trial of the Rebels in the year 1746, in the County of Surrey; and of other Crown Cases; to which are added, Discourses upon a few Branches of the Crown Law." This work will be to him, said Mr. Dodson, "*monumentum ære perennius*." The impression being large, and a pirated

edition being made in Ireland, a new edition was not soon wanted in England; but in 1776 Mr. Dodson published a second edition with some improvements, and with remarks in his Preface on some objections made by Mr. Barrington in his "Observations on the more Ancient Statutes." In 1792 he published a third edition, with an Appendix, containing three new cases, which the author had intended to insert in the first edition, and had caused to be transcribed for that purpose.* In 1795, Mr. Dodson drew up a Life of his truly learned and venerable uncle, Sir Michael Foster, which is already printed, and will form a part of the sixth volume of the new edition of the Biographia Britannica. It is greatly to be lamented, that, since the death of Dr. Kippis, its principal conductor, in October the same year, no further progress has been made in this valuable work.†

But the public are in possession of more ample documents of Mr. Dodson's deep research and critical judgment in biblical literature, than in legal disquisitions. He had very attentively and dispassionately examined the evidences of revelation, and was firmly convinced of the truth of its pretensions. He was zealous for the true and rational interpretation of its Scriptures, because he was strongly persuaded of the great influence such interpretation would have on its reception in the world, and on the consequent happiness of mankind.

It was his first principle in all questions in religion, that each man enjoyed and ought to exercise the liberty of interpreting the Scriptures for himself, without the controul of

* [See "Life of Sir Michael Foster," pp. 90, 91.]

† [The dreadful fire that happened at Mr. Nichols's house, printing-office and warehouse, in the night of February 8th, 1808, destroyed, with many other very valuable works, the whole impression of so much of the unfinished volume as had been printed. See Mr. Nichols's very modest, but very interesting, statement of the dreadful devastation of literary property in this fire, and his very affecting reflections on his loss of the result of his own unremitting labours.—*Gentleman's Magazine* for Feb. 1808, LXXVIII. 99. Dr. Disney's Preface to Mr. Dodson's "Life of Sir Michael Foster," pp. v. vi.]

* Rev. Robert E. Garnham, Fellow of Trinity College, Cambridge. [This gentleman, who died a few years since at Bury, in Suffolk, was a contributor to the Theological Repository, and, in a large proportion, to the *Commentaries and Essays*. His signature in them was *Synergus*.]

another.—It ought not, however, to be concealed, that he was convinced, equally from the investigation of the principles of natural religion and the Scriptures of revealed religion, that God was one,—that Jehovah had no equal or rival, and that he alone was the object of religious homage: he was also satisfied that Jesus Christ was a man, the creature of God, and his delegated messenger and prophet.* And how much soever good men may be allowed to differ from each other in the superstructure they may erect for themselves upon the foundation of the gospel, few persons were more competent to investigate theological subjects than himself, as far as human learning, a cultivated understanding, and a liberal mind, are to be considered as qualifications for such investigation.

About the latter end of the year 1783, was instituted a small "Society for promoting the Knowledge of the Scriptures."† Mr. Dodson was a very early and a very valuable member of this society. He communicated some papers of his own, and conducted through the press some of the most valuable contributions of others.

The papers of this society were published in numbers, at uncertain intervals, under the title of "Commentaries and Essays."‡ And among

* [Among the earliest associates of Mr. Lindsey, in 1774, when he first opened a chapel for Unitarian worship, Mr. Belsham mentions "the late learned and eminent Scripture critic, Mr. Dodson." *Memoirs*, p. 122.]

When the Unitarian Society was formed in 1791, Mr. Dodson was chosen the treasurer, and, as I have often witnessed, for several years gave great attention to the business of that society.

To another object, common to *Nonconformists*, the repeal of the Corporation and Test Acts, he was very friendly, and in 1792 was chosen a delegate by the Dissenters in one of the counties, to endeavour to obtain that hitherto unconceded repeal. It was, I believe, in that connexion that I had, first, the pleasure of Mr. Dodson's acquaintance.]

† See a sketch of the plan in Jebb's *Works*, II. 237—253. It is also prefixed to the first volume of the "Commentaries and Essays," 8vo. 1786.

‡ [They were collected into two volumes, 8vo. In the second volume the

these, Mr. Dodson furnished a *New Translation of Isaiah* lii. 13; liii. 12, with Notes.* Also, "A New Translation of Isaiah i—xii. with Notes," &c.†

After revising his former papers, he extended his original design, and published, in 1790, the entire book of Isaiah, in one octavo volume, entitled "A New Translation of Isaiah, with Notes Supplementary to those of Dr. Lowth, late Bishop of London, and containing Remarks on many parts of his Translation and Notes. By a Layman."

Bishop Lowth expressed himself in a very handsome manner, in a note written to Mr. Dodson, upon his former translation of a small part of the book of Isaiah, published, as before mentioned, in 1784.‡ He also repeated his acknowledgments in the same style, on receiving, in the course of the next year, a copy of the translation of the first twelve chapters. On both occasions, the Bishop pleaded his declining health as the only reason for his not giving these papers the attention which they were otherwise entitled to receive from him. Dr.

late Mr. Tyrwhitt has two papers, with his name annexed, and dated from Cambridge, in 1786 and 1787. No. xiv.—"An Explanation of St. Paul's Doctrine concerning the Creation of all Things by Jesus Christ." No. xv.—"The Resurrection of the Dead through the Man Jesus Christ." These pieces have been since republished by the Unitarian Society.]

* *Com. and Essays*, No. 1, 1784, I. 31—50.

† *Ib.* No. 3, 1785, I. 149—258.

‡ The note was as follows: "The Bishop of London presents his compliments to Mr. Dodson, and is very much obliged to him for his remarks on Isaiah, and for the great honour he does him in them. He begs to be excused entering into any disquisition concerning them; not, he assures him, that he does not think them worthy of the greatest attention, but because his ill health obliges him to avoid all inquiries of this nature, that require intense application.

"*London-House, March 26, 1784.*"

[Bishop Lowth had declined the Archbishopric of Canterbury, in 1783, on account of his age and infirmities, and appears to have suffered severe bodily pains during the remainder of his life; which closed November 3, 1787, in his 77th year.]

Sturges, however, nephew of the Bishop, upon the publication of the translation of the whole book in 1790, addressed some "Short Remarks" to our translator.* These chiefly respected a few particular passages; and were soon replied to by Mr. Dodson, in "A Letter to the Rev. Dr. Sturges, author of Short Remarks on a New Translation of Isaiah."† To this publication he prefixed his name, and very properly took occasion to speak of his opponent's remarks as being "the performance of a gentleman, a scholar and a Christian;" characters which were acknowledged by Dr. Sturges in a private letter to be equally appropriate to the translator's vindication. "I think myself," said he, "much obliged to you for the handsome terms in which you are pleased to speak of my performance and the manner in which I addressed you; and, however we may differ on critical and theological subjects, I beg leave to assure you, that I respect your literature and esteem your liberality." Indeed, it is not assuming more than every "gentleman, scholar and Christian," will readily concede to me,—to say, that our Layman's Translation of the Prophet Isaiah, and his vindication of certain parts of it, after the same ground had been trodden by one of the most acute and learned critics of his age, will remain decisive proofs of his great learning, sound judgment, and unaffected candour.

Mr. Dodson afterwards published, in the same "Commentaries and Essays," "A Letter to the Rev. Mr. Evanson, in Defence of his Principal Object in his book, entitled, *The Dissonance of the Four Generally Received Evangelists, and the Evidence of their respective Authenticity Examined.*"‡ He also left prepared for

* Entitled "Short Remarks on a New Translation of Isaiah, by a Layman; with Notes Supplementary to those of Dr. Lowth, late Bishop of London, and containing Remarks on many parts of his Translation and Notes. In a Letter to the Author. By John Sturges, LL.D., Chancellor of the Diocese of Winchester, and Chaplain in Ordinary to his Majesty."—Cadell, 1791, pp. 37.

† Printed for J. Johnson, 1791, pp. 25.

‡ Com. and Essays, No. 4, 1796, II.

the same vehicle of publication, and which has since been printed accordingly—"A Dissertation on Ephes. iv. 7—12, with a Postscript, containing other Critical Remarks."*

313—346. [Yet it appears from the following passage, that Mr. Dodson received a much more copious New Testament than Mr. Evanson:

"I differ from you on several points; but I think that you have succeeded in your principal object. I cannot agree with you in rejecting any of the thirteen epistles, which bear the name of St. Paul, the authenticity of the Epistles to the Romans and Philippians, which contain some important prophecies since fulfilled, and of the Epistle to the Colossians, which, in chap. ii. 5, represents the Apostle, at Rome, as miraculously seeing things transacted at Colosse, appearing to me to be as well supported as the authenticity of the seven Epistles to the Corinthians, Galatians and Thessalonians, and to Timothy, which you admit; and the external and internal evidence of the genuineness of the Epistle to the Ephesians, which, it is probable, ought to be considered as addressed to the Laodiceans,* and of the Epistles to Titus and Philemon, being, in my opinion, too strong to allow us to entertain any doubts about them. The observations of Dr. Paley on this subject, in his *Horæ Paulinæ*, deserve particular attention. As to the Epistle to the Hebrews, and the seven Catholic Epistles, and also the Epistles to the seven churches of Asia, in the beginning of the Apocalypse, which you reject, I forbear to inquire, whether you are warranted in so doing, as it will be sufficient for my purpose if the thirteen epistles which bear the name of St. Paul are genuine. I also think, that you have unnecessarily, and on insufficient grounds, rejected some passages of St. Luke's gospel." Com. and Ess. II. 313, 314.]

* Com. and Essays, No. 5, 1801, II. 347—362. "These observations," says he, "are submitted to the consideration of those who agree with Mr. Locke (see his note on Eph. iv. 10, III. 4to. 572); in thinking *an impartial search into the true meaning of the sacred Scripture the best employment of all the time we have*; and who join in wishing to see every difficulty in the citations from the Old, in the New Testament, satisfactorily cleared."

[Mr. Dodson left also "A Fragment of Mr. Farmer's Manuscript Treatise on the History of Balaam." This Treatise had

* See Paley's *Horæ Paulinæ*, pp. 242, &c.

Mr. Dodson's character disdains to claim any advantage from the familiar maxim, *de mortuis nil nisi bonum*, the ordinary sanctuary to which the many are driven for refuge; but invites the application of an adage of superior wisdom and superior obligation,—*de mortuis nil nisi verum*.

His counsel, on any and every occasion, was founded in judgment, and communicated with discretion, sincerity and kindness. His friendship was with reason very highly valued by those who shared in it; * for he was mild in his manners, even in his

been communicated to Mr. D. by Mr. Farmer, though afterwards destroyed with that writer's MSS., according to the directions of his will. Mr. Dodson had made extracts, and left some notes, though too imperfect for use. His widow allowed the *Fragment* to be annexed to the "Memoirs of Hugh Farmer," 1804; an *anonymous* publication, but justly attributed to the late Rev. Samuel Palmer.]

* [It would be unjust to the memories of both, not to mention here Mr. Dodson's friendly regards to Mr. Gilbert Wakefield. He had visited him in the King's Bench prison, and contributed to that more substantial testimony of respect which his friends offered him. In the testamentary disposal of his property, Mr. D. recollected him in a way which will be best related by Mr. Wakefield himself.]

In a letter to a friend, from "Dorchester Goal, Nov. 30, 1799," having mentioned Mr. Dodson's death, he says, "I wrote to his widow in terms of condolence, and in terms ardently expressive of my great regard and high veneration of his talents and virtues; under which sentiments you remember me to have uniformly spoken of him."

"Last Sunday (five days after my letter) Dr. Disney, one of the executors, informed me of the legacy of five hundred pounds, which produced as much astonishment in me as any incident of my life. I had not enjoyed the pleasure of his intimacy very long; and felt myself exceedingly gratified, indeed, to be so regarded by such a man."

"That article, at least, of Mr. Dodson's will must have been inserted, or added since my arrival in this place, for the bequest runs, 'To Gilbert Wakefield, now a prisoner in Dorchester Goal,' &c. *Memoirs of G. Wakefield*, 1804, II. 194, 195.]

temper, warm in his affections, and steady in his attachments,—alike incapable of fluctuation from corroding suspicion or foreign influence. To strangers, and in mixed companies, he was shy and reserved.

It was said by Erasmus of one of his contemporaries, * *vir non exacti tantum, sed severi judicii*: and of another, † *verè theologus, integritate vitæ conspicuus*. Both these characters will deservedly apply to Mr. Dodson. He was not only a man of correct, but of critical judgment; a learned theologian, and a man as much distinguished by his unsullied integrity, as by the simplicity of his manners.

Under these circumstances the tribute of friendship and of gratitude becomes a debt of honour and of justice. And he who, agreeably to the custom of the ancients, does not sacrifice to heroes till after sun-set, equally repels all suspicion of interest, ‡ and every petulant charge of designed exaggeration. §

* Linacer. See Jortin's Life of Erasmus, I. 7—10.

† William Latimer. Ib. 10.

‡ [Mr. Dodson left Dr. Disney several thousand pounds, as residuary legatee, after the decease of his widow. To this circumstance, probably, the biographer here refers.]

§ [Dr. Disney, in 1800, prefixed to this Memoir, an address "to William Mackworth Praed, Esq., Barrister at Law," in these terms:

"DEAR SIR,

"The following Memoir is inscribed to you, because you, equally with myself, respect the character of our late common friend, and are a concurring witness to the truth of my representation of it. The situation in which he has placed us as his executors, jointly with his much respected widow, is presumptive evidence at least of our competency to speak of his character; and, I trust, such competency will not be impeached by the partialities of private friendship."

"It is a flattering circumstance to you, as well as to myself, to have been distinguished by so very respectable a person: and, while I cannot refrain from expressing the esteem I entertain for my colleagues, I am gratified in the assurances I have received that such esteem is reciprocal."]

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

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

(Continued from p. 482.)

No. 28.

Philip à Limborch to John Locke.

Amsterdam, April 26, 1695.

MY WORTHY FRIEND,

I AM glad that my last letter arrived safely. It is thought wonderful that the autograph of the sentences of the Romish Inquisition at Thoulouse, * should have fallen into my hands; as N. N. was informed by a certain priest, commissioned by the Bishop of Holland † to learn from him who was in possession of that book. N. N. imprudently answered that I had received it from Furley; ‡ but that it was in possession of another person, with whose name he was unacquainted, and said that *you* had formerly seen the book at Montpellier. § I told N. N. that it was a different book which you saw in France. He added, that the priest desired him to inquire of me the name of its present possessor. I answered that I was ignorant of his name; for though I once heard it from his brother, I had quite forgotten it: and even if I knew the name it could not be prudently divulged to the priest. For I apprehended that this information was so eagerly sought, because, if the owner could be discovered, the copy might be purchased of him, even at a great price, to be sent to Rome, and thus a false accusation might be safely preferred against me. He said that it appeared to him in the same light. I added my regret that he had disclosed the name of Furley; but as what was divulged could not be recalled, he should give no further information, but only answer in few words, that I did not know

the owner's name. This he undertook, but did not perform correctly; for the name afterwards transpired from his brother, and no doubt he informed the priest. For, when asked by me, he said that he did not know whether he had or had not informed him, for he had no certain recollection on the subject. This is certain, that the name became known to that priest, because afterwards another came to Furley, to whom I had written this account, and named the owner of the book, as Furley wrote to you. I hope you have before this time purchased the book, and that Furley is in possession of it. Thus all their attempts will be in vain.

I commend the prudence of Furley, who drew from the priest a testimony to the authenticity of the book, and the candour of the priest, who so freely admitted it. Yet had they been so fortunate as to have obtained that copy, and sent it to Rome, I see not with what justice they could have represented the volume which I published as supposititious. For it so describes that barbarous age, and relates such remarkable histories of that time, as to leave no occasion for modern fictions. Yet it were better that it should not be in the hands of those who are interested to conceal these mysteries of iniquity, and prevent their exposure to the open day.

You will find, annexed to this letter, two further additions to the History of the Inquisition, which, if you think them worth the trouble, you can join to the rest.

A Lutheran Professor of Kiel (*Kiloniënsis*) has published a work, entitled "Anti-Limborchian Exercitations," against my Christian Theology. * Thus I am chastised at Rome and in Germany. The book is dull enough, as I hear, for I have not yet seen it, though I have read an abstract of it in the *Acts of Leipsic*. † But I am not disposed to take up the pen against such an antagonist. Such men, so

* "Liber Sententiarum Inquisitionis Tholosanæ. See Limborch's Preface, 1692, and the Catalogue of Authors, Chandler, pp. viii.—xii.

† A titular bishop who presided over the Roman Catholics in that country.

‡ See p. 88.

§ See p. 12.

* See p. 478, col. 1, Note.

† See p. 226, col. 1, Note.

far as I can judge by those *Acts*, contend, not for truth, but for a popular opinion, human decisions, and ecclesiastical authority. With these, the rule of orthodoxy is an implicit consent to the Lutheran doctrine. Against such, it is in vain to dispute. For it is useless to inquire what the Lutheran Church teaches, which is sufficiently known from books and the decisions of that Church, but whether its doctrines be true, and dictated by the holy Scripture. Thus we find Popery every where, and men establish their own authority, under the specious pretence of preserving orthodoxy. Thus orthodoxy, in possession, will be always powerful, and truth vary at Rome, Geneva and Wittemberg. Such evils cannot be avoided while human judgment is made the *criterion* of orthodoxy.

The Authors of the *Acts of Leipsic* have taken care to quote the most obnoxious passages which occur in those Exercitations. I have, indeed, remarked in these writers, the malignity, shall I call it, or inconsiderate zeal, that if they find in the authors they review any abusive or severe passages against the Remonstrants, these they carefully notice and express them in the most odious terms. I know not how the Remonstrants have provoked their enmity, unless, perhaps, by free inquiry after truth, and a brotherly tolerance of those who differ from them. Such men are unworthy to employ our pens, nor shall I answer them, or defend myself against their accusations; nor indeed could I become acceptable to such persons, without rendering myself disagreeable to others, with whom I am now upon good terms. Thus I avenge myself upon them by silence and contempt. But I must pass to another subject.

Mark Teuto, under the patronage of the most Reverend Bishop of Bath and Wells,* has undertaken to translate my *Life of Episcopius*† into Latin. I quoted the letters of divers excellent and learned divines, and the Synodical Acts of the Remonstrants, which I translated from Latin into Dutch. These he should not turn

from the Dutch into Latin, but copy the originals. He complains of wanting these, nor has he been able to meet with them any where. Yet I doubt not but they may be found in many libraries in England. If you could assist him to procure them any where, you would not only materially abridge his labour, but render his version more correct and acceptable. If you can serve him in this, I shall acknowledge myself your debtor.

Farewell, most worthy and valued friend,

Yours affectionately,
P. à LIMBORCH.

No. 29.

John Locke to Philip à Limborch.

Oates, May 10, 1695.

MY EXCELLENT FRIEND,

ON the receipt of your last letter, of the 26th of April, I immediately wrote to London, and have used all the means in my power that our friend Mark should be supplied as fully as possible with the books he requires for your work. I have waited so long to reply to you, that I might give you a more certain account of what had been done in this business, and the other about Thoulouse. But neither d'Aranda nor the other person whom I employed to procure the books, has hitherto given me any information. Yet I am not disposed, from their silence, to augur any thing unfavourable.

Concerning the autograph, whether it be now in Furley's possession you can better learn from him than from me. Not that I have been a careless or idle agent in that affair. But as my health, at that time, would not permit me to go to London, I committed the whole business to one of our common friends, a prudent and active person, whom I knew to be hearty in the business. To avoid delay by letters passing through my hands, after the first answer which I received from our friend in London, by which I found that he was making the utmost exertion to conclude the affair, I advised him to write directly to Furley, that he might learn from him what farther steps should be taken. I doubt not that he has done this. If I can do any thing more you

* Dr. Kidder. See p. 422, col. 2, *Note*.

† See p. 423, col. 2.

may assuredly depend upon my utmost exertions.

I readily believed what you said of our Oxonians, although I had not heard it mentioned, and applauded your neglect of an opponent at Kiel. I indeed esteem you the more for the rough treatment you receive from others, who, at the same time differ among themselves. Thus has it always fared with the sincere and uncorrupt votaries of truth. For your Christian Theology I repeat my thanks, not because you have added a volume to my library, but increased my information. This winter I have been seriously considering in what consists Christian faith, and I have endeavoured to deduce it from the sources of the Sacred Scripture, separate from any opinions and *orthodoxies* of sects and systems.* From a careful and diligent perusal of the New Testament, the nature of the new covenant, and the doctrine of the gospel, appear to my apprehension clearer than noon-day. I am, indeed, most firmly persuaded, that a sincere inquirer into the gospel, cannot remain in doubt as to what is the Christian faith. My thoughts I have thrown on paper, that I might, thus calmly and at leisure, observe the mutual agreement and harmony of the several parts; and the grounds on which they are supported. When all things in this my creed appeared sound and every where conformed to the Divine word, I then proceeded to consult divines, (especially the Reformed,) to observe their sentiments concerning the faith. I resorted to Calvin, Turretine and others, by whom, I am compelled to confess, I found the argument so managed, that I could not possibly receive the doctrines they would inculcate. They appeared to me so different from the sense and simplicity of the gospel, that I have not been able to comprehend their writings, nor, indeed, can I any way reconcile them to the sacred code.

At length, with fairer expectations, I took in hand your Theology, nor could I read without great satisfac-

tion, Chap. viii. Book v. which taught me that there was one divine by whom I should not be branded as a heretic. I have not yet found leisure to proceed farther in your work. There is nothing I desire more than to see you, and to read and explain to you my notions, that they may be submitted to your correct and unbiased judgment.

These things are whispered in your ear, for I wish it to be known only to you, that I have handled this argument.

Make my respects to the Veens, the Guennelons, and especially to your family. Farewell, and continue to regard me as,

Yours affectionately,
J. LOCKE.

No. 30.

Philip à Limborch to John Locke.

Amsterdam, ———, 1696.

MY EXCELLENT FRIEND,

I KNOW not to which of us is to be attributed our long and obstinate silence. I should be cruel to extort from you, while occupied in public concerns, answers to my letters, or to revenge your silence by my own. The sincerity of friendship forbids such rigour, nor indeed does that depend on an equality in the number of each correspondent's letters, but in their fidelity and mutual respect. In the mean time, I have now been more than a year without the most gratifying proofs of our regard; for your last, which, you recollect, I answered, was written on the 10th of May preceding. Mr. Le Clerc and Mr. Guennelon have several times conveyed your respects to me, with an intimation of your soon sending me a letter, which I have hitherto looked for, in vain. This delay I am disposed to ascribe solely to the numerous occupations by which you are overwhelmed. Several times I longed to write to you; but I was fearful that a pressing letter might seem to extort an answer from my friend, at a time very unsuitable to his engagements. But now, when the report is confirmed to us, that you are appointed to a most honourable office,* by the

* Mr. L. seems to refer to those inquiries, which produced "The Reasonableness of Christianity, as delivered in the Scriptures," published anonymously, this year, 1695.

* Commissioner of Trade and Plantations, to which Mr. L. was appointed by

first authorities in England, I must break silence, and congratulate, not you, so much as your country, on this promotion, which constitutes you an assessor in a most honourable assembly with the principal men of the kingdom, all whose councils are directed by prudence, integrity, sincerity and candour, and solely designed to promote the public good. God bestow upon you a long life, and grant to your councils the success they deserve.

I lead here a busy life, and yet I scarcely do more to any purpose than if I were rusting in idleness. I am now occupied with the unpublished writings of Arminius. I promised a German bookseller to prepare them for publication, but in perusing them, on account of the smallness of the characters, and of a *form* very inconvenient to be read, I find so much difficulty, that, if a regard to the memory of such a man, and the great good I expect from the publication of his works did not contribute to lighten the labour, I should repent my promise. When I have edited this work, I shall decline the fatigue of preparing for publication any other posthumous writings. The eye-sight is peculiarly tried in reading small characters, which, in many places, are almost obliterated by length of time. Thus I employ myself, without producing that benefit which might compensate so long an occupation. But, as the die is cast, I must proceed.

There will soon be published, for the first time, the Lectures on Jonah and Malachi, (to which will be added, a Disputation against the Jews,) on the last Epistle to the Thessalonians, and the second and third chapters of the Apocalypse; also, a Disputation against Cardinal Perron. These, with the short pieces already published, will fill a volume. Mr. Caspar Brant prefixes a detailed account of Arminius's life, which will contain many things hitherto unknown to foreigners.

There has lately appeared here an English work in a French translation, entitled *The Reasonableness of Chris-*

*tianity as delivered in the Scriptures.**

Many will have the author to be my friend. I answer that I have no knowledge of it; and that when an author, whoever he be, chooses to be concealed, we should refrain from the indulgence of conjectures, which are often fallacious. I apply to the perusal of the book with great pleasure, and especially assent to the representations of the design of Christianity, which pervade the whole. Were this but well understood, the most grievous and angry controversies in the Christian church might, I am persuaded, be happily composed. It might, at least, be an easy task, notwithstanding diversity of opinion, to restore the peace of the church; for that which is now urged by many, as the sole foundation of Christianity, cannot be plainly comprehended as the object of faith. This then is the only means to abolish anathemas, schisms and hatreds.

You perceive that I have read this Tract attentively, and weighed with some exactness all the arguments. I cannot refrain from offering you a remark, which, though in itself it may not appear to be of great moment, yet may be of some weight in the author's argument, as he applies it. In the Fourth Chapter † he adduces, in support of his opinion, the passage, 2 John ver. 7, which is, I think, much to his purpose. Yet in the French translation it appears to me not to give correctly the sense of the Greek, which is quite in favour of the author's opinion. How the author wrote in English I know not, ‡ but the French runs thus, *Que plusieurs imposteurs se sont élevés dans le monde, lesquels ne confessent point, que Jesus, le Messie, soit venu en chair.* Here the sense seems to be, that these impostors did not confess that Jesus, who is Messiah, had come in the flesh. But the Greek reads thus, ὅτι πολλοὶ πλανοὶ εἰσηλθόντες εἰς τὸν κόσμον, οἱ μὴ ομολογοῦντες Ἰησοῦν Χριστὸν ἐρχομένον ἐν σαρκί. Which concluding words I translate, not *who confess not Jesus*, who is Christ or Messiah,

King William, in 1695, and which he resigned in 1700, because his health would not permit him to perform the duties. See *Brit. Biog.* VII. 15, 16.

* See p. 609, col. 1, Note.

† The original is not divided into chapters.

‡ Mr. L. uses the common version, substituting *Messiah* for *Christ*.

to have come in the flesh; but who confess not Jesus the Messiah, who came in the flesh: for it is not the infinitive in the Greek, but the participle. This sense is very different, and accords much better with the author's design. In the former sense, it is imputed to the impostors, as a false doctrine, that they confess not Jesus, who is the Messiah, to have come in the flesh. Whence it follows, that he who confesses Jesus, whom John affirms to be the Messiah, (for the word Χριστος is applied in this sense,) to have come in the flesh, continues in the doctrine of Christ, as expressed ver. 9. But many who believed not that Jesus was the Messiah, yet believed that Jesus, who is the Messiah, had come in the flesh. If the passage be rendered in the latter sense, then the meaning will be, that the impostors did not confess Jesus Christ who came in the flesh; that is, did not confess that Jesus who came in the flesh, was the Messiah. For, to confess Jesus the Messiah, is to confess that Jesus is the Messiah, and to profess to be his disciple, according to Matt. x. 32. For John describes that Jesus, whom they were to confess, as he who came in the flesh, and sojourned among the Jews. Whence it follows, that he continues in the doctrine of Christ, who confesses that Jesus, who came in the flesh, is the Messiah. And this is a genuine confession of faith in Christ. The same appears to be the sense of 1 John iv. 2, 3, where also there is no infinitive, but the participle Εληλυθοτα.

This remark may not be of much consequence on this subject, yet it tends to the knowledge of the genuine Greek text, and accords with the author's argument. But in other controversies, such as occur with our Mennonites, it is of great importance. But it is time to break off. You see how loquacious is your correspondent, who overpowers you with his letters, for he cannot restrain his pen. Farewell, my excellent friend, and may you continue in all felicity.

I remain,

Yours,

Most respectfully,

P. à LIMBORCH.

No. 31.

John Locke to Philip à Limborch.

London, Sept. 3, 1696.

MY VERY KIND FRIEND,

IF every one would exercise your candour and friendship on the subject of religion, arguments would cause no more offence among disputants, than was lately produced by our too long silence. I value our correspondence so much, that I dare not inquire which of us has been most culpably silent; I fear I have been in fault. But, however that may be, you certainly, from a disposition to be kind and forgiving, have got the start of me, and made the fault appear to be wholly mine, and, indeed, I cannot but feel it so, while you refrain from even the mildest reproof. The excuse of business, which you allow to me, respecting yourself, I might offer to another correspondent. I am averse to an acquittal from *you* on that score, though I can add my very indifferent health, through the whole of the last winter. But even this ought not to have prevented my writing to such a valued and faithful friend. The truth is, I always desire, for writing to you, a season of leisure, when my mind is disengaged from other concerns. This so rarely occurred, sufficient for my purpose, that in waiting for some other time more convenient, and thus deferring day after day, at length a whole year elapsed; till overwhelmed with shame for my neglect, I became still more tardy. If you call this an apology for idleness, I must submit; only of this I am certain, that my silence has not been occasioned by any diminution of friendship, or alteration in my regards. To confess the whole, I was chiefly hindered by the difficulty of expressing myself in Latin, a language which I have not now in familiar use. But your extraordinary friendship and affection overcomes every thing.

I accept your congratulations, as they are offered, with the most friendly disposition. But what have I to do with the bustle of public affairs, while sinking under the burdens of age and infirmity? I should rather seek retirement, and that quiet, most suitable to my years and my studious occupations. Believe me, I much desire

this, as best accommodated to me, in my own opinion; but I know not how it is, that what one eagerly, yet vainly pursues, is bestowed on another who disregards or despises it.

I congratulate the Christian world on the appearance, under your inspection, of the hitherto unpublished works of that great man [*Arminius*]. As to the English book, translated into French, which you were reading when you wrote to me, I think with you, that the author, by placing the Christian verity on a right foundation, as it appears to me, has eradicated contentions and schisms, as far as possible. When you have read the whole I shall wish to know how you and others approve that tract. I hear that it displeases our *divines*, both Conformists and Nonconformists.* The

* Thus, Watts, in the ardour of youth and the plenitude of orthodoxy, charged Mr. Locke with having "darkened the glory of the gospel, and debased Christianity, in the book which he calls the

rest approve or disapprove, relying as it may chance, on their own or another's opinion.

I agree with you as to the passage in John. There is in our translation the same error which you have observed in the French. But the Greek text, which I think you rightly interpret, is much more apposite.

Farewell, most worthy friend, and regard me as,

Yours affectionately,
J. LOCKE.

Reasonableness of it." Watts, however, lived to discover "that the way of holiness in the times of the gospel, or under the kingdom of the Messiah," must be a "plain and easy path," and that the "difficult and abstruse" doctrine of "three real persons going to make up one true God," is a "strange and perplexing notion;" though, *in the days of his younger assurance*, he had even entertained the monstrous, pagan idea of a *bleeding God*. See Note on Locke's Annotations in Watts's Lyric Poems and his "Solemn Address." Works, 8vo. VII. 261, 262, 477.

MISCELLANEOUS COMMUNICATIONS.

*Mr. Turner on the Orthodox Representations of the Deity: written, but not printed, as an Appendix to Two Discourses, preached at Glasgow, and since published.**

Newcastle, Sept. 20, 1818.

ON being honoured with an invitation to attend the Sixth Annual Meeting of the Association of Scottish Unitarian Christians, it occurred to me, in reflecting on the choice of a subject on which to address them, that as it was to be held this year in Glasgow, the seat of an University of known celebrity, to which I had, by myself and others, so many and so great obligations—the seat also of societies of professing Christians, adopting almost every variety of sentiments and forms of worship, a number of strangers might be drawn together by the comparative novelty of a Scottish Unitarian Association: it might, therefore, be not improper or inexpe-

dient, instead of a discourse professedly controversial, to exhibit to them a specimen of the more general and ordinary method of preaching upon Unitarian principles, by making them the ground-work for enforcing one or more plain and practical exhortations, and thus convincing those who might need to be convinced, that these principles are not unfitted to promote the faith and holiness and religious joy of those who hold them; that our doctrines are not such as they are often represented in popular sermons and essays, and in speeches to popular assemblies, "a meagre, lifeless skeleton, devoid of every vital or vitalizing principle;" that we do not "ungod the Deity," or "deny the Lord that bought us," or "count the blood of the covenant a common thing;" although we know nothing of "vicarious sacrifice," "expiatory virtue," "equivalent satisfaction," or by whatever other unscriptural phrases the idea is attempted to be conveyed, that the Father of mercies required the death of an innocent victim to

* See our Review department in the present Number.

"satisfy his justice," and render him propitious to penitent sinners.

Several of the above expressions will be recognized by some of my readers, as having been introduced into a speech delivered by the chairman * of a meeting of a religious tract society, held at Newcastle, April 10, 1817, as detailed in the Society's Report for last year, p. 8. I wish not to have any dispute about them with the excellent speaker; I have much greater pleasure in passing on to the sentiment which follows them, and in which I desire most cordially to join him, "that, with regard to opposite doctrines, we would ever distinguish between *them* and *the persons who hold them*. I trust there breathes not that human being, to whom we bear any other feeling than that of perfect good-will; and to whom we would not the more willingly manifest our Christian love, if his conduct to us were the offspring of directly contrary sentiments and feelings." This is said, and I am sure it is said from the heart, by one who, whatever may be his creed, breathes all the spirit of the good Samaritan, and, like our common Master, "goes about doing good." I feel a pleasure, and, as far as a Christian can be justified in using such a word, a pride, in co-operating with him in many schemes of benevolence; I admire the zeal and activity which he displays in many, in which I cannot co-operate: I, therefore, most cordially wish him God speed in all his labours of love; and have no desire to have any other contest with him than shall best improve the opportunities of usefulness which may respectively be open to each.

But if my amiable friend would see who they are, who, in our opinion, "ungod the Deity," let him consider well the following extracts.

The first is from the Sermons of the Rev. David Grant, formerly a minister in this town, and afterwards (when minister of Ochiltrie, N. B.) chairman of the committee which conducted the prosecution of the venerable Dr. McGill, of Ayr; in p. 27 of his first volume, printed in Newcastle, speaking of the sufferings of Christ, he says, "should we take a

view of his last and most trying moments, when death, arrayed in a thousand terrors, appeared in view, when the malice of men, the rage of devils, and the *wrath* of his heavenly Father, seemed, with combined force, to overwhelm him in ruin; when the storm seemed to gather apace—when every rueful circumstance intruded itself into his fancy—when that important moment, big with the darkest woe, the most important registered in the annals of time, in which *divine justice was to be fully satisfied*, and an *everlasting atonement* made for the sins of men, approached, how did he behave,—with more than human magnanimity did he *drink the cup of his Father's WRATH*, and taste all the bitterness of death!"

He proceeds, p. 31, "A pious author, on this subject, expresses himself in the following emphatic terms: 'God, when the time was come that Christ should suffer, did, as it were, say, O all ye waves of my incensed justice, now swell as high as heaven, and go over his soul and body; sink him to the bottom; let him go, like Jonah, his type, into the belly of hell! Come all ye storms that I have reserved for this day of wrath, beat upon him! Go, justice, put him upon the rack; torment him in every part, till all his bones be out of joint, and his heart within him be melted as wax in the midst of his bowels!'"

Surely this pious author had never learned to "fear the Lord and his goodness." Hos. iii. 5.

My second example shall be taken from "Sacramental Addresses, by the Rev. Henry Belfrage, Minister of the Associate Congregation at Falkirk," p. 79.

"In this day of his fierce anger, the Lord afflicted his Anointed. If man can create such pain and sorrow when he punishes, what cannot that arm produce, the thunders of whose power none can understand? Never had vindictive justice such a victim: and the guilt of the ancient world, which called on it to open the windows of heaven, and to break up the fountains of the deep, was not to be compared to that of the elect of all ages and countries. That fury by which the rocks are thrown down and the ocean is dried, is directed in all its violence against our Saviour.

* C. N. Wawn, Esq.

"The sorrow which the anger of God produced was unparalleled. I seek not for its equal on earth. Sickness, thou hast no pang; destitution, thou hast no horrors; fear, thou hast no misgivings; remorse, thou hast no sting, like this anguish. Seek not for its equal in hell. There every one bears his own burden; but Christ endured the misery due to all his own. The wrath distributed in all these vials was collected into his cup."

The man who could pen this libel on the character of the Father of our Lord Jesus Christ, could not, it seems, in conscience receive a collection from the Unitarians at Falkirk, towards the support of the public charity-school there, when its funds were in a state of exhaustion, because "the Christianity of Socinians is Christianity stripped of its brightest glories, and their religion frowns on the noblest movements of the heart: degrading to the character of the Redeemer, and ruinous to the souls of men." * Surely he was not aware how he was thus stripping the character of Deity of its brightest glory, and outraging all the noblest movements of the heart. Surely he could never have read these words of the Redeemer, "Therefore doth my Father *love* me, because I lay down my life." John x. 17.

Or, if he would wish to see to what an extent the mind may get puzzled with nice distinctions, when it has once quitted the simple scriptural doctrine of one God the Father, and one Mediator between God and men, the man Christ Jesus, let him try to make sense of the following extract from Bishop Beveridge. (Private Thoughts, Part ii. pp. 48, 49.) "We are now to consider the order of these persons in the Trinity, described in the words before us, (Matt. xxviii. 19,) first the Father, then the Son, and then the Holy Ghost, every one of which is really and truly God, and yet they all are but one real and true God. A mystery which we are all bound to believe, yet must have a great care

how we speak of it; it being both easy and dangerous to mistake in expressing so mysterious a truth as this is. If we *think* of it, how hard is it to contemplate upon one numerical, divine nature, in more than one and the same divine person, or upon three divine persons in no more than one and the same divine nature? If we *speak* of it, how hard is it to express it? If I say, the Father, Son and Holy Ghost are three, and every one distinctly God, it is true; but if I say they are three, and every one distinct Gods, it is false. I may say, the divine persons are distinct in the divine nature; but I cannot say, the divine nature is divided into the divine persons. I may say, God the Father is one God, and the Son is one God, and the Holy Ghost is one God, but I cannot say, that the Father is one God, and the Son another God, and the Holy Ghost a third God. I may say, the Father begat another who is God, yet I cannot say, that he begat another God: and from the Father and the Son proceedeth another who is God; yet I cannot say, that from the Father and the Son proceedeth another God. For all this while, though their nature be the same, their persons are distinct; and though their persons be distinct, yet still their nature is the same: so that, though the Father be the first person in the Godhead, the Son the second, and the Holy Ghost the third, yet the Father is not the first, the Son the second, and the Holy Ghost the third God. So hard a thing is it to word so great a mystery aright, or to fit so high a truth with expressions suitable and proper to it, without going one way or another from it."

If such be the perplexity of a "Master in Israel" to settle the terms in which he may safely express himself on that "faith, without which he cannot be saved," and if such be the ease, and yet such the danger, of mistake, how must the Unitarian rejoice that *his* Master requires nothing from him in order to eternal life, but to "acknowledge the Father as the only true God, and Jesus Christ whom he hath sent"! John xvii. 4.

WILLIAM TURNER.

* See an Appeal to the Serious and Candid Professors of Christianity, on behalf of Unitarian Christians. By T. S. Smith, M. D. Edinburgh, printed for Constable, 1815. A most important and interesting tract.

SIR, Clapton, Sept. 2, 1818.

THE appeal from the congregation at Alnwick, [p. 530,] will, I hope, be very successful; and, indeed, it is impossible not to feel perfect confidence in that name, so well known among us, by which it comes recommended. One paragraph, however, in Mr. Probert's letter, I confess I was sorry to read, and I cannot help thinking that it escaped him inadvertently. I mean the passage in which he thus appears to deny that *Arians* are *Unitarians*: "When we separated," says he, "there were several Universalists and Arians amongst us, but not one Unitarian."

I know how much we want a term to distinguish those Christians who believe that Christ had no nature but the human, though highly exalted above the rest of our race, by the perfection of his moral character and of his divine endowments. I know, too, what great modern authorities there are for the contrast between Arians and Unitarians. Yet though I have long ceased to believe the pre-existence of Christ and other notions, which have been supposed to form the distinction of Arian, I have not forgotten the effect of the opinions I once entertained. From my own recollections I am convinced, that whatever an Arian may believe respecting the Son and the Spirit of God, and however, as I now think, his views may be unscriptural; yet he will as firmly and consistently believe the exclusive deity of the God and Father of our Lord Jesus Christ, as any other Unitarian.

There is, I think, no part of Dr. Priestley's writings, in which his arguments appear less satisfactory than those in which he refuses to the Arian the worthy name, by which he himself was called, which he so ably advocated and so well recommended. I was glad, on the other hand, to find one of his ministerial successors, Mr. Yates, in his able *Vindication*, making a common cause, as Unitarians, with all, however otherwise distinguished, who assert the authority of Scripture for the worship of "one God the Father of all, who is above all," in opposition to that paradox of the schools, *Trinity in Unity*; in which *Watts*, till better instructed, could even discover an *infant Deity*.

J. T. RUTT.

Instances of Sanguinary Superstition.

[Communicated by Mrs. Mary Hughes.]

Hanwood,

SIR, September 12, 1818.

IN a St. James's Chronicle, which was published in July last, I met with an article which you will perhaps deem worthy of insertion in the Repository, as it tends, I think, in a high degree, not only to prove a considerable advance in the human mind, since the period alluded to, 1728, but to make us thankful that our lot has fallen in more humane and enlightened times.

When I have hitherto occasionally offered a paper for insertion in one of your periodical works, it has been signed only with the initials of my name; and even after reading in the last May Repository, [p. 328,] Mr. Luckcock's communication on the subject of anonymous publications, although I thought his reasonings just, yet from a feeling, perhaps natural in one of my sex and recluse situation and habits, in an article which has since been favoured by admission, I have still done the same. This has been since noticed with disapprobation, in a letter which I have received from a friend, for whose judgment I feel much deference. He refers me to Mr. Luckcock's arguments, and asks me, why, if I approve of them, I do not act accordingly.

The matter, with respect to myself, is, I am sensible, of very small importance to the public; but in regard to many other of your *incognito* Correspondents, I seriously think that it may not be so. The sanction of a respectable name gives weight to whatever it is appended; and even a slight knowledge of the writer produces an increased degree of interest in the mind of the reader.

It has always been a favourite principle with me, (however in this instance I may have departed from it,) that in small as well as in great things, we are in duty bound to follow our convictions; and yielding up my feelings to the strength of Mr. Luckcock's arguments, I beg to subscribe myself, Sir, your constant reader,

MARY HUGHES.

P. S. Will you, Sir, allow me to take this opportunity of thanking your Correspondent B., in the Repository for May, [p. 305,] for the very fa-

vourable opinion, which, in a manner so highly gratifying to my feelings, he expresses with respect to the small tracts which I have composed with a view to the instruction and improvement of the poor; and to assure him, that the work which he recommends, of making a proper selection from the works of the excellent Fenelon, would be a task most agreeable to me. I should also have pleasure in complying with the suggestion of even an *anonymous* writer in the Repository; but I fear to promise any thing, as my health is most precarious, and my eyes do not now permit me to write for successive hours, as I could have done in former years, which passed away before I had the most remote idea of employing my pen for any purposes beyond those of a very limited correspondence. To the perusal of the Repository, and to the friendship of its valuable Editor, I owe a degree, I trust, of increased usefulness; and I gratefully acknowledge a large increase of private felicity, derived from that pure source.

(From the *St. James's Chronicle*.)

“Professor Bohmen, at Gottingen, has published a very interesting and valuable work, under the title of ‘Manual of the Literature of Criminal Law.’ In this work we find the following proof of the superstition and cruelty which prevailed in Hungary, with respect to witches, in the former half of the last century.

“In a report from the Segedin, of the 26th of July, 1728, it is said, ‘As several persons of both sexes have been lately thrown into prison here, they have not only been very strictly examined, but also sentenced to be burned. But before this sentence was executed on them, they were first, according to the custom of this place, put to the proof: that is to say, they were let down into the water with their hands bound, and a long rope fastened round their bodies; but, according to the manner of witches, they floated on the water like a piece of dry wood. After this they were immediately put to the second proof, namely, laid in the scales to see how heavy each was, upon which it was astonishing to behold that a tall and robust woman weighed no more than

three drams, and her husband, who was not of the smallest, only five drams, and the next, on an average, only half an ounce, three drams, and even less. On the 20th of this month, the sentence was executed on thirteen persons, namely, six sorcerers and seven witches, who were all burned alive. Among them, the last year’s justice of the town, a man otherwise highly esteemed by every body, 82 years old, adorned the funeral pile!! It is not to be described how dreadful this spectacle was to behold: three wood piles were erected a league from the town, with a great stake fixed in the middle of each; to this stake four malefactors were bound with ropes upon each pile, and then a woman, who was not yet burned, was beheaded thereupon all the piles were kindled, and set in full flames at once.”

In addition to this, and as a *fit companion*, I send another account, also extracted from a newspaper.

“When Charles II., ancestor to the present King, celebrated his marriage in Madrid, it was done by the exhibition of the most magnificent *Auto de Fe*, that ever was known, as described by Olmo, and represented in a superb painting by Rizzio, still preserved in the palace of Burn Retiro. Such a scene of parade and honour, grandeur and misery, was never before witnessed. The bride and bridegroom, together with the Queen Dowager, attended at the whole ceremony, which lasted till night, when upwards of fifty victims, who had been previously tortured, were brought forth, in solemn imitation of the last judgment, and such of them as were not brought by terror to retract the errors of heresy, were thrown into the flames!”

SIR, Bath, Sept. 15, 1818.

TRAVELLING, many years ago, from Peterborough to London, two gentlemen at Highgate came into the coach. One of them was so bespangled with gold lace, that I had no thought of his beginning any conversation upon religion. But I was mistaken; for he began immediately to harangue upon the Trinity, and went so far into the orthodox scheme, that I asked him if he believed that God Almighty was put to death; he

answered, "most certainly." I then said, "if the Devil got into heaven, who was there to turn him out?" He frowned and looked so furiously, that I believe he would have stabbed me, if he had thought of escaping punishment. This man, I afterwards learned, was one of those priests whom the then Duchess of Norfolk usually sent out in that dress to make proselytes. Let Dr. Stock say, how far he would have assented to his doctrine. A few days after this encounter, I went into a dining house in Piccadilly, where I found ten or a dozen gentlemen. One of them was an avowed priest, who, declaiming upon the virtues of bloody Queen Mary, asserted that she never put any man to death, who was not guilty of high treason. He next began to vindicate the practice of Popish priests in preaching in Latin, saying, that St. Paul always preached in Latin. To this I replied, that he did so at Rome, because that was the language of the place, as he always addressed the people in the language which they understood, and severely blamed those who did otherwise. In Greece, therefore, he spoke Greek, and would, if he had been in this country, have addressed them in the language spoken here, whatever that was. Our priest immediately retired, and the people then thanked me, for what I thought any one of them might have said. I wondered what sort of preachers they usually attended, who did not enable them to answer the weak assertions of so presumptuous a man.

I wish that your Correspondent, in your last Number, [p. 489,] who speaks of the Devil, had given his own sentiments concerning that supposed existing being. There was a sermon, published by Johnson some years ago, denying the existence of such an enemy to the human race. I hope your different ingenious Correspondents will come forth, and endeavour to decide the question.

Your Correspondents on baptism appear to be too peremptory on both sides. Let each of them vindicate his own sentiments with perfect charity to all his opponents. But, let them previously answer Emlyn's question, whether such an ordinance was required to be practised upon the children of Christians, or only upon those who had been unbelievers, when they

wished to unite themselves to Christian societies. In all cases let us learn to be truly charitable, and to condemn no one for merely differing from us in some particular sentiments.

W. H.

SIR,

Aug. 22, 1818.

AS your work is read in America, you may possibly procure an answer to an inquiry, which is excited by the following circumstance.

In the *Protestant Dissenters' Magazine*, for 1794, (I. 291,) I find a few verses, "inscribed to the Rev. H. T.," to which is added, in a note, this information:

"These lines were addressed to the Rev. Harry Toulmin, who was lately minister of a Dissenting congregation at Chowbent, near Manchester, but is since removed to America, where he is elected President of the *Transylvania or Kentucky College*, and is also invited to officiate as minister to a few persons at *Lexington*, who wish to attend public worship, conducted in a manner different from what is usual in America."

The College must be that of which *Morse* thus speaks: "The legislature of Virginia have made provision for a College in Kentucky, and have endowed it with very considerable landed funds. The Rev. John Todd has given a handsome library for its use." (*Amer. Geog.* 1792, p. 406.) That an *Unitarian* should be appointed president of this college, was a worthy instance of liberality. Mr. Toulmin, as is well known, has, for several years, held a judicial situation in another part of America; but what has been the history of the small congregation of *Unitarians*, for such they must have been, among whom he was "invited to officiate"?

R. T.

SIR,

October 1, 1818.

I HAVE read with great interest Mr. Madge's arguments, [pp. 562—564,] "on the doctrine of final Restitution." I admire his frankness; I applaud his zeal; and I am delighted with his eloquence. At the same time, some doubts occurred to me, while reading his letter, and I venture to submit them to him as queries, on which I should be much obliged by receiving his answers. Our mutual

object, I am persuaded, is truth, and this, as he well knows, is promoted by free discussion.

1. Mr. Madge admits, that the doctrine is not "expressly or designedly inculcated in any one passage of the Old or New Testament." He arrives at it only "on the ground of inference." Now, not to ask, whether a doctrine, which may be deduced by fair deduction from Scripture, be not an express doctrine of Scripture, and whether, therefore, his admission at the outset do not nullify all his arguments, I would humbly inquire, whether the sacred writers were or were not aware of the consequences of their own statements? If they were not, their authority as reasoners is as nothing; but if they were, and one of those consequences be the doctrine of final restitution, how can it be explained that they did not point out the consequence, and expatiate upon it as the glory of the gospel? Very properly does Mr. Madge, in his view of Christianity, hold out this doctrine as the brightest part of divine revelation; very wisely, as well as boldly, does he express the doctrine in terms that cannot be mistaken, and not in general terms from which only the sagacious reader *may infer* it: why should not our Lord and the apostles have pursued the same method? They were not wanting in benevolence: their mission emboldened and required them to tell all the gospel or good news that they were instructed in from heaven, and to make the most of the work of Christ, and of the character of Almighty God: why then did they not reveal the welcome, gladdening and splendid truth of the final, everlasting happiness of all the children of men? On the doctrine of the resurrection, which in the view of Mr. Madge is chiefly important, or at least "worthy of acceptance" as a means to an end, the end being restoration, they are explicit and full, bringing it forward on every occasion, and making use of it to illustrate all the schemes of Providence, and all the other doctrines of Christianity: how then can it be explained that they are *silent* on final restitution, except on the supposition that it is an inference from their language which they never contemplated? The doctrine of the Trinity, as well as that of final resti-

tution, is drawn from the Scriptures by inferential reasoning; but Mr. Madge would say to a Trinitarian arguing thus, that it is morally impossible that such an important doctrine, if it were true, should not have been "expressly or designedly inculcated:" and is not the answer of equal weight in both cases?

2. Mr. Madge carries on the argument as if there were no alternative but endless misery or everlasting, positive happiness, whereas, he will recollect that there is a middle scheme, ably supported by one of his predecessors, Mr. Bourn, namely, that of the destruction of the finally impenitent. This scheme does not exhibit the same splendid result as Mr. Madge's; but is it not analagous to the present dispensations of Divine Providence, in which such an infinitude of creatures live their little hour and then perish, and in which man is the maker of his own future destiny? If man having life have a right to happiness, it will not follow that he has a right to life. That he is capable of improvement is no more an argument for his living for ever, than it is for the future and eternal life of the lower animals, who, in the hand of their Maker, are all capable of improvement. All that is required for the justification of the Creator of man is, that his life be upon the whole happy, which may, perhaps, be pronounced of every human being arrived at years to contemplate himself. The process by which the wicked may be annihilated, may embarrass the subject, but is of no consequence to the argument. And on this hypothesis the issue is the same abstractly as on Mr. Madge's, that is, the extirpation of evil, and the abolition of death. If he say, by an argument from a personification, that death will exist and triumph as long as a single victim of the king of terrors remain unrestored, will not he prove too much? The reasoning is as good in the case of a fly as of a man. *Universal* restoration would be a consistent scheme, though it might have some difficulties of its own, which few divines would choose to grapple with.

3. Mr. Madge lays great stress upon the plainness of Scripture language, and the necessity of taking it in its "common accepted signification."

This was scarcely to have been expected in a paper, the argument of which is grounded upon mere inference. But, waving this, may it not be asked, whether, if the Scriptures had been designed to teach the final cessation of existence to the wicked, the sacred writers could have used more plain, express and positive language than they perpetually adopt? They say that the wicked shall not enter into life, that they shall die and perish, that they shall inherit corruption, and that they shall be visited with everlasting destruction: now if, according to Mr. Madge, "the language of Scripture is employed for better purposes than to deceive or mislead," how in the face of these expressions can it be maintained, on mere inferential ground, that the wicked shall enter into life, that they shall never see death, or fall into perdition, that they shall be raised incorruptible, and that, instead of destruction, they shall suffer only temporary and remedial punishment?

Such are my difficulties as one wishing (for I confess the fact) to believe in the final happiness of all men: should Mr. Madge assist me to surmount them, he shall in due time know whose mind he has thus kindly relieved. At present, I subscribe only,

CANTABRIGIENSIS.

Chichester,

SIR, September 12, 1818.

I WAS not aware that the "Manchester Presbyterians" had been charged with *duplicity* in retaining that appellation: but I confess, I think the reason for their so doing, adduced by your Correspondent, signing himself a "Presbyterian," [p. 504,] and by Mr. Davis, [p. 505,] savours of duplicity, though I am quite ready to believe that it does not strike them in the same light. The principal reason for their adhering to this appellation, is, that were they to change it, they would possibly lose the benefit of some funds originally devoted to the Presbyterian interest: at the same time it is acknowledged, that the peculiarity of church government, from which the title was derived, has fallen into general, if not into total disuse among them. How far then, their merely occupying the seats, formerly

used by the old Presbyterians, and retaining the appellation, justly and equitably entitle them to the funds in question, is a question for the court of equity or conscience to decide: and upon which I should, I confess, decide against them.

These remarks I offer, not so much with a view of embroiling myself in this discussion, which may, perhaps, well remain in the hands of your Liverpool Correspondent and Mr. Johns, as for the sake of publishing the following circumstance: Lately travelling through Binham, a village in Norfolk, my attention was arrested by a cottage, against which was a large board, having painted on it, in conspicuous characters, the following inscription, "*A School for Scriptural Christians.*" After which were quoted several texts from the New Testament. The tenor of these quotations led me to inquire what denomination of Christians the school belonged to: and I understood from a man who was sitting by, that it was founded by a Mr. Clarke, who lived in Middlesex, who had several similar schools in the neighbouring parishes. What was the denomination to which the school belonged, was a question which seemed at first to puzzle the humble informant, but after a short pause, he said he believed they were called *Presbyterian Unitarians*.

I was greatly pleased to find such an institution, where I little expected it; and conceive we are much indebted to the enlightened patron for his exertions. But my principal reason for mentioning the circumstance, is, to suggest to our Presbyterian friends, whether it would not be well for them to call themselves *Unitarian Presbyterians*, which, I presume, is the appellation adopted by the gentleman who formed the above school.

The principal objection to their doing this, would, perhaps, arise from their considering the term Unitarian as indefinite, or not sufficiently explanatory. I foresee this difficulty, because your Correspondents differ on this point. The "Presbyterian" says, among his sect are "many attached to the *Arian* scheme, to whom the term Unitarian does not apply;" while Mr. Davis asks, "are not *Arians*, and even *Trinitarians*, as we call them, as justly entitled to the name of *Unitarian*?"

rians, if they choose to assume it, as those who wish to apply it exclusively to themselves?" And he observes, that as the Trinitarians 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. This argument against Unitarians claiming the appellation, is frequently used by Trinitarians: but I must own I am greatly at a loss to perceive its soundness. The terms Trinitarian and Unitarian, in *themselves*, imply nothing decisive. What they mean, is, whatever signification is attached to them. What then is the signification of the word Trinitarian? I presume a person believing in *one* God, composed of, or exhibited by, *three persons*. What means Unitarian? A person believing in one God in *one* person. Are these answers to the questions, correct; and if so, are the terms synonymous? Certainly not. And therefore it appears to me to be a sheer mistatement to say that the Trinitarian has a right to the term Unitarian, because he believes in one God. The Arian, as well as the Humanitarian, may claim the title; because they each believe in one God, consisting, if we may so speak, of one person, though they differ as to the rank of the Saviour. This appears to me to be the true state of the case.

F.

June 1, 1818.

"**A**S we have therefore opportunity let us do good unto all men, especially unto them who are of the household of faith." If this apostolic injunction was more attended to, it would help to regulate that excessive liberality of sentiment, which, aiming at a wide sphere of action, sometimes overlooks or neglects those objects which are more nearly related, and which claim its protection and support. The Fellowship Fund Societies, now so happily increasing among Unitarians, are well calculated to bring more into notice the middling and lower classes; these cannot do much towards the support of religion by pecuniary aid, individually, but by uniting together, as in these societies, much good is done, and the ad-

vantage is apparent: they are enabled to contribute what they can, and what they like, in the cause of God and Christ. Unitarians stand alone in the midst of error, prejudice, misrepresentation and calumny, and it becomes them, as a body, to contribute towards, and to be concerned for, the welfare of their several churches, which are members of that body, and to recommend, encourage and support those engaged in business among them. Doubtless there is often equal zeal glowing in the breast of him who labours for his daily bread, for the cause of pure, unadulterated Christianity, as in his more opulent fellow-worshiper. The widow's mite is represented by the condescending Saviour of man, as more acceptable in the sight of God than the abundant offerings of the rich. Is there no desire on the part of those who are elevated in rank by the possession of temporal advantages, to increase the respectability of their society? And how can this best be done, but by raising from obscurity, and bringing into notice the middling and inferior classes by recommendation and encouragement? Shall the widow pine in solitude who has brought up, or who is still bringing up her children to be pillars in the temple of their God; not by means of the pecuniary aid they can afford, but by a consistent conduct and regular attendance? Many have been the sighs uttered and the tears shed, caused by the want of such support, heard and witnessed only by that gracious Being, to whose never-failing protection the dying parent committed his widow and fatherless children.

There are two causes to which, perhaps, may be ascribed this neglect; pride, or a desire to keep persons in middle stations in a kind of humiliation, though it is to be hoped this is not very prevalent; and a fondness for getting labour done, or for procuring goods at a price far below their real value, so that the honest, regular tradesman is neglected, while those who profit by the failure of others, and buy and sell at an irregular price are encouraged and supported. When will those act upon motives more honourable and disinterested, who are now governed by such maxims of worldly and selfish prudence? Is

there not also wanting in those, who should be joined in one bond of Christian union and love, an interest in, and a concern for, each other's welfare? It is true, it often happens that people in business are so connected and involved, that they cannot encourage whom they will, but support may be given by recommendation to those who are not so connected and involved.

The current of popular opinion being so strong against Unitarians, often operating to their prejudice with respect to their worldly concerns, their mutual interest and exertions are the more required in the circle of their own societies. And surely they will not endure the reproach of permitting honest industry to sink through neglect. Let it not be thought that this appeal countenances an illiberal and narrow spirit; it only recommends that co-operation and union of heart, which will tend to increase the respectability of each member, and the respectability of the society, both in a civil and religious point of view, and may induce even our opponents to say of us, as it was said of the first disciples, "See how these Christians love one another!" And with deference may it be added, that perhaps this object will be farther effectually promoted, if Unitarian ministers, especially those of leisure among them, would unite with their public services, a more friendly and condescending intercourse with their people in the humble walks of life: at least, they and their circumstances ought not to be unknown to them. The want of such attention is frequently a just ground of complaint, and may sometimes occasion defection; they stand more in need of comfort and advice than the rich and the opulent, because they have to encounter with more perplexities and difficulties, especially in the present state of trade. The sympathy and encouragement of a minister would be of more avail in uniting the people and increasing their zeal, than perhaps may be imagined.

A CONSTANT READER.

SIR,

EVERY man of Christian feelings must rejoice in the progress of liberal sentiments with regard to our penal code. The Monthly Repository

has done its part in this work of benevolence. The ends of philanthropy are, however, not yet accomplished; and no one can innocently rest from labour in this good cause, until England takes the first rank amongst the states that have cultivated the science of punitive justice.

You have, from time to time, given the names of the great men that for centuries have pleaded against the frequency of capital punishments. A complete list of them is a desideratum; the formation of it is a debt of gratitude to them, and may have considerable influence upon that numerous class of people that are swayed solely by authority. Mr. Montagu, in his pamphlet, entitled "Some Inquiries respecting the Punishment of Death for Crimes without Violence," recently published, has begun such a catalogue, and I now copy it for your pages, that your Correspondents may make additions to it, (for it is very imperfect,) and illustrate it by their remarks on the names already given, and their references to the works from which the names have been gleaned.

" Sir Thomas More	-	-	-	1520
Erasmus	-	-	-	1520
Sir Walter Raleigh	-	-	-	1611
Sir Edward Coke	-	-	-	1620
Lord Bacon	-	-	-	1620
Chillingworth	-	-	-	1640
Samuel Chudleigh	-	-	-	1651
Baron Montesquieu	-	-	-	1750
Dr. Johnson	-	-	-	1751
Sir W. Blackstone	-	-	-	1758
Oliver Goldsmith	-	-	-	1760
Beccaria	-	-	-	1767
Voltaire	-	-	-	1770
Eden	-	-	-	1775
Mercier	-	-	-	-
Piñel	-	-	-	1780
Sir S. Romilly	-	-	-	1784
Gilbert Wakefield	-	-	-	-
Howard	-	-	-	1785
William Cowper	-	-	-	-
Turner	-	-	-	1785
Lord Ashburton	-	-	-	1785
Charles James Fox	-	-	-	1785
William Pitt	-	-	-	1786
Franklin	-	-	-	1787
Pastoret	-	-	-	1790
Bradford	-	-	-	1795
Bentham	-	-	-	1799
Thomas Clarkson	-	-	-	1809
Dr. Samuel Parr	-	-	-	1809
William Roscoe	-	-	-	-
Sir James Mackintosh	-	-	-	1811."

There is another list, not quite so

pleasing, inserted by Mr. Montagu, which I am tempted to extract also: the publication of it will have uses which need not be specified: it is the list of persons in both Houses of Parliament who *spoke* as well as *voted* against Sir S. Romilly's bill for the abolition of the punishment of DEATH *for stealing to the amount of five shillings privately from a shop!*

“ Mr. Burton
Mr. Croker
Lord Eldon
Lord Ellenborough
Colonel Frankland
Sir V. Gibbs
Mr. D. Giddy
Mr. Herbert
Lord Liverpool
Mr. Lockhart
Mr. Perceval
Sir Thomas Plummer
Lord Redesdale
Mr. Secretary Ryder
Lord Sidmouth
Mr. Windham.”

Of this list some are gone to their account, but others remain who may yet save themselves with posterity, by their votes and speeches in favour of humanity.

Earnestly hoping the subject will excite the attention of your readers, I am,

ANTI-DRACO.

Bond Court, Walbrook,

FRIEND, *6th of 9th Mo. 1818.*

IN the case of the serious recommendation of thy Correspondent B., of Birmingham, [pp. 498, 499,] that I reconsider the passage on which he animadverts, I am induced to depart from my almost constant rule of not taking any notice of anonymous criticisms on what I write or do; but, by the insertion of my reply, the “liberal pages of the Repository,” must again be occupied by such sentiments as may probably produce “regret” in many readers. They may be readily refuted, however, as he well observes, if erroneous.

B. appears to me to be a well-meaning Bible Quaker, acting very consistently with the regulations of his Sanhedrim: “Advised that ministers, as well elders as others, in all their preaching, writing and conversing about the things of God, do keep

to the form of sound words or Scripture terms,” &c. Yearly Epistle, 1728. But how inconsistent is such counsel with true Quakerism, which rests not on books as a foundation or for a defence; acknowledges only the inward light shining, the eternal word written, in the heart of every man, as its support!

I feel it necessary here to suppress certain further observations in reply to B., of Birmingham, without however retracting what I heretofore advanced, according to his own understanding of it; because I know that the Repository, with all its liberality, and I rejoice that a British public can have such a work carried on among them, without its waiting for the *imprimatur* of “the powers that be,” the Repository, even, would hardly find it expedient to give them utterance, because of the prejudices of the many.

I turn with less hesitation to later history, to the excellent Englishman, whose consciousness of rectitude, I recollected at Grand Cairo, had so nobly supported him. I lament that his followers have so artfully endeavoured to save his credit, by suppressing such part of his history as they thought might cause this devoted champion of the truth to appear ridiculous. In a field near the place of my nativity, George Fox, addressing a poor woman, said unto her, “thou art a witch,” and, as a confirmation of the clearness of the vision, of the truth of the inward revelation to this discerners of spirits, he relates, in his journal, that he found that she was accounted such by the people. Thus this real evangelist, if there ever was one, did, during a darkened interval of intellect, like the excellent judge, Matthew Hale, join the hell-hounds of that day, in the destruction of the peace and the life of those helpless, but most respectable members of society, aged females, who, by the superior delicacy of their feelings as well as of their trembling frames, bowing, oh, God! ought I to suppress (as I shudder on) the spontaneous, involuntary ejaculation? who, bowing, I say, under the weight of years, are entitled to every thing that this world can afford them in mitigation of their unavoidable sufferings. Of this piece of fanaticism the later editions of

George Fox's journal make no mention. A "weighty" friend, I suppose, of his day, was concerned to go to George Fox under some ailment; and George put forth his hand and touched him, and he became whole. I do not recollect much more of the particulars of the case of this trial and proof of faith. I believe the Friends would be very shy, were I to request access to any of their extensive libraries for ascertaining them, in order to endeavour to account for the miracle. The miracle, I suppose, would be found explainable as miracles are generally to be accounted for, i. e. more by the simple credulity, the overweening imagination or animal magnetism, fanatical furor, &c., of the patient and the agent, than by charlatanry or imposture.

The concernments of becoming signs and wonders to the people, by going about naked, putting on sackcloth, &c., among Quaker enthusiasts, like unto Isaiah and other enthusiast prophets of old, honest George used to record, I believe very sincerely, as triumphs of truth. Indeed, he figured himself a little, in his day, in this manner. The pilgrim prophet once took off his shoes and stockings, and walked barefooted through the market and streets of the city of Lichfield, crying aloud, "woe to the bloody town of Lichfield." I think the accounts of these signs and wonders, in their day, ought not to be suppressed. They form a remarkable part of the history of the first gatherings of a people, who hold the most excellent system of religion that has ever yet appeared on the earth. It is a system more refined, even than that of the primitive Christians, ere the gospel dove (Judean) was crushed rather than cherished in the embrace of the imperial eagle (Roman). Modern Quakers, however, shew no great inclination to emblazon such heroic deeds of their devoted brethren. The latest instances I recollect of devotedness in this way, were those of the late John Fothergill going naked through the streets at Edinburgh, when a student of medicine in the University there, and of the late John Pemberton, of Philadelphia, going in sackcloth through the streets of Londonderry, when on a religious visit to the churches or

meetings of the Friends in Europe; in which service, I think, he died in Germany.

JOHN WALKER.

SIR,
THE reign of our venerable King, extended as it has been to such an extraordinary length, will form, in many respects, a curious subject for contemplation, as constituting what may be called a connecting link between two widely different ages.

In thinking of such a man as Wetstein, one contemplates him an ornament of a distant and distinguished period in the annals of biblical learning, who devoted the early part of the eighteenth century to labours which a long posterity has admired and valued. Even previous to the year 1720, he had been engaged in the arduous task of preparing materials for his editions of the New Testament. A century has rolled over, and yet the Monarch is now living to whom the result of those labours was dedicated in the last and noble edition of 1751. I have copied the passage for the perusal of your readers, as curious, not only on account of its bringing, as it were, the critic of the last age, the contemporary and friend of Bengelius and Bentley into our own period, but on account of the peculiar appropriateness with which, as it has turned out, such a work was unconsciously dedicated to a man who has always patronized the study and diffusion of the Holy Scriptures, and who has fully received the blessing which the worthy critic invoked of prosperity and length of days.

"Georgio, Regio Principi de Wales
Frederici, Reg. Princ. de Wales Filio
primogenito,
Georgii II. Magni Brit. Regis Ne-
poti, &c.

Gestiebat animus Regio Parenti tuo
hoc opus inscribere, consilio, ut
opinor, nec vano nec temerario, et
mihi valde honorifico; sed cum omnia
prelo essent parata, (O spes hominis
fallaces!) ecce affertur atrox de pre-
matura optimi Principis morte nūn-
cius, qui non me solum, verum etiam
omnes bonos, ultra quam dici potest,
perculit atque afflixit.

Ut vero paulatim animum recepi,
non potui invenire doloris acerbissimi

præsentius levamen, quam in te, Princeps Augustissime, cui et eandem, uti totidem verbis concepta et Regio Parenti tuo destinata erat, Dedicatorem et opus ipsum offerrem; tunc quod non nemo nunc vivit, ad quem illa spectet proprius quam ad Te, Optimi Parentis Gloriosissimæ Memoriarum Primogenitum; tum quod, *boni ominis causa*, tibi, Principi genito ut olim in Regali Magnæ Britanniarum Throno sederes, haud alium Librum prius offerri convenit, quam Librum Evangeliorum.

Quod dum facere audeo, *Deum immortalem precor, ut vitam tibi largiatur prosperam atque diuturnam, spes adeo quas de te concipimus maximas, velit esse ratas, ut, cum ætas maturior accesserit, re ipsa demonstres, Te doctrinæ Evangelii toto corde assentiri, et, quod Regia Dignitas requirit, ejusdem esse constantem Defensorem atque Protectorem.* Ita vovet ex animo, &c.

J. J. WETSTENIUS.*

It will be very remarkable if the new edition, which is I hear pre-

* [To his Royal Highness, George, Prince of Wales, eldest son of Frederic, Prince of Wales, and grandson of George II. King of Great Britain, &c.]

I intended to have inscribed this work to your royal father, a design which, I trust, may escape the charge of vanity or presumption, while it was highly honourable to myself. But when the volume was just issuing from the press, (so fallacious are human purposes,) news, most distressing, arrived of the premature death of that best of Princes; an event which alarmed and afflicted not only myself, but all good men, more deeply than I can express.

When, however, my mind became a little composed, I could find no solace of this severe affliction, like that of offering this work to you, most august Prince, with a Dedication, such as was designed for your royal Sire. To no one living, can it, indeed, more properly belong than to you, the heir of a father of most glorious memory. Nor, as a favourable omen, can any work be more suitably offered than the New Testament, to a Prince, born to fill, at a future day, the throne of Great Britain.

This, then, I venture to express. *May the eternal God bestow upon you a long and prosperous life, so that the great hopes you have already excited, may be amply fulfilled in the maturity of your*

paring, of Wetstein, should be dedicated to the same Prince, after a lapse of sixty-seven years.

T.

Clapton,

October 17, 1818.

SIR,

I OBSERVE that Dr. J. P. Smith, in "The Scripture Testimony to the Messiah," p. 184, adopts Dr. Kennicott's amended Version of 2 Sam. vii. 18, 19. In a note, p. 87, the author has added a large extract from the "Remarks on the Old Testament," by that learned *Biblicist*. In these remarks Dr. K. having mentioned the Version of the passage given by King James's translators, adds, "this wrong translation, in a part of Scripture so very interesting, has been artfully laid hold of, and expatiated upon, splendidly, by the Deistical Author of the Grounds and Reasons of the Christian Religion."

Having seen reasons for not taking every thing upon trust, which Christian writers have alleged against real or reputed Deists, I looked into Collins's "Discourse of the Grounds and Reasons," published in 1724, to form my own opinion of the *art* and the *splendour* here imputed to the author of that work. I could not, however, find one word upon the subject of the verses in *Samuel*, through the whole volume; and it does not appear from Collins's Life, in *Biog. Brit.* that there was a second edition. The censured passage may, perhaps, be found in the "Scheme of Literal Prophecy Considered," which I never saw. But this is surely a very incorrect method of proposing the evidence to support a serious charge. I have no doubt that the author of "The Scripture Testimony," has given a correct quotation; and, perhaps, the circumstance of a posthumous publication ought to excuse Dr. Kennicott's omission of a proper reference to the author he censured. But another writer against Collins cannot be

age. *May you cordially assent to the evangelical doctrine, and, as becomes the royal dignity, constantly afford it your defence and protection.* Thus heartily prays, &c.

J. J. WETSTEIN.

Ed.]

so easily vindicated ; I mean Dr. Bentley, who, in his celebrated *Remarks*, has shewn, at least on one occasion, that the use of *pious frauds* is not unknown to the *modern* fathers of the Church. In the "Discourse of Freethinking," 1713, p. 90, now before me, a passage of *Victor* is quoted from Dr. Mill's *Prolegomena*. Of this, Collins gives the original and the following translation, excepting two words of disputed meaning, which he leaves just as he found them :

"In the Consulship of Messala, at the command of the Emperor Anastasius, the Holy Gospels, as written *Idiotis Evangelistis*, are corrected and amended."

Dr. Bentley (*Remarks*, Ed. 8, p. 112), having quoted the original passage, gives the following, as "our author's faithful translation :"

"In the Consulship of Messala, at the command of the Emperor Anastasius, the Holy Gospels, as written by *Idiot Evangelists*, are corrected and amended."

The Reverend *Remarker*, writing under the *guise* of a divine at Leipsic, having thus proved himself an eminently *faithful* transcriber, probably trusted that none of his readers would again look into the *Discourses* ; for he ventures thus to indulge a triumph over the *illiterate* Anthony Collins :

"Ab *Idiotis Evangelistis*, by *Idiot Evangelists*, says our author ; who, if he is sincere in his version, proves himself a very *idiot* in the *Greek* and *Latin* acceptation of that word. Did *Victor*, therefore, mean *Idiot Evangelists* in your *English* sense ? No ; but *illiterate*, *unlearned*. What then must we think of our author for his scandalous translation here ? Whether imputation will he choose to lie under ; that he knew the meaning of *Victor*, or that he knew it not ?" What, I may fairly ask, must we now think of the *Remarker* for this *scandalous imputation* ; to borrow his own gentle phraseology ?

I had occasion lately to mention this subject, very shortly, in the fourth volume of Dr. Priestley's *Works* (p. 260). I now state, more at length, the evidence of this *pious fraud* ; nor can any one justly fear the censure of any Christian for such an exposure. Those who take the religion of the Bible for their guide amidst the per-

plexities of life, and their only hope in the expectation of death, should be among the first to hold up to severe animadversion, every attempt to dishonour that religion by an unworthy defence. Nor is there any weapon more unhallowed, which has been, or can be, employed in the Christian warfare, than the misrepresentation of the sentiments or motives of an opponent. Of such a design it is impossible, in the instance alleged, to acquit Dr. Bentley ; unless it can be shewn, which is highly improbable, that he had seen a copy of Collins's *Discourse*, in which he had translated *Idiotis Evangelistis*, by the terms *Idiot Evangelists*. If, however, any of your Correspondents can vindicate the impeached integrity of the learned critic and divine, you will, I am sure, afford them a ready opportunity.

J. T. RUTT.

Bridport, October 13, 1818.

TO JOHN GURNEY, Esq. Chairman of the General Meeting, held at the King's Head, in the Poultry, on Tuesday, June 2, 1818, to establish a Society for the Relief of Aged and Infirm Protestant Dissenting Ministers.

MY DEAR SIR,

The purpose above stated, has been for a long time an object of my ardent wishes. Your communication to me, therefore, of the plan of this kind, in the formation and accomplishment of which you have, much to your honour, taken a very active part, afforded me the purest pleasure. The claims of the objects of relief are set forth in the Address to the Public, in such a manner as tends both to carry conviction to the mind of their propriety, and to excite the best feelings of the pious and benevolent heart in their favour. With peculiar satisfaction, therefore, I became a subscriber to this excellent institution. I am since however informed, and it is now a well-known fact, that a most strenuous opposition has been made by some of the Dissenters in London, to its establishment on a liberal and comprehensive principle. They objected to co-operate, even in this work of mercy and labour of love, in making provision for the relief of those aged, infirm and indigent ministers, whom they deem *heterodox*. Deeply is it to

be lamented, that religious prejudices should ever obstruct plans of benevolence. Notwithstanding, however, the opposition made to this society, it is actually formed, and professedly on the liberal principle of "The Widows' Fund."

The objects of relief are stated to be, Aged and Infirm Protestant Dissenting Ministers of the three Denominations, Presbyterian, Independent and Baptist, in necessitous circumstances. With respect to the two latter denominations, there can be no ground of dispute; but some respectable persons, in a neighbouring county, with whom I have lately conversed, think the first, Presbyterian, is a term which needs explanation. They are not satisfied that it will always be constructed by the committee, to include ministers who profess *Unitarian* sentiments, or at least those of that class, who are by their opponents improperly called *Socinians*. They wish, therefore, for an *explanatory clause* to be adopted at a general meeting of the friends to this institution, extending its benefits, in express terms, to Aged, Infirm and Indigent Dissenting Ministers of the above description. Had not opposition been made to the comprehensive plan, no doubt, probably, would have been entertained respecting the term Presbyterian including Unitarians. This fact, however, being known, I am authorized to state, that some opulent and liberal Dissenters are induced hereby to withhold their subscriptions from this institution, who would readily contribute, were they satisfied on this point. While with the most friendly views to the Society, I make this statement, I would express my own conviction, that it is actually designed to include Unitarian Dissenting ministers of every class, by yourself, my dear Sir, and those of your associates who are actuated by the same liberal spirit.

As a subscriber to this institution, may I be permitted to suggest the propriety of a rule being laid down, relating to the recommendation of proper objects, and that their respective cases be considered by the committee, *without regard to the religious sentiments of the ministers recommended?*

I send an answer to your obliging

communications thus *publicly*, with a view to excite the attention of the friends to this noble and benevolent society, to the point proposed, and to procure such an explicit declaration of the objects to whom it is to extend its aid, as will prevent the possibility of mistake. With best wishes for its prosperity, and with sentiments of high approbation of the active exertions of yourself and of your associates in the cause of Christian charity, believe me to be,

My dear Sir,
Very respectfully yours,
THOMAS HOWE.

Liverpool,

October 12, 1818.

SIR,
IT has often been a matter of regret, that among Unitarian Christians, as a body, there should be so little of that connexion and co-operation which distinguish most other sects. The formation of Associations and Fellowship Fund Societies, will do a great deal to remedy this evil at home; but I cannot help being of opinion, that much lukewarmness, and consequently much ignorance exists as to the extent and progress of Unitarian Christianity in other parts of the world.

If we really believe that the diffusion of divine truth is of high importance, and contemplate every human being as a brother, we surely ought not to allow a small portion of the globe to bound our views; but should be equally desirous of aiding the great cause of Reformation, wherever there appears an opportunity of accelerating its progress. It may be argued, and perhaps justly, that a vast uncultivated field lies before us at home, but there does not seem to be any just reason why we should be inattentive to what is passing elsewhere; for though we may not have it in our power to assist much in the work, still it must be mutually encouraging to know the success of the various labourers in the vineyard, however distant the scene of action.

Among most other denominations, the constant communication preserved by their missionaries or correspondents, gives them a decided superiority in point of intelligence, and their periodical publications exhibit a picture of operations almost co-extensive with the globe itself. To the obser-

vations and better information of these zealous bodies, the Unitarians are a good deal indebted for what has been occasionally communicated, relative to the progress of enlightened views of Christianity in various parts. Public attention has been lately turned, by the Eclectic Reviewers, towards Geneva, and Mr. Raffles has added his testimony to the existence of opinions widely different from those formerly embraced in the cradle of Calvinism, where we find the efforts of Mr. Drummond to rally the disciples of the great Reformer totally unavailing. From the accidental residence of the late much-lamented Mr. Goodier, at Montauban, in the South of France, we have been made acquainted with the fact, that the ministers and students of the Protestant College established there, "do not hesitate to preach openly against many of the doctrines of Calvinism;" and Mr. Goodier expresses his conviction, that "nothing is wanted, but a fair statement, and a good defence of Unitarianism, to gain converts." Mr. Haldane, a zealous Calvinist, has lately been there, vainly endeavouring to reclaim the students. From the testimony of Mr. Way, we learn that a spirit of free inquiry exists in various parts of Germany and Prussia, and from the bitterness of his lamentations, we have cause to believe the seed has taken deep root. Of the actual state of the Unitarian churches at Coloswar, and throughout Poland and Transylvania, we know little.

In America, the fruits of entire freedom from restraint in religious concerns, may be expected to shew themselves in the spread of unadulterated Christianity, more rapidly than can be looked for under the influence of European policy; and the present state of religious opinion in and about Boston, as well as in the principal University of New England, must be exceedingly gratifying to every Unitarian. The progress of truth is not confined to the northern parts of the Union, for the efforts making in Philadelphia, Baltimore and Charleston, are likely to be crowned with abundant success. At Georgetown, (near Washington,) Mr. John Wright has founded a society, which appears to be augmenting in number, and al-

ready consists of about one hundred and fifty persons. Considerable interest has been excited by a controversy which is still going on, and it is expected shortly they will be enabled to erect a chapel for the worship of the *one God*. At Pittsburgh, a desire was sometime since expressed to have an Unitarian minister from England, in consequence of which, Mr. Haslam, from the York College, is now on his way thither, with a view to a probable settlement in that flourishing place.

A man of great talents, and a very decided and zealous Unitarian, has been lately invited to fill the presidential chair of the rising University of Lexington, (Kentucky,) whence, from the liberal spirit evinced, results highly favourable to the cause of truth may be anticipated. It is probably not generally known, that two ex-presidents of the United States, Mr. Jefferson and Mr. Adams, have lately expressed their decided conviction of the truth and importance of Unitarian views of Christianity, and it is not too much to suppose that their opinions and example will have considerable weight in weakening the strong holds of prejudice and error.*

Under a conviction of the importance of a closer union than has hitherto prevailed among those who profess to hold the same views of Christianity, I wish to submit to your consideration, Sir, and that of the supporters of the Monthly Repository, how far it would be practicable to enlarge its sphere of utility, by an endeavour to supply the deficiency at present existing in foreign intelligence. Many

* It may not be irrelevant to remark, that whatever errors may exist among them, the feelings of the people of the United States are certainly on the side of religion, and infidelity has little aid from the free press of that country. In proof of this, a gentleman who has lately returned from thence, in vain endeavoured to procure the printing and publishing of a sceptical work, originally written in France. I have also heard it asserted, that in consequence of certain reflections on the subject of religion, contained in Birkbeck's Letters from the Illinois, no publisher has been found for that work in America.

of your readers could probably assist much, were they to favour us with occasional extracts from their correspondence; and if individuals would exert their influence with intelligent friends at a distance, it would, perhaps, be the means of furnishing interesting matter to the Unitarian body. But I apprehend a still greater public good would accrue, if direct Correspondents could be found in various places, to whom the Repository might be regularly forwarded; and I do not see why dissimilarity in language should present any serious obstruction. There are few places to which a direct communication is not open, and many of our periodical works have obtained a wide foreign circulation. As respects America, no obstacle exists, and various causes lead us to look with greater interest to that quarter, than any other.

To carry into execution what I have suggested, an expense would be incurred, and on this account I would propose a fund *for the purpose of supplying and forwarding the Monthly Repository, with a view to the establishment of a foreign Correspondence, and for defraying any extra charge arising therefrom.*

The annual amount, I conceive, would not be more than might readily be raised, and individuals have expressed a willingness to contribute to this object. I leave it to the committees of our Fellowship Fund Societies to decide, whether a trifling contribution from them would be incompatible with the objects for which they were established. Much of the trouble and uncertainty of forwarding the Repository, monthly, might be obviated by the services of friends at home and abroad, willing to lend their aid for that purpose.

Should the hints I have given, be thought worthy of being wholly or in part adopted, the result of the experiment might render the Monthly Repository the direct channel of communication for the advocates of religious reform, wherever situated, and a closer connexion would be established between those whom no distance, or peculiarity of language, ought ever to separate.

H. T.

P. S. I sincerely hope, endeavours

have been every where made by the friends of free religious discussion, to extend the circulation of the Repository, so as entirely to remove the apprehensions for its continuance, which the Editor was compelled to express at the close of the last year. Such an alternative would not only be disgraceful to a numerous, and I may add *wealthy* body, but would be attended with serious inconvenience, as no channel for Communications, Intelligence or Advertisements, would be open to the Unitarians. It gives me much pleasure to remark, that in this place, an appeal, the necessity for which is much to be lamented, was promptly answered, and nearly fifty additional copies of the publication were immediately subscribed for.

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

No. CCCXXXVII.

Edward VIth's Wish.

"I could wish," says King Edward, "that when time shall serve, the superfluous and tedious statutes were brought into one sum together, and made more plain and short, to the intent that men might the better understand them; which thing shall much help to advance the profit of the commonwealth." If this were to be desired in his days, how infinitely more needful must it be now!

No. CCCXXXVIII.

Lord Avonmore's Character of Blackstone.

I am indebted to the kindness of a friend, who noted it down at the moment, for the following happy illustration, by Lord Avonmore, of the labours of Sir William Blackstone, a celebrated commentator on the laws of England. *He it was, said he, who first gave to the law the air of science. He found it a skeleton, and he clothed it with life, colour and complexion—he embraced the cold statue, and by his touch it grew into youth and health and beauty.*

Phillips's Recollections of Curran.
8vo. 1818. Pp. 79, 80.

No. CCCXXXIX.

Royal Distinction.

"*Vestis virum facit*," is a saying, which some follow scrupulously to the letter, but we once had a prince who thought more sagely on these matters. The Earl of Warwick asked

Henry VI. why it pleased his Majesty to go so meanly attired? The King answered—"It be seems a king to excel his subjects in virtue, not in vesture."

BIBLICAL CRITICISM.

Character drawn by Paul, Rom. vii.

SIR, *Bridport, July 13, 1818.*

IF you think the following observations, on the character drawn by the apostle Paul in the 7th chapter of his Epistle to the Romans, calculated to correct prevailing mistakes, and to convey just sentiments respecting men's final acceptance with God, or the terms of salvation, they are very much at your service for insertion in your useful Repository.

THOMAS HOWE.

Close attention, an intimate acquaintance with the language of Moses and the prophets, an accurate knowledge of the various rites and ceremonies, manners and customs of the Jews, and of the controversies agitated among the first converts to Christianity, are requisite to the understanding of many parts of the apostolic epistles. The peculiar sentiments of that eminent Reformer, Calvin, the head of a considerable sect called after his name, are chiefly founded on the *phraseology* of these epistles: when this, however, is compared with that of the Old Testament, and innumerable plain declarations of sacred Scripture, they will appear, I believe, to the impartial examiner, to contain no such doctrines. For instance, they speak of some being called, elected, redeemed, bought and purchased, but these same terms were previously applied to the Israelites. It must mean therefore, a calling, election, redemption and purchase, not of individual persons, by a sovereign decree of the Almighty, to eternal life, but of whole bodies of men, believing Jews and Gentiles, to the enjoyment of certain religious privileges, all of them united under Christ, their common head. The Jews were called and elected to the blessings of the Mosaic dispensation, and Christians are called and elected to the more valuable blessings of the new

covenant of the gospel. Their future happiness or punishment depends on their *improvement* or *misuse* of their peculiar privileges. "God is no respecter of persons, but will hereafter judge all men by Jesus Christ, according to the deeds done in the body, whether good or evil," taking into the account the respective situations and circumstances of each individual.

Paul not only adopted in his writings to Christians, the phraseology of the Jewish Scriptures, with which he was conversant, but also those strong and bold figures of speech by which the most energetic and glowing eloquence is characterized. An instance of this kind is to be found in the 7th chapter of his epistle to the Romans, which it is the principal design of this paper to explain and illustrate, with a view to guard religious professors against the injurious tendency of the opinion, that the apostle there speaks in *his own person*. To establish the reverse, needs not the sanction of judicious commentators which may be produced, nor any acuteness of criticism, but the exercise merely of plain common sense, in comparing the description therein given, with the constituent qualities of a truly virtuous character, and the language of the apostle when he *really* speaks in his own person. In the 9th verse, he personifies one who lived before the Mosaic law was given: "I was alive without the law once." He then supposes this man to become acquainted with this law, to the disobedience of which death is affixed: "but when the law came, sin revived and I died." His passions prompt him to vicious practices, while the law and his conscience condemn him for his compliance. The little kingdom within, is in a state of confusion and anarchy, riot and unrestrained outrage. The man who has this dreadful war in his

own bosom, is represented as bewailing his melancholy situation in the most pathetic terms. A more moving and affecting scene can scarcely be conceived. This slave of his passions feels a consciousness of his folly, and regrets it, for he is not a *hardened* sinner; yet, alas! his habits of indulgence prevail. Perhaps he boldly resolves, but the next temptation breaks his resolution, and produces fresh occasion for sorrow and remorse. The inquiry is, does the apostle speak of *himself* or of *some other man*? The leading features of the character he draws with so masterly a hand will furnish the reply, that it is not applicable to *himself*, as a pious and faithful disciple and apostle of Christ, nor indeed to any truly virtuous Christian. He adopts the figure of speech of *personifying another*, to give as little offence as possible to the strenuous advocates of the Jewish law, in the society at Rome to whom he writes. "We know that the law is spiritual," that it enjoins moral duties, and forbids vices of every kind. Thus the apostle vindicates the law with respect to its injunctions; but, says he, "I am carnal, sold under sin. For that which I do, I allow not; for what I would, that do I not; but what I hate, that I do. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me, that is in my flesh, dwelleth no good thing; for to will is present with me, but how to perform that which is good, I find not. For the good that I would, I do not, but the evil which I would not, that I do. Now if I do that which I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law that when I would do good, evil is present with me. For I delight in the law of God after the inward man, but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."

The phrase "to be sold under sin," seems of similar import to what is said of Ahab, one of the most licentious, cruel, idolatrous kings that ever sat on the throne of Israel. "There was none like unto Ahab, which did *sell himself* to do wickedness in the sight of

the Lord." 1 Kings xxi. 25. * Can Paul possibly mean *himself* by the description he gives, and which is now presented to the reader? Can he be said "to have been alive without the law once," who was born of Jewish parents, and educated in the principles of the law from his earliest youth? Besides, was the pure, the virtuous apostle, who had so complete a mastery over his sensual appetites, "carnal, sold under sin," quite a slave to this tyrant? Could he who was continually engaged in promoting the honour of God, the Christian cause, and the holiness and happiness of his fellow-creatures both by his instructions and example, could he justly declare of himself, "the good that I would I do not, but the evil which I would not, that I do"? It is not applicable to even Saul the persecutor, before he became Paul the apostle of Jesus Christ; for he was a sincerely pious, though prejudiced and mistaken young man. "He had a zeal for God, but not according to knowledge." He acted agreeably to the dictates of his own conscience, but alas! that conscience being unenlightened and erroneous, misled him. "He verily thought with himself, that he ought to do many things contrary to the name of Jesus of Nazareth." It is indeed much to be lamented, that any one should so mistake the nature of religion, as to suppose it compatible with acts of cruelty and inhumanity, yea even to enjoin these deeds of blood. As this young Jew however was sincere, and followed the guidance of his perverted judgment, the description he gives in the passage under consideration, cannot be applicable to him, even *before* his conversion to Christianity, much less *after* he had enlisted under the

* Good Mr. Henry indeed, whose Exposition in general may be read to advantage if read with a discriminating judgment, makes a curious distinction between the two phrases. "Even there where there is spiritual life, there are remainders of carnal affections, and a man may be so far *sold under sin*. He does not *sell himself* to work wickedness as Ahab did, but he was *sold* by Adam when he sinned and fell, sold, as a poor slave that doth his master's will against his own will, *sold under sin, because conceived in iniquity and born in sin*." Henry's Exposition on Rom. vii. ver. 14.

banner of the gospel, and adorned and recommended it by his disposition and daily conduct. It is indeed a description, not of a good though imperfect Christian, nor of a sinner insensible to every serious impression, "whose conscience is seared as with a hot iron," but of a licentious Jew under the law, convinced of sin and in the agonies of remorse, lamenting his sad state, and not knowing what to do to break the galling chains by which he is bound. The apostle then represents him as becoming acquainted with the gospel. He perceives it to be in every respect suited to his melancholy circumstances. Hear the sad complaint he was making: "O wretched man that I am, who shall deliver me from this body of death?" this body of sin that worketh death? Who shall enable me to break my bonds of slavery, to gain spiritual freedom, and to govern my sensual appetites and passions? Who shall deliver me from the condemnation to which I am now liable, abolish death in my behalf, and animate me with a well-founded hope of everlasting life? Who shall do this for me? Thanks, ardent and eternal thanks to thy grace, Heavenly Father, God of mercy, I perceive that thou hast done it by Jesus Christ and his gospel.

That the apostle in the character he draws in the 7th chapter could not mean himself (though he uses the personal pronoun *I*), is evident from the contrast to it, which he presents in the next chapter. This is decisive of the point. "There is therefore now no condemnation to them which are in Christ Jesus, who walk, *not after the flesh, but after the spirit.*" The person on the contrary previously introduced, walked after the flesh, hurried away by the force of his sensual passions, his mind or spirit at the same time earnestly remonstrating against his folly, which occasioned a tumult and disorder in his breast, resembling the troubled sea when agitated by a violent storm. How different is it with the true Christian who feels the vital power of religion, purifying his heart by its holy principles, governing his appetites and affections, directing his will to the choice of what is good, and influencing every part of his conduct both in public and private! And what is the

result of this self-government? Not the inward agitations, remonstrances and terrors before described, but that "peace of mind which the world can neither give nor take away." The best of Christians indeed have reason to lament their failings and imperfections; but if it be not the prevailing wish and endeavour of a man to know and do the will of God, and if his general conduct do not correspond with the precepts of the gospel, he has no right to lay claim to its gracious promises. It is not, however, uncommon for Christian professors of a certain class in giving an account of their religious experience, to adopt this supposed language of the apostle. "It is, I trust, my wish to be a child of God, but alas I find as St. Paul did, that I am carnal, sold under sin, that when I would do good evil is present with me; the good that I would I do not, but the evil which I would not, that I do." Many, I doubt not, use this language without due consideration, whose hearts are pure, and whose conduct is irreproachable. If it be however really descriptive of any one's condition who adopts it, it may be replied, "Is it so indeed with you, my friend? Then I am sorry for you. You are an object of commiseration, for be assured you have much to correct and much to acquire, before you can be ranked among the genuine disciples of Christ, and be qualified for the sacred services and pure pleasures of the heavenly kingdom."

It is of unspeakable importance to the cause of practical religion, that its professors should entertain correct sentiments of the proper standard of Christian virtue, such as is furnished by the precepts and example of Jesus, whom they call their Master. Let them fix high for themselves the point of moral perfection, aiming daily to get nearer to it. They will not then content themselves with mean attainments in piety and goodness. They will in this respect act on the maxim of the Roman conqueror, to think nothing done, whilst any thing remains to be done.* Have those persons, however, that motive for progressive virtue, who suppose the

* Nil actum reputans, si quid superesset agendum.

apostle Paul to be a good Christian, and yet speaking of himself as at the same time carnal, and following his sensual inclinations, in opposition to the dictates and remonstrances of his own conscience? Is not the delusive notion hereby encouraged, that the gratification of the passions, and a course of licentious conduct, are compatible with the requirements and cheering hopes of Christianity? When the apostle really speaks of himself with respect to his moral state, religious conduct and future prospects, his language forms a *striking contrast* to that of the character described in the chapter we have been considering. "I keep under my body and bring it into subjection, lest that by any means when I have preached to others, I myself should be a castaway. Be ye followers of me, even as I also am of Christ. For our rejoicing is this, the testimony of our conscience, that, in simplicity and godly sincerity, not with fleshly wisdom but by the grace of God, we have had our conversation in the world. I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day."

Brief Notes on the Bible. No. I.

SIR,

I HAVE some desultory notices and observations in my port-folio, scribbled during my perusals of the Bible, which may find their way into your Repository, if you incline to honour them with your acceptance; such as,

No. I.

Genesis opens thus:

"In the beginning."

Of what?

Unquestionably of our visible creation,—the subject-matter of the historian.

John's Gospel opens thus: (evidently in allusion to the old covenant, whilst announcing the new,)

"In the beginning."

Of what?

Of something certainly that *had* a beginning.

Not of eternity, for it had none.

But, of the subject-matter of the historian, i. e. of the new covenant or gospel dispensation.

"The word was God."

Jesus, the bearer, the revealer, of the word of God, was his representative, and in that character is called God, as customary under the old dispensation; a custom recognised by Jesus himself, when reminding the Jews that they were *called gods*, to whom the *word of God came*.

John, therefore, an enlightened Jew, familiar with the import of Jewish phraseology, though "the last and most sublime of the evangelists," was strictly within bounds when he bestowed this high appellation upon Jesus, synonymously with "the Word."

But, is there throughout the whole Gospel of John a line (with its context) leading us to believe, that if, instead of designating our Saviour metaphorically by "the Word," he had opened his gospel thus:

"In the beginning was Jesus,"

He would have added,

"And Jesus was God"?

BREVIS.

Mr. Jevans on Rom. ix. 5.

ROM. ix. 5: "Who is over all, God blessed for ever. Amen." "God, who is over all, be blessed for ever. Amen." Which Erasmus had proved to be a translation consonant to the original Greek, and the style of the apostle." Lindsey on the Unitarian Doctrine, p. 27. I shall endeavour to prove that these words refer to our heavenly Father. And

1. The Apostle Paul is here enumerating and extolling the religious privileges of the Jewish people, and, therefore, he certainly would not omit to mention the name of their God, which was the greatest of all their advantages. Moreover, the apostle rises gradually from mentioning lesser privileges to notice greater ones, and completes the climax in a perfect and striking manner with the name of their God.

2. Some persons have hastily concluded, that this passage refers to our Saviour, and is introduced immediately after the mention of his human nature, to shew that he is also the Supreme Being. But most certainly this observation is without foundation; for as the words *κατα σαρα*, in ver. 3, signify nothing more than natural descent, that is, real Jews,

and not Gentiles, so το κατὰ σάρκα, in ver. 5, can signify no more; and, therefore, were certainly no more designed to convey a tacit allusion to a divine nature in our Lord, than they allude in ver. 3, to a divine nature in St. Paul's kinsman. The words are introduced merely to assert that the Messiah was a descendant of the Jewish race, which was, and is, and ever will be a great privilege and honour to that nation, and, therefore, exceedingly proper to be mentioned in a catalogue of their religious privileges.

3. The Jews were exhorted, and even commanded to bless Jehovah their God, and they were obedient to the command. Moses says, "Then thou shalt bless the Lord," Deut. viii. 10. "Bless ye the Lord," Judges v. 9, Ps. ciii. 21. "And David said to all the congregation, Now bless Jehovah your God," 1 Chron. xxix. 20. "I will bless Jehovah," Ps. xvi. 7. "Who is so great a God as our God?" Ps. lxxvii. 13. He says, with an air of triumph, "In Judah God is known, his name is great in Israel. In Salem is his tabernacle, and his dwelling-place in Zion," Ps. lxxvi. 1, 2. "Behold, thou art a Jew, and makest thy boast of God," Rom. ii. 17. Would then a Jew omit to mention his God in a catalogue of their religious privileges?

4. There is no such doxology as this given to our ever-honoured Saviour, in any other place in the sacred Scriptures, but there are many such addressed to our heavenly Father; as in Gen. ix. 26: "And he said, (Ευλογητος Κυριος, the LXX.) Blessed be Jehovah, the God of Shem." Chap. xxiv. 27: "And he said, (Ευλογητος Κυριος ο Θεος,) Blessed be Jehovah God." Exod. xviii. 10, Ruth iv. 14, Ps. lxxix. 5: (Ευλογητος Κυριος εις τ' αιωνας,) "Blessed be Jehovah for evermore," &c.

Mark iv. 61: "Art thou the Christ, the Son (Ευλογητε) of the Blessed?" Luke i. 68: (Ευλογητος Κυριος Θεος), "Blessed be the Lord God of Israel." Rom. i. 25: "The Creator, (ος εστιν Ευλογητος, εις τας αιωνας, αμην,) who is blessed for ever, Amen." 2 Cor. xi. 31: "The God and Father of our Lord Jesus Christ, (ος, ων Ευλογητος εις τας αιωνας,) who is blessed for evermore." See also Eph. i. 3, and 1 Peter i. 3. 1 Tim. i. 11: "The glo-

rious gospel (τε μακαρις Θεος) of the blessed God." 1 Tim. vi. 15: (ος μακαριος), "The blessed and only Potentate," &c.

As then there appears to be "no parallel instance of such a doxology to any but God the Father, in all the Scripture," it is most reasonable to conclude, that this also is ascribed to him. As to what is said in Rev. v. 12 and 13, it will scarcely be thought to form a solid objection to what is here advanced.

If it be objected, that the construction of the original words, in Rom. ix. 5, is different from the above passages, it may be observed, that perhaps there is one like it in Ps. lxxviii. 19. And supposing we put a comma after Θεος, in Rom. ix. 5, and consider Θεος to be understood after Ευλογητος, as it is in Mark xiv. 61, then all is straightforward. But it is sufficient to say, that the learned Erasmus, Wetstein, &c., saw no material difficulty in the construction of the words, when they are applied to our heavenly Father. The abrupt manner in which this doxology to the Father is introduced, is perfectly natural and agreeable to the manner in which it is introduced in some other places. See Rom. i. 25.

To those persons who think, that possibly the original text was ων ος, and not ος ων, it may be observed, that though that would have conveyed a good sense; yet query whether it would not have limited the knowledge of, and faith in the Divine Being, too much to the Jewish nation; and whether, considering the peculiar sense in which ων is used in the immediately preceding clause, it might not have suggested ideas neither consistent with the eternity nor self-existence of God?

5. Our heavenly Father is many times, directly or indirectly, said to be God over all, but our Saviour never is elsewhere, which strongly suggests that the Father is referred to here. Many of the more enlightened Heathen had a notion of a Supreme Being. Homer speaks of (ος Πατηρ ανδρων τε θεων,) "The Father of gods and men." Hom. Iliad, Lib. xv. ver. 47.

The holy Scriptures are very express on this subject; see

Deut. x. 17: "Jehovah our God is God of gods and Lord of lords."

Joshua xxii. 22: "Jehovah God of gods, Jehovah God of gods."

2 Chron. ii. 5: "Great is our God above all gods."

Ps. cxxxvi. 2: "O give thanks unto the God of gods."

Ps. xcv. 3: "For Jehovah is a great God, and a great King above all gods."

Dan. ii. 47: "Your God is a God of gods and a Lord of kings."

In like manner he is called in

Gen. xiv. 8: "The most high God."

Ps. lvii. 2: "I will cry unto God most high."

Ps. lxxviii. 35: "The most high God their redeemer."

Dan. iii. 36: "Servants of the most high God."

Mark v. 7, Luke viii. 28: "Thou Son of the most high God."

Acts xvi. 17: "These men are servants of the most high God."

Heb. vii. 1: "Priest of the most high God."

Eph. iv. 6: "One God and Father of all, who is above all; *ὁ ἐπὶ πάντων*."

As, therefore, our heavenly Father is so many times declared to be God over all, or the most high God; and our Saviour never is in any other place, it is not credible that this passage refers to him, but to our heavenly Father.

6. It would be very derogatory to the honour of our heavenly Father, to apply these words to our Saviour in an unqualified sense, as it would make him superior to the Father; for there can be but one who is most high over all. Therefore, if Jesus Christ is over all, the Father cannot be so. Some of the Christian fathers were so sensible of this, that they "pronounced it rashness and impiety to say that Christ was God over all;" and one person was excommunicated for asserting it.

That great man, Origen, says, "It is allowed, that as in the great multitude of believers who admit of difference of opinion, there are some who say that the Saviour is God over all; but we do not say so, who believe him when he said, 'My Father is greater than I.'" Priestley on the Person of Christ, III. 260. Whiston's Primitive Faith, IV. 15. Therefore,

7. If, after all, it could be proved that these words refer to our Saviour Jesus Christ, they must necessarily be taken in a qualified sense, that is, as God, or a God, over all men and angels—agreeably to what is said in Eph. i. 20—23: "He raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come," &c. Also Philipp. ii. 8—10.

But these things will not prove our honoured and happy Saviour to be the Supreme Being: for he himself says, in Matt. xxviii. 19, "All power is *given* unto me in heaven and in earth." But who ever gave the Supreme Being any thing? See Job xxxv. 7. "My Father who gave them me is greater than all," John x. 29. "My Father is greater than I," John xiv. 28. "Ye are Christ's and Christ is God's," 1 Cor. iii. 23. And chap. xi. 3: "The head of every man is Christ, and the head of the woman is the man, and the head of Christ is God." Therefore, though all things are or will be put under the Lord Jesus Christ, (Ps. cx.; 1 Cor. xv. 24—27,) yet, as the apostle wisely and very cautiously adds, it is *manifest* that "he is excepted who did put all things under him," that is, under Jesus Christ. And at length this apostle assures us, that Jesus Christ will deliver up his kingdom to God, even the Father, and become subject himself unto him, that God the Father "*may be all in all*."

It is strange that so many sensible Christian ministers can read this passage so often at funerals, &c., and yet not see the inferiority of the Son to the Father. O prejudice and worldly interest, how great is your influence! It is surely mere trifling, and utterly unworthy of men of sense, and especially of scholars, to assert, that what is said under the last head, and such like things, concerning the inferiority of Jesus Christ to the Father, merely relate to him as a man, or as a Mediator. The Sacred Scriptures know nothing of such extraordinary language.

JOSEPH JEVANS.

REVIEW.

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

ART. I.—*Systematic Education, &c.*

(Continued from p. 576.)

HAVING finished the Natural History of every other department of the terrestrial works of God, we seem to have wanted its completion in that of Man, whose name is just once barely mentioned in the chapter on Zoology, as belonging to the first order of the class *Mammalia*. We should have thought, therefore, that the chapter on the Structure and Functions of Man, which nearly closes the work, would, with great propriety, have been introduced here; and that, especially if the account of the brain and nerves had been a little more minute, it might have served to assist in the illustration, at least, of Hartley's Theory of Vibrations, which, if considered as no more than an ingenious speculation, we think did scarcely deserve to have been turned off so abruptly as it is in p. 255. The whole subject of Physics having been then exhausted, the transition would have been natural to Metaphysics, according to the original signification of that word; which only meant to express that the work of Aristotle, which treats of subjects since termed metaphysical, was written *μετα τα φυσικα* "after the physics," or his work on Natural History. To only one branch of this department of science, viz. the Philosophy of the Human Mind, Dr. Carpenter with great propriety confines himself.

In treating of the intellectual and moral nature of man, the Doctor divides his subject into Mental Philosophy, Moral Philosophy and Logic. The object of Mental Philosophy is, to ascertain the powers of the human mind, the origin and nature of its various modes of thought and feeling, the ways in which they operate upon each other, and the means by which they are to be cultivated or repressed. A study of incalculable utility in the business of education, as it gives to those who conduct it correct views as to its object, shews the vast im-

portance of early impressions, of early attention to the culture of habits and dispositions, and points out the best means of so directing the understanding and affections as may lead to virtue and happiness. It will lead the young to perceive how their present dispositions and conduct will affect their future character, how important to avoid a frivolous employment of the mind, and how impossible to indulge in vicious gratifications, without diminishing the means of happiness, and checking their progress towards perfection; to consider the formation of habits as requiring their utmost circumspection; to avoid the baneful and cherish the beneficial; and to distinguish between those means of happiness which are of primary value, and those which are subordinate only. It will preserve the young from falling into a desultory mode of reading, by presenting them with a subject deeply interesting to those who pursue it with patient reflection. It will preserve the youthful female, who has completed the round of school education, from those habits of frivolity and dissipation, into which young women, without any particular object, are so apt to fall; and it will eminently prepare them for the business of early education, when called to discharge the duty of parents.

"Those who might build upon their foundation, would recognise the skilful hand of maternal wisdom; and those for whom these efforts were made, when they compared their own happy freedom from destructive errors with the condition of others, would bless the well-directed solicitude which had watched over their early impressions, and judiciously guided their affections, desires and expectations."

"An acquaintance with the philosophy of the mind enables us, besides, more correctly to appreciate the value of Christianity; the strength of its evidences, the worth of its precepts, and the exalted nature of its motives. And it tends, beyond all other objects of philosophical investigation, to correct, enlarge and raise our conceptions of the attributes and character of the Supreme Being, and to lay a foun-

dition for the most exalted and rational piety." II. 244, 245.

We shall not follow the excellent author through his general view of the mental powers; how sensations produce ideas, and simple ideas complex ones by the associative power; the distinction between ideas and conceptions and notions; how from the pleasurable and painful sensations the associative power produces the mental feelings, the affections and passions; how the understanding, aided by association, forms the ideas of relation, and on what depend the operations of judging, willing, reflecting, &c.; the power of retention and recollection of ideas, denominated memory; and imagination, by which we form conceptions of scenes and circumstances which we never witnessed, and which often did never exist; both of which operations, though modifications of the associative power, the author thinks require to be treated as separate faculties: but contents himself with referring to the two chapters of Stewart, which treat of them as such; also to Hartley, Prop. 91, 92.

Agreeably to this general view, the author distributes his subject into four chapters, on Sensation, Association, Understanding and Will. Under the first we have a distinct account of the several organs of sense; and how their reports correct one another. The chapter on Association is a very valuable one; it is divided into four sections; the first on the several Classes of Connexions, the second on the Laws of Connexions, the third on the Composition of Ideas, and the fourth on the Origin and Formation of the Affections. But it will not allow of abridgment. After its careful perusal, the author recommends Stewart's chapter of Memory and Imagination, and the article Memory in the Cyclopædia. The chapter on the Understanding contains many judicious remarks on consciousness, attention, observation, reflection, thinking and meditation, abstraction, language, judgment, (distinguished into comparison, intellectual perception and judgment,) reasoning and investigation. He concludes by observing, p. 313,

"No one has thrown so much light upon the actual procedures of the mind in

the discovery or ascertainment of truth, as Hartley in his seventy-sixth, seventy-seventh and seventy-eighth propositions, particularly in the second of these three. It contains a fund of profound and important observations, the value of which cannot be affected by their having among them a few opinions, which may be regarded as mere speculations; they are the speculations of a master-mind, intent upon inquiries of an interesting nature, and contemplating with pleasure whatever appeared important for the attainment of that, which indisputably was with him the first object, TRUTH."

The chapter on the Will, comprises the doctrine of motives, (but without entering into the mazes of the liberty-and-necessity controversy,) intentions, habits, bodily, mental and moral; and concludes with a recommendation of Locke, Hartley and Cogan, the articles in Rees, before referred to, and, with some exceptions, of Reid, Stewart, Tucker and Condillac, Edgeworth and Hamilton. In a note he complains of a plagiarism of the writer of Enfield's Elements of Mental Philosophy. It might have been noticed, that the name of "Enfield," used in this and several late elementary works, is an unwarrantable liberty taken with the just celebrity of the only real possessor of it, the late excellent Dr. W. Enfield, of Warrington, afterwards of Norwich.

We next come to Moral Philosophy, in which, after having corrected an obvious inaccuracy in Paley, the author pursues the following division: The Nature of *Conscience*, and the necessity of attention to its cultivation; *Moral Obligation*; the *Pursuit of our own good*; *Happiness*, though the ultimate object, not the wisest and best principle of action; (under this head are some excellent rules from Hartley, for the regulation of the sensible, *q. sensitive?* pleasures,) *Defective Criteria of Virtue*; *The Will of God* the best; *Essential Characteristic of Virtue*; *Principles and Rules of Duty* which should have the greatest weight, particularly a regard to the universal obligation of *Truth*; *General Rules of Social Conduct*:—all of which are so excellent, particularly in resting, throughout, the moral system upon religious principles, that we cannot do better than recommend them to the attentive perusal of all

our readers; and conclude at present, as the Author does this branch of his subject, with the following "Advice to the Student." Pp. 390—392.

"As we have already stated, our object in the foregoing sketch has been, to give that direction in the pursuit of Moral Philosophy, which will make the study of it thoroughly beneficial. There is no branch of knowledge in which it is of more importance to set out well. The whole moral system will be affected by the principles upon which we rest as its basis. And those who have experienced the perplexities which incorrect or partial views of moral science can scarcely fail to produce, will not wonder at our solicitude, to assist our readers in adopting those which can do them nothing but good, and which, pursued with prudence and good sense, will be eminently serviceable in the whole round of moral investigation, and in the whole course of moral practice. We trust, that to those who possess habits of thought and reflection, our aid will be of real value.

"We should recommend to those who have hitherto paid little attention to the subject, to give a second perusal to the preceding chapters before they proceed to other works, for which they will then be well prepared. Some we have referred to as we went along; and the reader may find it advantageous to consult those references in the appropriate places. But he will not of course wish to defer too long the study of *Paley's Moral Philosophy*. Its merits are truly great; and it is the more to be regretted, that this eminently useful writer had not habituated himself to greater accuracy and precision; and, above all, that he had not adopted a more unexceptionable theory of morals. He has enlivened and familiarized his subject, perhaps beyond example: he has made really profound investigations often appear simple and even attractive: he has employed Christian sanctions and Christian principles, before too much neglected by the moral philosopher: and his morality is, in general, sound and comprehensive; and the explication of it alike interesting and impressive. The peculiar merits of the work are delineated, in *Paley's* most happy manner, in his Preface; and if the student first peruse that, he cannot fail to go with interest to the rest of the volume. Notwithstanding all the real excellencies of the work, however, his system is, in our opinion, fundamentally erroneous; and this error in the basis, has, in some important cases, led the author himself to erroneous conclusions, and has still more produced this effect among his readers.

"In connexion with *Paley*, we most

strongly recommend the study of *Pearson's Remarks on the Theory of Morals*, and his *Annotations on the practical part of Paley's Moral Philosophy*. The Annotations extend only to the first volume; and it is much to be regretted, that the author has not yet fulfilled his promise of presenting the public with a second part. The reader may also derive considerable benefit from the perusal of a work of real value, though of less eminence, viz. *Gisborne's Principles of Moral Philosophy*.

"We trust we have already said enough to lead our readers to the study of *Hartley's Rule of Life*; and we strongly recommend to their perusal two sermons by *Dr. Priestley*, on *Habitual Devotion*, and the *Duty of not living to Ourselves*, which may be found in a small volume, entitled *Sermons by Dr. Price and Dr. Priestley*.

"After this, we know no reason why any particular order should be adopted. Those works or parts of works may be read, to which the course of study, or accidental circumstances, direct the reader's attention. Respecting the ancient systems of morals, *Enfield's History* will give him much information. If he wish to enter farther than we have done, into the theory of morals, he will find sufficient references in *Belsham's Elements*; and in *Kippis's Edition of Doddridge's Lectures*, he may obtain abundant direction to the best sources of information on practical morality. Among the references given by *Doddridge* and *Kippis*, he will find many to *Sermons*; and from the productions of some of our most judicious divines, a complete and excellent system of morality might easily be formed. In this view we may mention the *Sermons of Barrow, Tillotson, Secker, Jortin, Foster, Seed, Clarke and Leechman*, as affording copious sources of moral information.

Dr. Cogan's Treatises on the Passions, deserve to be particularly studied in connexion with moral, as well as with mental philosophy; and the reader, who has formed the habits requisite for moral investigation, will find in *Tucker's Light of Nature Pursued*, valuable gleanings, though *Paley* has derived a rich harvest from that singular work. (See p. 318.)

Much solid information will be found in *Reid's Essays on the Active Powers*, connected with practical morality. And we should be inexcusable if we did not refer those of our readers who are interested in moral investigation, and are accustomed to close thought, to *Dr. Price's Review of the principal Questions and Difficulties on Morals*, and to *Bishop Butler's Works*. The study of such writers can scarcely fail to make a man wiser and better."

ART. II. — *The Remonstrance of a Unitarian, addressed to the Bishop of St. David's*. By Captain James Gifford, R. N. 8vo. Pp. 102. Brown and Manchee, Bristol; Hunter, London. 1818.

It is with inexpressible pleasure that we perceive laymen take up the sacred cause of Christian truth. Several instances of this description are now before us, and will be brought before our readers. Such defenders of the Unitarian faith possess some recommendations to the public, which Unitarian ministers cannot have; and their example is the most satisfactory evidence that can be obtained of the influence of the argument for Unitarianism over the minds of the most disinterested, and in that respect, at least, the most competent judges.

Of Captain Gifford's "Remonstrance" we can speak, and are, indeed, compelled to speak in terms of unqualified praise. It manifests a perfect understanding of the subject; an entire command of temper; an ardent zeal for truth, and a deep feeling of piety. In this new species of warfare, Captain Gifford has brought into action all those generous qualities for which our countrymen of his profession are proverbial: as a polemic he is bold and eager, but not rash and unguarded; confident in his cause, but not contemptuous towards his opponent; undaunted by the proudest array of hostile strength, but kind-hearted in the heat of conflict; tenacious of honour and character, but these being vindicated, disposed to offer the right hand of welcome and fellowship to every human being. With such an antagonist the Bishop of St. David's must do more than *raïl*, or he must quit the field.

In reading Captain Gifford's "Remonstrance" we have felt surprise, that one whose vocation has been so little favourable to literary pursuits should be able to reason with such clearness, or rather to express his thoughts with such facility; for his arrangement is lucid and his style perspicuous: but he himself modestly explains the reason of his writing well:

"The circumstances of my life have not admitted of my being more than an occasional wanderer on the confines of the field

of literature; and I neither can nor do expect to reap where I have not sown; but I have felt that assurance which common sense naturally affords to almost every man who reflects at all, that on such a subject he may say something to the purpose."—P. 93.

The pamphlet is altogether so excellent that we feel a difficulty in making extracts, any one page being as worthy of transcription as another.

After a judicious comparison of the evidence for Unitarianism and Trinitarianism, he thus proceeds:

"Let it be remembered, also, that the doctrine of the Athanasian Creed is altogether unconnected with morality: that it does not enforce or recommend one Christian virtue, but is confined solely to establishing the belief that God is distinctly Three, and yet but perfectly One. What possible necessity can there be found, for a doctrine leading to no apparent end save that of a prostration of the understanding? Turn it which way you will, it still presents the same dark impenetrable aspect; and poor bewildered man, after the most minute and unwearied investigation, has never yet had his endeavours cheered by the discovery of even one small crevice, through which he could direct a ray of the light of reason upon it.

"I may venture to assert, that were men not born to it, did it not come down to them sanctioned by the usage of their forefathers, were it not seen, as it is, through the mist of ages,—the present generation would never have submitted to such a distressing tyranny over their understandings; and, further, had any hypothesis unprotected by the sacred garb of religion, been advanced upon no better ground, and with nothing more to uphold it, than such incongruous and unintelligible arguments as are offered in support of the Athanasian creed, I doubt (and I might appeal to Trinitarians themselves) if it could have endured scarcely for a day, if the keen shafts of ridicule would not immediately have dispersed it into empty air."—Pp. 41, 42.

In a note, p. 43, the following questions occur on the tendencies of the two systems here brought into opposition:

"Can a belief in the Trinity, which requires a prostration of the understanding, animate us to superior goodness?"

"Can the blending of the Divine nature with the human nature, raise our ideas of Omnipotence? If we exalt the man by making him to be God, do we not, in the same degree exactly, degrade God by making him to be man?"

"Does the doctrine of the Atonement,

under any form approaching the Satisfaction-scheme, better enable us to perform our Christian duties? If we can rid ourselves of the burden of our sins, by laying it upon Jesus Christ, and satisfy ourselves of a free discharge through his merits, does this doctrine bind us to responsibility, and secure us in the path of righteousness, better than that of the Unitarian, which holds him in himself accountable to God for every action of his life? Impossible! And we have yet to assure ourselves that these doctrines are not directly opposed to the plain sense of Scripture."

Acute observers of systems and their supporters have long seen that Trinitarians are giving way with regard to a part of the Trinity, and that in fact they are practical *Dualists*. On this subject the author inquires,

"Again, prayer and praise being the only acceptable worship men can offer to the Almighty, is it not clearly manifest, as the Gods in the Trinity are perfectly equal, that each one is entitled to be thus glorified precisely in the same degree? Yet, with this understanding, is it not strikingly obvious to the most common observer, what a deficiency of homage, comparatively, appears to be paid to the third God of the Trinity, God the Holy Ghost? Whether we search the Scripture, or look into the forms of devotion established by the Church, does not the same insufficient worship appear? Is it not remarkable, that (with the exception of the Litany) the whole Liturgy does not contain one prayer distinctly addressed to God the Holy Ghost, when it contains none in which God the Father is not adored, and many addressed to God the Father alone without even naming God the Holy Ghost? And, when he is addressed, is it not in short and comparatively incompetent doxologies, supplied as it were for the purpose of keeping up a seeming equality? It is difficult to conceive that there can be a member of the Church, who must not be conscious of the great distinction in homage paid to God the Father, and God the Holy Ghost."—P. 54.

We have rarely met with a more solemn appeal against error, or a more animated vindication and exhibition of truth, than in the following passage taken from a section entitled, "On the apparent degradation of the Almighty:"

"The manner in which we are obliged to speak concerning the Almighty, on many occasions, in this controversy, and the terms of necessity frequently applied to him, are truly distressing to every reflecting mind: still it is unavoidable; since other-

wise, were we not to examine, in order to see if these things are so, truth might be supplanted by error, and the glory of God given unto another. To uphold the system of the Trinity, we are to believe, that the mighty Jehovah, the Creator and supreme God of the universe, was born in a stable and laid in a manger, that he hung, an infant, at his mother's breast, and, as there is no evidence to the contrary, that he engaged in all the puerile amusements incidental to children; that from twelve to thirty years of age, the great God of heaven lived promiscuously, and undistinguished, amidst the common herd of mankind; that he underwent every indignity, was driven about from place to place, reviled, spit upon, tempted by the devil, scourged, and ignominiously crucified as a criminal, between two thieves; and all this, that he might offer up himself a sacrifice to himself, to appease himself of his wrath against the children of men, the dependent creatures of his own formation.

"On reviewing only such schemes of Christianity, well may the Deist have exclaimed, he could find no system worthy of God, no mode of worship that does not degrade the Almighty. The system which the unbeliever has looked for, he may now find in Unitarianism, which, while it upholds the honour and glory of God, offers no violence to the best feelings and understanding of man. Yet there are those who, with uplifted hands, cry out, How is it possible to be a Unitarian? With uplifted hands do I rejoice that I am one; and with a cheerful and grateful heart do I acknowledge my obligation to the many great and good men who, unsubdued by difficulties, have nobly exerted themselves to free mankind from such a distressing and painful tyranny. I doubt if the virtuous and good man who has raised his thoughts through nature up to nature's God, can contemplate such an apparent degradation of infinite power and wisdom, with any possible satisfaction to himself. I doubt if he can lay his hand upon his heart, and say it freely beats in unison with such things. I suspect his nature revolts and stands confounded, and I feel for his perplexity. He may seek relief by dismissing and deferring the harassing meditation; still, conscience must remain unappeased: for if Christ was God supreme, the consequences are now deduced inevitable. How, then, does the heart rejoice to be set free from the necessity of uniting such confounding ideas with our contemplation of the Great Supreme,—to be at liberty to glorify, in prayer and praise, the omnipotent God of this beautiful creation, whose lowest works will ever present a standing miracle to the mind of man,—that God to whom our thoughts are known long before, and without whom a sparrow does not fall to the ground,—who sits upon

the circle of the firmament, and hath established his throne in the highest heavens,—who filled the magnificent universe with thousands and thousands of suns, ranged at immense distances and multiplied without end, attended by ten thousand times ten thousand worlds, all in rapid motion, yet calm, regular and harmonious!" Pp. 65—67.

Our limits will not allow us to extract the "Questions addressed to the Bishop of St. David's," in pages 81—91, which are in fact an admirable summary of the Unitarian controversy; but we cannot refrain from calling the reader's attention to them, or from expressing a wish that, with the author's permission, they were reprinted separately for general distribution.*

Captain Gifford, as we have already said, is exemplary in point of candour, but he feels properly indignant (as any one not a bigot, must) at the Bishop of St. David's atrocious charges against the Unitarians, and in this spirit thus remonstrates with his lordship;

"Judge not, lest ye be judged. If there is one situation apparently more awful and appalling than another, it appears to me to be that of placing oneself between another man's conscience and his God, and pronouncing upon him sentence of condemnation; thus usurping a power which can belong to none but God himself, who alone can view the secret springs of our hearts, and see our thoughts afar off. And I think it is not improbable that, ere you quit this transient scene, you may feel inclined to lament the multitude of heavy and undeserved reproaches which you have heaped upon many pious, upright and conscientious men. I willingly give you credit, my Lord, for all due sincerity; and I can readily attribute the spirit you have manifested to an excessive and intemperate zeal: I believe it is the best excuse your warmest friends can offer in your defence. But it cannot be forgotten, that while the intolerant zealot may be an ignis fatuus to the ignorant and unwary, he must be alike condemned by the good and enlightened; for what is the plea of his zeal, but an apology at the expense of his religion and his judgment?" Pp. 18, 19.

As Captain Gifford is himself an example of charity in union with zeal, he is entitled to recommend this amiable temper to his brethren; and

* They will be found entire in the *Christian Reformer* for the present month.

with quoting a passage from him to this effect, we shall conclude our review, not without hoping that our specimens of the "Remonstrance" may induce our readers to purchase the work itself, than which they cannot lay before their children a more pleasing or before their intelligent neighbours a more convincing representation of the Unitarian doctrine:

"So long as Unitarians maintain this fairness and liberality they will surely abide. And here I would pause from my subject, earnestly to conjure them, in all their labours, to continue to let humanity, charity and good-will shine as conspicuous as the energy of their arguments. Should they swerve from this course, they will assuredly get upon the quicksands of malice and hatred, and be no longer worthy of the vocation wherewith they are called. I am the more desirous of manifesting my anxiety on this subject, as I feel myself called upon readily to admit, and at the same time much to lament, that in a few instances the defenders of our doctrine have suffered expressions to escape them, unjustifiable on the score of candour; and which, for their own sakes, as well as the cause in which they are labouring, would much better have been omitted. Considering, however, the great multiplicity of their publications, and the asperity with which they have been attacked, the candid observer will, I have no doubt, admit, that Unitarians have comparatively seldom been deficient in forbearance and moderation; and that, in this respect, they fall far short indeed of your Lordship's unmerciful censures." Pp. 9, 10.

ART. III.—*A Key to the Apocalypse*.

By George Allan. Paisley, printed by Neilson, and sold by Eaton, London. 8vo. Pp. 216. 1818.

MR. ALLAN, we find, is a zealous Scottish Unitarian. His spirit of bold investigation may be easily learned from his dedication—"To those who dare to think for themselves." His theological predictions appear in every page of his performance, and, as we cannot but think, are suggested by phraseology, between which, few besides himself will find a connexion. His undertaking is confessedly an arduous one; and we leave it to our readers to judge of the merit of the execution. We are inclined to say with Scaliger, *Calvinus sapuit, quia non scripsit in Apocalypsin*. Mr. A. gratefully acknowledges his obligation to Priestley,

Woodhouse, Evanson and others, who, since the days of Calvin, have conceived they were wise in attempting to remove the obscurity of this portion of canonical Scripture. Our author certainly displays an ardent love of religious truth, and seems to have taken considerable pains in the endeavour to attain it. On this account we wish for the circulation of his book among the friends of free-inquiry.

ART. IV.—*The Kingdom of Christ distinguished from the Kingdoms of this World; a Discourse delivered in the Unitarian Chapel, Paisley, July 26, 1818.* By William Kilpatrick, one of the Pastors of the Unitarian Church, Paisley. Printed by Hedderwick, Glasgow.

THE design of this Discourse, (from John xviii. 36,) preached at "the Anniversary of the Repeal of the Penal Statutes against Unitarians," is to prove the injurious consequences of civil establishments in religion. To this cause the author ascribes the corruptions which have disgraced the Christian system. The kingdom of Christ, he maintains, is essentially different from the kingdoms of this world, in its *origin*, its *nature*, and its *objects*.

"Ecclesiastical power, with all its pretensions to divine authority by apostolic succession, would have been treated with contempt, as a daring usurpation of the prerogative of Jesus Christ, had the sword of the spirit been left to decide the controversy; but the sword of the spirit was exchanged for the sword of steel, that irresistible argument, which never fails to prove the weak to be in the wrong, however good their cause."—P. 15.

After a quotation from Paley's chapter in defence of Establishments, we meet with the following passage:

"When we look into the New Testament, do we see any thing like a fund, distributed into prizes of different value, to allure men of talents to enter the church, and to stimulate to industry those who are already in it? Paul does, indeed, speak of a prize which he pressed forward to obtain, but it was very different from the Doctor's; it was, 'the prize of the high calling of God in Christ Jesus,' which he elsewhere calls 'the crown of righteousness,' and which the Apostle Peter calls 'the crown of glory that fadeth not away.'"—P. 18.

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His own idea of the suitable pecuniary recompense of a Christian minister will not be thought extravagant:

"No teacher of religion has a scriptural claim to more than a comfortable subsistence for his labour; nor will any who take the office from scriptural motives, desire more."—P. 24.

We could, with pleasure, select other passages of this Discourse, which unites the qualities of manly reasoning and simple eloquence, but we should be sorry to prevent the perusal of any part of it, and earnestly recommend the whole to our readers' attention.

ART. V.—*The Contemplation of Heathen Idolatry an Excitement to Missionary Zeal; a Sermon, preached (from Acts xvii. 16,) before the Missionary Society at Surrey Chapel, May 13th, 1818.* By Ralph Wardlaw, of Glasgow. 8vo. 1s. Williams.

THE preacher of this Sermon is known to our readers as the antagonist of Mr. Yates, and the defender of modern orthodoxy. We willingly concede to him the character of a sincere and conscientious man, of an impressive and animated preacher. We are happy to coincide with him in the general object of his Sermon, the endeavour to animate his fellow-christians to the conversion of Heathen idolaters; and cordially rejoice in the effects which have already been produced by the fervent zeal and unwearied industry of the missionaries. We are particularly interested in the labours of Marshman and Carey, from whom such satisfactory information has recently reached us, in translating the Holy Oracles. Our readers, on these accounts, will excuse a fuller notice than we usually take of a single discourse.

The exordium reflects credit both on the writer's taste and feeling:

"On a promontory, formed by the confluence of two classical rivers, stood Athens, the glory of ancient Greece. High in political eminence, and in military fame, it was still more distinguished for the learning, the eloquence, and the polished refinement of its inhabitants; and for the number, variety and excellence of the works of art produced or collected within its walls: for those magnificent

structures of which the very fragments are the admiration of modern nations; for the most exquisite productions of painting and sculpture; for its various schools of philosophy; and in a word, for all that was elegant and admirable, in every branch of science and art and literature."

Mr. Wardlaw's ideas of the missionary qualifications, to which we have no objection whatever, are perhaps more exalted than those of the generality of his brethren:

"It is desirable, for reasons various and cogent, that the missionary should be a man of general knowledge and of a cultivated mind, capable of observing and reporting on these as well as on more sacred subjects, and of promoting the temporal as well as the spiritual interests of men."—P. 2.

"Olympian Jove, the *father* of gods and men, the foulest and most infamous of the whole fabled *fraternity*," (p. 6,) is an expression, we conceive, not justifiable by the ordinary rules of syntax, though it may find a precedent in Milton's poetic flight, "the fairest of her daughters, Eve."

"If we believe the glory of his own name to have been the first end of creation, this presents, amongst others, a most satisfactory evidence, that the unnumbered suns and systems, with which we are surrounded, do not shine and roll in an unpeopled vacancy, but declare the glory of God to countless multitudes of intelligent and admiring and adoring spectators."

The notion in the beginning of this sentence, is countenanced indeed by the language of the Assembly's Catechism, perhaps a remnant of Mr. W.'s Burgher education, but is unauthorized by Scripture rightly explained, or by any reasonable deductions from the works of creation. In the latter part of the sentence, (but more fully, p. 27, "There is an interest felt in heaven about the progress of the gospel on earth," &c.) the preacher's mind evidently recurs to the famous discovery of another of the *fraternity*, [XII. 423] about the religion of the celestial regions: and in the following sentence he condescends to favour us with his own discovery (we presume) respecting the nether world. "In hell, the knowledge of God has been lost. Devils know him, and their knowledge is their misery.—There he is known, and there he is hated with

all the rancour of malignant despair. In no form is he worshiped in hell." So that we could have dispensed with the information in the next paragraph, "There is no idolatry in hell."

The poet has well observed, "The proper study of mankind is *man*," and to no class of persons is the maxim more applicable than the Christian preacher.

We are presented (p. 8,) with a sentiment by which we recommend the preacher to measure the orthodox system:—

"Their number is a lie against his unity; their corporeal nature is a lie against his pure invisible spirituality; their confined and local residence, a lie against his omnipresence and immensity; their limited and subdivided departments of operation, a lie against his universal proprietorship and dominion."

The preacher seems to be ignorant from his observations on the source of sin, (p. 13,) and his criticism upon Eph. iv. 17, 18, of the fact, that *καρδια*, (heart,) and its corresponding words, generally denoted in the Ancient Metaphysic, the intellect; (see Mark xi. 23; John xii. 40; Rom. x. 9; and many other places;) while the bowels were considered as the seat of appetite and affection. (Col. iii. 12.)

Mr. Wardlaw makes his "beseeching appeal" (p. 18) to those who have "known the only true God, and Jesus Christ whom he has sent." To know God in the language of the "Evangelical" party, we are aware, implies that mysterious faith to which few Unitarians will lay claim. It would be curious if the preacher, by this Scriptural description, which we are unable to reconcile with orthodoxy in any shape, should refer exclusively to the abettors of his own system.

The following sentence, more liberal by far than the sentiments of many Calvinists, we quote with pleasure:

"If, indeed, the Bible condemned men for their ignorance of what they never had opportunity to know; for rejecting a revelation of which they never heard; for disobeying a law which was never promulgated to them; or, for failing to receive a message of grace which never saluted their ears; there would be solid ground for objection; and 'to vindicate the ways of God to men,' would be not only a difficult, but a vain and hopeless attempt. But it is not so."—P. 20.

The preacher has, we conceive, very judiciously introduced and amply refuted Mr. Hume's celebrated argument of Polytheism having been *actually* the first religion of mankind:

"By thus fixing the period when Polytheism began to give way to a rational faith and worship, he has taken the credit from philosophy, and assigned it to Christianity."—Pp. 24, 25.

We think too, that a presumption may be derived in favour of the primitive revelation, by comparing Mr. Hume's reasoning from his assumed premises, with the clear traces in profane history of the worship of one God, prior to many of the systems of Heathen idolatry.

We cannot avoid quoting the following passage, because we imagine it was intended to be submitted to Unitarians:—

"Is there, in this assembly, any one who presumes to offer his worship to God under any other view of his character than that which is presented in the gospel; or, in any other way than that which the gospel prescribes? Let such recollect, that there is but one God; that this one God has one immutable character; that this character is essential to his very being; that the God of the Bible is this one God; and that if he is not worshiped as he is there made known, it is not God that is worshiped, but an idol,—a creature of our own imagination. We may, in our minds, divest God of some of his essential perfections; and then we may fall down and worship him in our own way. But this is idolatry both in the spirit and in the letter."

The appeals at the conclusion to the votaries of ambition, of worldly affection, of science, and to those who have erroneous views of the character of God, contain many impressive and pious sentiments. We should have subjoined a prevalent species of *Christian idolatry*. But this, although fairly chargeable upon the Liturgy of the Church of England, when it offers up to Christ, as the object of prayer, the following religious address—"Whom thou hast redeemed with thy most precious blood: by the mystery of thy holy incarnation, by thy holy nativity and circumcision, by thy baptism, fasting and temptation, by thy agony and bloody sweat, by thy cross and passion, by thy precious death and burial,"—we do not lay to the account of Mr. Wardlaw. His

religion is, indeed, *partly* Trinitarian and *partly* Calvinistic; but its original grossness is much attenuated by Mr. Wardlaw's cultivated understanding. His rejection of that necessary part of orthodoxy, the eternal Sonship of Christ, is known to the world by his own allusion in his *Discourses on the Principal Points*, &c. His ideas of the Atonement are by no means those of the first Calvinistic Reformers. [XII. 414.] We may, perhaps, truly say, that his system departs as much from original Calvinism as it still differs from Unitarianism. We rejoice sincerely in this progress. We cordially wish this gentleman further success in his biblical studies; not despairing that, at the close of life, he may emulate the example, and share the heretical reputation of the learned Whitby, the pious Watts, and the ingenious and laborious Robinson. It will, then, be unnecessary for him to substantiate the title of his second book, in the Glasgow Controversy, by an exposure of the learning and a refutation of the acuteness of Mr. Yates's Sequel.

ART. VI.—*Two Discourses*. 1. *On the Fitness and Propriety of the Gospel Dispensation being introduced through the Medium of the Man Christ Jesus*. 2. *On the Foundation, Nature and Proper Expressions of Love to the Lord Jesus Christ*. Preached at the Sixth Annual Meeting of the Association of Scottish Unitarian Christians, at Glasgow, April 26, 1818. By William Turner. 12mo. Pp. 40. Longman and Co.

IN the former of these Discourses (on Heb. ii. 17), Mr. Turner points out "many excellent purposes and eminent advantages, for the benefit of mankind, which are consequent upon the humanity of our Lord Jesus Christ;" and in the latter (on Ephes. vi. 24), shews, "1, That the Lord Jesus Christ is the proper object of our highest esteem and most ardent affection; and, 2, What it is to love him in sincerity, and in what manner we ought to testify that love." This Sermon is printed with the other "at the request of some respected friends at Edinburgh, who thought that a specimen of the ordi-

nary mode of practical preaching on Unitarian principles might be useful to shew that Unitarians do not 'ungod the Deity,' or 'deny the Lord that bought us,' or 'count the blood of the covenant a common thing,' although they know nothing of 'vicarious sacrifice,' 'expiatory virtue,' 'equivalent satisfaction,' or by whatever other unscriptural phrases the idea is attempted to be conveyed, that the Father of Mercies required an innocent victim to 'satisfy His justice,' and render Him propitious to penitent sinners."

The Discourses are scriptural, plain and affectionate, and well suited to be put into the hands of serious persons who may be unacquainted with Unitarianism, or prejudiced against Unitarians.

ART. VII.—*The Progress of Gentile Error, in the Christian Church, the Consequence of the Separation of the Gentile from the Jewish Believers, in the First Ages: a Sermon, preached before the Dissenting Ministers of the Presbyterian Denomination, in Lancashire and Cheshire, at their Annual Meeting at Bolton, June 24, 1818; and now published at the Request of the Ministers and others, who heard it.* By William Broadbent, Minister of the Unitarian Chapel, Warrington. 8vo. Pp. 22. Warrington, printed; sold by Hunter, London.

THE subject of this Sermon is fully expressed in the title. There is novelty in it as a topic of pulpit discourse; and no one can read the Sermon without perceiving its importance. Mr. Broadbent ably shews its forcible bearing upon the Unitarian controversy.

He traces the doctrine of the Trinity to the three principles in the Platonic philosophy, and appeals to the following striking example in proof of the hypothesis:—

"Austin, bishop of Hippo, one of the most considerable of the Latin fathers, speaks thus of himself in his Confessions: 'For a great while my opinion of my Lord Christ was, that he was a most wise and excellent man, miraculously born of a virgin, and sent by God, with a high commission, to give us an example of steadfast virtue amidst the temptations of this world, and to instruct us in the way how we might

obtain everlasting salvation.'* He then says he changed his opinion, and, in an address to God, mentions the means of this change. His words are, 'Thou, being willing to shew me the doctrine of the incarnation of Christ, procuredst for me, by a certain person, some books of the Platonic philosophers, translated from the Greek into Latin; and there I read the doctrine; not, indeed, literally expressed, but, from what I read, I was entirely convinced of it, by many and various reasons.'† Now, had the Gentile churches, in this early period, continued to maintain an intimate and brotherly connexion with the body of Jewish Christians, it is not conceivable that their Heathen prejudices would ever have led them into all these deplorable errors."—Pp. 14—16.

The Sermon concludes with suitable and serious reflections upon the inscrutable ways of the Divine Providence, and the inestimable worth of the Holy Scriptures.

ART. VIII.—*A Letter to the Rev. Dr. Chalmers, occasioned by his Notice of Unitarians, in the Appendix to his Sermon on the Death of the Princess Charlotte; to which is subjoined, a Statement of the Evidence for Sir Isaac Newton's Unitarianism.* By Benjamin Mardon, Minister of the Unitarian Church, Glasgow. 8vo. Pp. 24. Glasgow, printed; sold by Hunter, London. 1818.

PERSPICUITY is not a trait of Dr. Chalmers's eloquence. It has been much questioned, therefore, what he really meant in a passage of the Preface to his celebrated Astronomical Sermons, in which he says, that Sir Isaac Newton embraced the leading doctrine of a "sect or system, which has now nearly dwindled away

* "Ego vero aliud putabam, tantumque sentiebam de Domino Christo meo, quantum de excellentis sapientiæ viro, cui nullus possit æquari: præsertim quia mirabiliter natus ex virgine, ad exemplum contemnendorum temporalium pro adipiscenda immortalitate." Conf. L. vii. C. xix. N. 25.

† "Et primo volens ostendere mihi—quod verbum tuum caro factum est, et habitavit inter homines, procurasti mihi per quendam hominem immanissimo typho turgidum, quosdam Platonicorum libros ex Græca lingua in Latinam versos: et ibi legi, non quidem his verbis, sed hoc idem omnino multis et multiplicibus suaderi rationibus, quod in principio erat verbum," &c. Ibid. C. ix. N. 13.

from public observation." One of our correspondents suggests (pp. 367, 368) that he alludes to the opinion of the *Millenarians*. It has been conjectured again, that the *peculiar* doctrine of the Arians is intended. Others, and amongst them Mr. Mardon, think that the Doctor had in view "the sect or system" of the Unitarians. But the difficulty has been increased by a sentence in the preacher's Appendix to his Sermon for the Princess Charlotte, as follows: "We can never so forget the way in which *many of the Orthodox Congregations of England have relapsed into Unitarianism*, nor be so blind to the degree in which the infection of Arianism has spread itself over the North of Ireland, as to admit it as an infallible position, that popular patronage is the best way of raising a barrier against error of doctrine among the ministers of religion."

On the two passages compared together, Mr. Mardon's Letter turns. He reconciles them by supposing, (p. 14,) that in the interval between the publication of the two sermons, the learned divine acquired information upon the subject, which, though of great notoriety, he had at first touched upon without understanding it. Dr. Chalmers's statements naturally lead Mr. Mardon to an exposition of the present state of the Unitarian body, and to a reference to the spirit and evidence of their system. The Letter is explicit and frank, but at the same time respectful and courteous. We rejoice to see our system so amiably attired before our northern neighbours.

The "Statement of the Evidence for Sir Isaac Newton's Unitarianism," in the Appendix, is worthy of attention. Mr. Mardon pretends to no discovery on this subject, but he has adduced testimony sufficient to confirm the general report and uniform tradition of that great man's being an Antitrinitarian. This topic is discussed in our preceding Numbers, Vol. V. 346, VIII. 515, IX. 398, XI. 143 and 220, XII. 529, 591, XIII. 167.

ART. IX.—*On the Punishment of Death in the Case of Forgery; its Injustice and Impolicy maintained.* 8vo. Pp. 32. Hamilton, 1818.

THIS is a serious and convincing argument against capital punishments for the crime of forgery. The

author reasons and feels as a Christian, and we know not how he can be answered. He denies the right of society to take away human life in the case supposed, and he next shews the inexpediency and impolicy of the practice. Life, he contends, is not the property of man. It belongs to God, who has not delegated it to any of his creatures. The Jewish law is no exception: that was a Theocracy, God himself being the immediate Ruler; and the great principle of that law is retribution: as it regards personal injury, "an eye for an eye," a man for a man, not a man for a sheep, not a man for a horse; and with respect to property, the offender was to make restitution, restitution in kind, greater only in degree; in no case whatever is the property, or are the possessions of man put in competition with the life of man, never are they weighed together in the scales of God, never ought they to be in those of man.

The name of forgery comes upon the heart with a sickening recollection of its tremendous punishment; but what is it? Simply theft: but life is infinitely more than an equivalent for property.

If the right of punishing forgery with death be not proved, the argument of policy is worse than futile. But has the frequency of death as the punishment of this crime diminished it? Has not the offence on the contrary increased with the severity of the punishment? The punishment is in reality too cruel to be in all cases executed, and therefore the guilty frequently escape.

The moral effects of a merciless code of laws, whose very cruelty defeats its own end, are in the last degree deplorable. Crimes widely different in degree are confounded and the law loses its authority. The land is either stained with blood or rent by violence.

Such is the author's general argument, to which no abstract can do justice. He appeals to the heart, and in a strain of eloquence that is irresistible. Could he be heard at once throughout the kingdom, the people would speak to the new parliament in a voice which, like thunder, would shake prejudice and sophistry down to the ground: *Woe to him that buildeth a city with blood.*

ART. X.—*A Treatise on the Fall of Adam; proving both from Scripture and Reason, that the Devil had no hand in that Event. With an Attempt to explain the Genealogy of Jesus Christ.* By a Lover of Truth. 8vo. Pp. 24. 1817.

ART. XI.—*A Reply to Mr. Burgess's Journey to Eden, &c. with an Explanation of the Two Genealogical Tables of Jesus Christ, in a short Conversation between an Indian and a Briton.* By the Author of a Treatise on the Fall of Adam. 8vo. Pp. 32. 1818. Both Pamphlets sold by Sherwood and Co.

THE author of these tracts is, we understand, a tradesman, residing under the wing of the archiepiscopal palace at Lambeth. He has, however, no fear of heresy before his eyes, but writes as if no creeds had ever been drawn up, and he were as much at liberty to frame a system for himself as any one of the Fathers of the church.

On the "Fall of Adam," this writer maintains the opinion, which, though not new to the divinity student, is apparently original with respect to him, that the relation of Moses is literal history, that the serpent was the only tempter, and that (in his own homely phrase) "the Devil had no hand in that event." He contends, moreover, that Adam was created mortal, and that his sin, whatever it was, effected no alteration in his final destiny. With-

out explaining a middle scheme, he censures both the Free-Willer and the Predestinarian, as calling in question either the wisdom or the goodness of the Almighty.

His explanation of the genealogies of Jesus Christ in Matthew and Luke, which have so long puzzled divines, is, that both are genealogies of Joseph, that of Matthew through his father, and that of Luke, through his mother by her father Heli. This hypothesis assumes of course that Joseph was the real father of Jesus, which the author maintains by the usual arguments. He attributes the story of the miraculous conception to other hands than the evangelists', and considers the prophecy of Isaiah with regard to a virgin's bearing a son fulfilled in the prophet's own family.

The second pamphlet is a defence or rather a repetition of the first, in answer to a publication of a Mr. Burgess, probably a neighbour, who is represented as a schoolmaster, and who, whether layman or divine, appears to possess a due portion of the *odium theologicum*.

There are some speculations of the writer's which we scarcely understand, and a few reflections which we do not approve; but we have met with nothing in his pamphlets that justifies us in denying to him the title which he has chosen of "A Lover of Truth."

POETRY.

SIR,
Clapton,
October 22, 1818.
DR. PRIESTLEY, in his "History of the Christian Church," (IV. 155,) has given, as a "favourable specimen of the literature, taste and piety" of the twelfth century, "a poem in Latin rhyme, written by Hildebert, Bishop of Mans, (who died in 1132,) first published by Archbishop Usher, and copied into the *Annual Register* for 1765."

I find, on referring to that volume, (p. 295,) that the poem was published by Usher, at the end of a Latin Treatise, in 1647. It appears from a note by the Archbishop, that he had found

the original among the Cotton MSS., and collated it with a MS. in the Royal Library.

Having had occasion to give a translation of this poem, as an Appendix to the Ninth Volume of Priestley's Works, now in the press, I have sent it for previous insertion in the Repository; prefixing the original. The impossibility of imitating the *jingle* of monkish verse in the translation of a serious poem, will occur to every reader. I could only attempt to convey the sense of each stanza, so far as the idiom of language, and the restraints of rhyme, would permit.

J. T. RUTT.

ORATIO AD DOMINUM.

EXTRA portam jam delatum,
Jam fœtentem, tumultatum,
Vitta ligat, lapis urget;
Sed, si jubes, hic resurget.

Jube, lapis revolvetur,
Jube, vitta dirumpetur.
Exiturus, nescit moras,
Postquam clamas, *Exi foras*.

In hoc salo mea ratis,
Infestatur à piratis,
Hinc assultus, inde fluctus,
Hinc et inde mors et luctus.

Sed tu, bone nauta! veni,
Preme ventos, mare leni;
Fac abscedant hi piratæ,
Duc ad portum, salva rate.

Infœcunda mea ficus,
Cujus ramus, ramus siccus,
Incidetur, incendetur,
Si promulgas quod meretur.

Sed hoc anno dimittatur,
Stercoretur, fodiatur,
Quod si necdum respondebit,
Flens hoc loquor, tunc ardebit.

Vetus hostis in me furit;
Aquis mersat, flammis urit:
Inde languens et afflictus
Tibi soli sum relictus.

Ut hic hostis evanescat;
Ut infirmus convalescat;
Tu virtutem jejunandi
Des infirmo, des orandi.

Per hæc duo, Christo teste,
Liberabor ab hâc peste:
Ab hâc peste solve mentem,
Fac devotum pœnitentem.

Da timorem, quo projecto,
De salute nil conjecto.
Da spem, fidem, charitatem;
Da discretam pietatem:

Da contemptum terrenorum,
Appetitum supernorum.
Totum, Deus! in te spero;
Deus, ex te totum quæro.

Tu laus mea, meum bonum,
Mea cuncta, tuum donum.
Tu solamen in labore,
Medicamen in languore.

Tu in luctu mea lyra.
Tu lenimen es in ira.
Tu in arcto liberator.
Tu in lapsu relevator.

Metum præstas in provectu,
Spem conservas in defectu.
Si quis lædit, tu rependis;
Si minatur, tu defendis;

Quod est anceps, tu dissolvis;
Quod tegendum, tu involvis.
Tu intrare me non sinas
Infernales officinas;

Ubi mœror, ubi metus;
Ubi fœtor, ubi fletus;
Ubi probra deteguntur;
Ubi rei confunduntur:

Ubi tortor semper cædens,
Ubi vermis semper edens,
Ubi totum hoc perenne,
Quia perpes mors Gehennæ.

Me receptet Sion illa,
Sion David urbs tranquilla:
Cujus faber auctor lucis,
Cujus portæ signum crucis.

Cujus claves lingua Petri,
Cujus eives semper læti,
Cujus muri lapis vivus,
Cujus custos Rex festivus.

In hâc urbe lux solennis;
Ver æternum, pax perennis.
In hâc odor implens cœlos,
In hâc semper festum melos.

Non est ibi corruptela;
Non defectus, non querela.
Non minuti, non deformes;
Omnes Christo sunt conformes.

Urbs cœlestis, urbs beata,
Supra petram collocata:
Urbs in portu satis tuto.
De longinquo te saluto;

Te saluto, te suspiro,
Te affecto, te requiro.
Quantum tui gratulentur,
Quam festivè conviventur;

Quis affectus eos stringat,
Aut quæ gemma muros pingat,
Quis chalcedon, quis jacinctus;
Norunt illi, qui sunt intus.

In plateis hujus urbis,
Sociatus piis turbis,
Cum Moïse et Eliâ,
Pium cantem Alleluia.

TRANSLATION.

Cast forth, beyond the haunts of men,
Lo! the drear, hideous form of death:
The grave's strong bands the corse de-
tain,

Nor e'er returns the parted breath.

And such am I, yet mighty Lord!
The dead thy potent voice obey,
The bands, as speaks thy sov'reign word,
Are burst, the stone is roll'd away.

A voyager o'er the sea of life,
What ills my slender bark assail:
What waves of trouble, mortal strife;
Here, griefs conflict, there, foes pre-
vail.

Do thou, blest Navigator! come,
Controul the winds, and calm the sea,
Convoy the wanderer to his home,
And bid his foes, his sorrows flee.

My fig-tree, ah ! 'tis barren found,
The branches wither and decay ;
Cut down, nor cumb'ring more the ground,
Thy justice should'st thou now display.

Yet wait, though but another year,
Thy fust'ring pains it, sure, will own ;
Or, if abandon'd in despair,
I dread to speak—thou'lt cut it down.

My ancient foe within me reigns,
Whelms me in floods, torments in fire ;
Thus languishing with mortal pains,
To thee alone my hopes aspire.

Thou quickly canst expel my foe
And with new strength to gird the
weak,
On fasting, and on pray'r bestow,
The enduring virtues that I seek.

Christ is my witness, healed by these,
From this dire pest I would be free :
O give my soul the wish'd release,
And raise her, penitent, to thee.

Give me the dread of guilty shame,
Assur'd salvation may I seek :
Let faith and hope my love inflame ;
Give piety, all wise and meek.

Yes, give contempt of things below,
The ardour breathe for things above :
Such, Lord ! thou only canst bestow,
Thy plenteous grace, O bid me prove.

Thou art my glory, thou my wealth,
Whate'er I have, declares thy praise ;
My toil's best solace, lost my health,
The drooping head 'tis thine to raise.

My song thou canst in grief awake,
Each angry passion owns thy pow'r ;
The iron bonds 'tis thine to break,
'Tis thine the fall'n to restore ;

Virtue to guard by wholesome fear,
To save, should e'er her strength de-
cline :

The wounded spirit thou canst cheer,
The weak support, when foes combine.

All mysteries thou canst declare,
Or shroud in darkness thy decree :
Yet, Lord ! may I ne'er enter there,
Where dread, infernal horrors be.

Where sorrow wails, appall'd by fear,
Where ev'ry loathsome object's seen :
Deformity is beauty there,
There vice assumes fair virtue's mien.

There wounds the torture, ever slaying,
There gnaws the worm that never dies ;
Still on each wretched captive preying,
For none from hell's dire death arise.

Me rather waft on mercy's wing
To Sion's city, that blest bourn :
Sion ! best work of heav'n's high King,
Whose gates the hallow'd cross adorn :

Whose keys are giv'n to Peter's hand,
Whose walls are ever-living stones ;
Whose Ruler, King, with influence bland,
Sheds joy o'er all her favour'd sons.

Hers the pure light, that ne'er decays,
Eternal spring, perennial peace ;
The fragrance that all heav'n displays,
The strains awak'd by endless bliss.

Defilement never enters there,
Nor strife they fear, nor want they
dread :

The heav'nly forms, erect and fair,
Are all conform'd to Christ, their head.

Thee ! sacred seat ! secure abode,
Fix'd on a rock, my heart desires ;
A pilgrim o'er life's toilsome road
I greet, from far, thy radiant spires.

Thee would my longing eyes behold,
To reach thy gates my fondest pray'r.
How glad thy sons, can ne'er be told,
What festive joys they raptur'd share.

What love thy kindred spirits own ;
What gems thy stately turrets grace,
The *jacynth* and the *chalcedon*
Are known but to thy favour'd race.

Blest city ! through each sacred street,
Be mine to seek the pious throng ;
Elijah, *Moses*, there to greet,
And join the everlasting song.

SONNET.

Occasioned by the Death of the Rev.
B. Goodier.

When tempest-tost upon the stormy main,
We view a little skiff before us ride,
And boldly wrestling with the rapid
tide,

The wished-for haven all securely gain :
How eagerly we urge our bark along,
Nor heed the swellings of the boisterous
gale,

That scatters in the wind our slender
sail,
As the wild mountain-billows round us
throng.

So, when the virtuous yield their mortal
trust,

Tho' youth or beauty perish in the tomb,
Yet hope shines brighter 'mid the fune-
ral gloom,

To guide us to the mansions of the just :
And we will haste to gain that land of
rest,

Where hope is certainty, and virtue
blest.

FROM MOORE'S NATIONAL MELODIES.

Those evening bells, those evening bells,
How many a tale their music tells,
Of youth and home, and that sweet time
Since last I heard their soothing chime.

Those joyous hours are pass'd away,
And many a friend that then was gay,
Within the tomb now darkly dwells,
And hears no more those evening bells.

And so 'twill be when I am gone,
That tuneful peal will still ring on,
While other bards shall walk these dells,
And sing thy praise sweet evening bells!

MEMORY OF OTHER DAYS.

[From the Same.]

Oft in the stilly night,
Ere slumber's chain has bound me,
Fond memory brings the light
Of other days around me :
The smiles, the tears
Of boyhood's years,
The words of love then spoken,
The eyes that shone,
How dimm'd and gone,
The cheerful hearts now broken.
Thus in the stilly night,
Ere slumber's chain has bound me,
Sad mem'ry brings the light
Of other days around me.
When I remember all
The friends, so linked together,
I've seen around me fall,
Like leaves in wintry weather,

I feel like one
Who treads alone
Some banquet-hall deserted,
Whose lights are fled,
Whose garlands dead,
And all but he departed!
Thus in the stilly night,
Ere slumber's chain has bound me,
Sad mem'ry brings the light
Of other days around me.

HEAVEN.

[From the Same.]

This world is all a fleeting show,
For man's illusion given,
The smiles of joy, the tears of woe,
Deceitful shine, deceitful flow,—
There's nothing true but heaven.
And false the light on glory's plume
As fading hues of even,
And love, and hope, and beauty's bloom,
Are blossoms gather'd from the tomb,—
There's nothing bright but heaven.
Poor wanderers of a stormy day
From wave to wave are driven,
And fancy's flash, and reason's ray,
Serve but to light the troubled way,—
There's nothing calm but heaven.

OBITUARY.

LATELY, at *Paris*, the **Abbé GUALTIER**.—The *Paris* papers of Sept. 23, thus describe his funeral :—"The affecting funeral ceremony of the respectable Abbé Gualtier took place yesterday. The deceased was one of the founders and Vice-President of the Society of Education in Paris. Several members and patrons of this institution, and the children of the different primary schools, attended the body in procession, first to the church of St. Thomas d'Aquin, and afterwards to the burial-ground of Père la Chaise, where were deposited the revered remains of this sincere friend to youth and humanity, regretted by all good people."

August 2, aged 68, at *Wisbeach*, **ROBERT WATTS**, flax merchant there. As a man of business, he was well known and highly respected; and his independence of mind and goodness of heart procured for him the esteem and affection of a large circle of friends. Although educated in the principles of Calvinism, an examination of the Scriptures led him to abandon that system for the more simple and consolatory belief, that "there is but one God, whose will is that all men should be saved, and one me-

diator between God and man," who was sent to make known and confirm this wonderful grace. The influence of these principles appeared not only in his regular attention to the duties of religion, but also in that patience and resignation with which he bore his last illness, which, though short, was very severe. He was for many years an active and zealous member of the congregation which meets in Deadman's Lane, in the burying-ground belonging to which he is interred. A sermon was preached on the occasion to a numerous and deeply-affected audience.

N. W.

Died on Sunday, Sept. 13, 1818, at *Lynn, Norfolk*, aged 69 years, **Mr. WILLIAM RICHARDS**, formerly Baptist minister in that town, and author of the *History of Lynn*, of a *Welsh Dictionary*, and of many smaller tracts, theological and political. His acquaintance with books was very great; his memory was tenacious; and if he had allowed himself time for arrangement, few writers were more capable of communicating knowledge on subjects the most useful and important to society. He was a *Dissenter* from principle; a man of

fearless integrity; warm and steady in his attachments; open and explicit in his detestation of arrogance and oppression! With an income barely sufficient for the comforts of an individual, he was very liberal to the indigent, especially to his relatives in Wales, on whose account, it is believed that he often neglected to supply himself with necessary subsistence. In his latter years, he was not connected with any society of Christians whatever, but his "religion was pure and undefiled before God and the Father." Regarding the *Holy Scriptures* with avowed and profound veneration, like the ever-memorable John Milton, "his meditations were an habitual prayer."—The Rev. J. Evans, of Islington, his particular friend, as well as one of his two executors, has in the press a brief *MEMOIR of his Character and Writings*.

The following character of Mr. Richards has appeared in a provincial newspaper:—

"The death of this excellent man deserves more than a bare record of the event. Unassuming and void of all ostentation as he was, it is yet right that his virtues should not be suffered to pass unnoticed with him to the grave.—Mr. Richards was a native of Wales, and strongly attached to his country, and well read in its history. He was for many years the minister of the Baptist congregation at Lynn, and was once invited to take the pastoral care of that in Norwich. He was early in life educated in what are called orthodox principles; these he found reason afterwards to change, though he never statedly exercised his ministry among that denomination of Christians to which he latterly attached himself. Increasing infirmity, and a severe domestic calamity, for several years occasioned his almost total seclusion from the world, and he was seen only by a few most excellent and respectable friends at Lynn, who knew his worth, sympathized with his afflictions, and by whose kind attention he was once more restored to society. Of his truly pious and benevolent character, of his delight to do good, varied and substantial are the proofs which might be furnished, and which must render him the subject of warm and grateful remembrance. His means were limited, and he often abridged himself of comfort and almost necessities that he might assist those who were in need. He was firmly and zealously attached to the religious principles which he professed, but no contentious spirit rendered him uncharitable in judging, or unwilling to do good to all to whom his kindness could extend. Intolerance in all its forms was the object of his detestation. 'Of this' (to use the words of his friend Robert Robinson) 'he asked no pardon for expressing his abhorrence. Always when he met it in course of reading, he thought he met the great devil; and his resentment

was never abated by his appearing in the habit of a holy man of God.' Of civil and religious liberty he was indeed the intrepid and zealous friend. All his writings breathe the freest and noblest spirit, and he omitted no opportunity of inculcating and enforcing it among his fellow-townsmen. They are indebted to him for a highly valuable history of Lynn, which he published some years since in 2 vols. 8vo. It abounds with curious information and elaborate research, not merely into the history of the town itself, but of the whole district of Marshland. We know of no topographical work of equal value. It combines the labours of the antiquary, the historian, the biographer, and the geologist, and contains much accurate and useful information on the present state of Lynn. Some parts of the work, doubtless, are not very palatable to 'the powers that be' in this town, but the whole is marked with the integrity, the independence, and the philanthropy of Mr. Richards's character. He published also a History of the Welsh Baptists, and a work in defence of adult baptism. A very curious and learned tract 'On the Introduction of the Gospel into Britain,' was printed by him, but not published. It was intended to be followed by 'A View of the State of Christianity among the Britons to the time of Wickliffe,' but we believe this never went to the press. A small publication called 'The Seasonable Monitor,' came from his pen, when any political want of sufficient interest seemed to him to call for it. From the 5th Number, published on the occasion of the Thanksgiving-Day in January, 1816, we extract the following passage, which we trust will, on every account, be acceptable to our readers:—'Now, as to the question here proposed to the intended observers of the approaching Thanksgiving-Day, *What mean you by this service?* It certainly behoves them to be able to answer it to their inquiring neighbours as well as to their own consciences. Those neighbours would perhaps make their interrogatories, somewhat as follows:—'We hear of some mighty benefits and blessings which we are now about to enjoy, as the glorious fruits of the war in which we have so long been engaged, and for which we are required to offer to God our public thanks. We wish therefore to know what those benefits and blessings really are, and those precious fruits which are become the subjects of so much exultation. Are we to reckon among them *the restoration of the Pope, the re-establishment of the Inquisition, and the recall of the Jesuits?* These certainly are among the genuine fruits of our late mighty exertions. But if we mean to call them benefits and blessings, our national character must be greatly altered. Is the restoration of the Bourbons

the most bigoted and persecuting, despotic and unprincipled royal family in Europe, to the ill-fated thrones of France, Spain, and Naples, to be esteemed among the said benefits and blessings? If so, the love of Freedom and Protestantism must have left us. Our quakers may ask further, if the evident revival of the vile principles of intolerance and religious persecution, with all the arbitrary and slavish maxims of the days of the Stuarts, are to be deemed benefits, which call for exultation and thanksgiving? Some of the answerers probably would say, no: we exult, for the *peace*, and the *glory* which England has acquired. The others might reply—As to *peace*, we have made none with the French nation, but only with him whom we have forced upon it, who was our tool and our pensioner: and as to *glory*, is it any other than that of having done more than any other nation towards perpetuating the enslavement and miseries of mankind?

“Such a man as Mr. Richards is a loss to society at large, and one which in his immediate neighbourhood can scarcely be supplied. It is seldom that in a town like Lynn, an individual can be found who, possessed of those virtues which adorn the man and the Christian, and gifted with learning and talents, will dare to assert the rights of Man, and vindicate the great principles of Freedom. Let us hope that his spirit has infused itself among his fellow-townsmen, and that those principles will guide their public conduct, which it was the study of his life to promote.”

Sept. 14, at *Sheffield*, in the 16th year of his age, CHARLES FROGGATT. He was one of the monitors of the boys' Sunday school belonging to the Upper or Unitarian Chapel in Norfolk-street. This youth was remarkable for the amiableness of his disposition and manners, which were united with a clear and strong understanding, and an ardent desire after knowledge and improvement. Young as he was, he had read much, and was in the habit of serious reflection. He had made himself well acquainted with the Doctrines of Unitarian Christianity; and comparing what was delivered from the pulpit, or taught in books which he had access to, with the Old and New Testaments, he felt assured that there is but “one God, and one Mediator between God and men, the man Christ Jesus.” 1 Tim. ii. 5.

The unity and moral government of God were advocated by him on various occasions, (as the writer of this account has been informed,) in a very masterly way, among his companions and friends; and his family have been led by his example, and a spirit of inquiry, to join themselves with the Unitarian church.

The conduct of this pious and virtuous youth towards his parents and all who knew him, was such as to engage their confidence and affection; and his loss, their tender regret. The cause of his death was a rapid decline. In the prospect of the great change before him, he maintained a full conviction of the truth of those principles which he had been led to embrace. On the night before his death, and expecting the last summons every hour, he particularly expressed, in the presence of his parents, who stood by his dying bed, and the writer of this article, in the clearest and most animated manner, his views and hopes “full of a blessed immortality.”

The readers of the *Monthly Repository*, and the friends and professors of pure Christianity, will, without doubt, contemplate in this young person an additional evidence to the many which have been already given of the power of Unitarian principles, in persons of *all ages*, to cheer and support the mind at the hour of death. To their power, in these respects, when united with a pious and virtuous life, the writer of this account, who has had the experience of nearly forty years as a minister of the gospel, knows not a single exception. “O Death, where is thy sting? O Grave, where is thy victory? Thanks be to God who giveth us the victory through Jesus Christ our Lord.”

N. P.

October 1, Mrs. PEARSON, wife of Mr. Joseph Pearson, of *Wolverhampton*. Brought up from her infancy, by excellent parents, in the nurture and admonition of the Lord, her conduct through life was, in every respect, truly exemplary: her piety was sincere and fervent, without ostentation: her manners and disposition engaging, kind and amiable: she secured the cordial esteem of those who shared in her friendship and regards, and will long live in their memories and affections. Her constitution, for many years, had been feeble and delicate; her last illness painfully distressing and excruciating; but, animated by the cheering views and precious hopes of the gospel, she was enabled to support it with great calmness, fortitude and resignation. Thus expired this highly-esteemed and excellent woman, deeply regretted by an extensive circle of friends, leaving her afflicted husband and children the consolation (in the midst of their severe bereavement) of reflecting upon her virtuous and well-spent life and happy death, and of anticipating the pleasing hope, that when the morning of the resurrection shall burst the chains of death asunder, they shall then be eternally re-united in a state of deathless being.

REGISTER OF ECCLESIASTICAL DOCUMENTS.

Report from the Select Committee on the Education of the Lower Orders.

THE Select Committee appointed to inquire into the education of the lower orders, and to report their observations thereupon, together with the minutes of the evidence taken before them from time to time to the House; and who were instructed to extend their inquiries to Scotland, have considered the matters to them referred, and agreed upon the following Report:—

Your Committee rejoice in being able to state, that since their first appointment in 1816, when they examined the state of the metropolis, there is every reason to believe that the exertions of charitable individuals and public bodies have increased, notwithstanding the severe pressure of the times; and that a great augmentation has taken place in the means provided for the instruction of the poor in that quarter. They are happy in being able to add, that the discussion excited by the First Report, and the arguments urged in the Committee to various patrons of charities who were examined as witnesses, have had the salutary effect of improving the administration of those institutions, and inculcating the importance of rather bestowing their funds in merely educating a larger number, than in giving both instruction and other assistance to a more confined number of children. As the management of those excellent establishments is necessarily placed beyond the controul of the legislature, it is only by the effects of such candid discussions that improvements in them can be effected.

Since the inquiries of your Committee have been extended to the whole Island, they have had reason to conclude that the means of educating the poor are steadily increasing in all considerable towns, as well as in the metropolis. A circular letter has been addressed to all the clergy in England, Scotland and Wales, requiring answers to queries, of which a copy will be found in the Appendix. It is impossible to bestow too much commendation upon the alacrity shewn by those reverend persons in complying with this requisition; and the honest zeal which they displayed to promote the great object of universal education, is truly worthy of the pastors of the people, and the teachers of that gospel which was preached to the poor.

Your Committee have lost no time in directing and superintending the work of digesting the valuable information contained in the returns, according to a convenient plan, which will put the House in possession of all this information in a tabular

form. They have received important assistance in this and the other objects of their inquiry, from two learned barristers, Mr. Parry and Mr. Koe of the Court of Chancery, who have devoted much of their time to the subject.

It appears clearly from the returns, as well as from other sources, that a very great deficiency exists in the means of educating the poor, wherever the population is thin, and scattered over country districts. The efforts of individuals combined in societies are almost wholly confined to populous places.

Another point to which it is material to direct the attention of Parliament, regards the two opposite principles, of founding schools for children of all sorts, and for those only who belong to the Established Church. Where the means exist of erecting two schools, one upon each principle, education is not checked by the exclusive plan being adopted in one of them, because the other may comprehend the children of sectaries. In places where only one school can be supported, it is manifest that any regulations which exclude Dissenters, deprive the poor of that body of all means of education.

Your Committee, however, have the greatest satisfaction in observing, that in many schools where the national system is adopted, an increasing degree of liberality prevails, and that the church catechism is only taught, and attendance at the established place of public worship only required, of those whose parents belong to the establishment; due assurance being obtained that the children of sectaries shall learn the principles and attend the ordinances of religion, according to the doctrines and forms to which their families are attached.

It is with equal pleasure that your Committee have found reason to conclude, that the Roman Catholic poor are anxious to avail themselves of those Protestant schools established in their neighbourhood, in which no catechism is taught; and they indulge a hope, that the clergy of that persuasion may offer no discouragement to their attendance, more especially as they appear, in one instance, to have contributed to the support of schools, provided that no catechism was taught, and no religious observances exacted. It is contrary to the doctrine, as well as the discipline, of the Romish Church, to allow any Protestant to interfere with those matters, and consequently it is impossible for Romanists to send their children to any school where they form part of the plan.

Your Committee are happy in being

able to state, that in all the returns, and in all the other information laid before them, there is the most unquestionable evidence that the anxiety of the poor for education continues not only unabated, but daily increasing; that it extends to every part of the country, and is to be found equally prevalent in those smaller towns and country districts, where no means of gratifying it are provided by the charitable efforts of the richer classes.

In humbly suggesting what is fit to be done for promoting universal education, your Committee do not hesitate to state, that two different plans are advisable, adapted to the opposite circumstances of the town and country districts. Wherever the efforts of individuals can support the requisite number of schools, it would be unnecessary and injurious to interpose any parliamentary assistance. But your Committee have clearly ascertained, that in many places private subscriptions could be raised to meet the yearly expenses of a school, while the original cost of the undertaking, occasioned chiefly by the erection and purchase of the school-house, prevents it from being attempted.

Your Committee conceive that a sum of money might be well employed in supplying this first want, leaving the charity of individuals to furnish the annual provision requisite for continuing the school, and possibly for repaying the advance.

Whether the money should be vested in commissioners, empowered to make the fit terms with the private parties desirous of establishing schools, or whether a certain sum should be intrusted to the two great institutions in London for promoting education, your Committee must leave to be determined by the wisdom of Parliament.

In the numerous districts where no aid from private exertions can be expected, and where the poor are manifestly without adequate means of instruction, your Committee are persuaded that nothing can supply the deficiency but the adoption, under certain material modifications, of the parish-school system so usefully established in the Northern part of the Island, ever since the latter part of the seventeenth century, and upon which many important details will be found in the Appendix.

The modifications will be dictated principally by the necessity of attending to the distinction, already pointed out, between districts where private charity may be expected to furnish the means of education, and those where no such resource can be looked to; and the tables subjoined to this Report will afford important lights on this subject. It appears further to your Committee, that it may be fair and expedient to assist the parishes where no school-houses are erected, with the means of providing them, so as only to throw upon the inhabitants the burden of paying the school-

master's salary, which ought certainly not to exceed £24 a year. It appears to your Committee, that a sufficient supply of schoolmasters may be procured for this sum, allowing them the benefits of taking scholars who can afford to pay, and permitting them, of course, to occupy their leisure hours in other pursuits. The expense attending this invaluable system in Scotland, is found to be so very trifling, that it is never made the subject of complaint by any of the landholders.

Your Committee forbear to inquire minutely in what manner this system ought to be connected with the Church Establishment. That such a connexion ought to be formed appears manifest; it is dictated by a regard to the prosperity and stability of both systems, and in Scotland the two are mutually connected together. But a difficulty arises in England which is not to be found there. The great body of the Dissenters from the Scottish Church differ little, if at all, in doctrine from the Establishment; they are separated only by certain opinions of a political, rather than a religious nature, respecting the right of patronage, and by some shades of distinction as to church discipline; so that they may conscientiously send their children to parish schools connected with the Establishment and teaching its catechism. In England the case is widely different; and it appears to your Committee essentially necessary that this circumstance be carefully considered in devising the arrangements of the system. To place the choice of the schoolmaster in the parish vestry, subject to the approbation of the parson, and the visitation of the diocesan; but to provide that the children of sectarians shall not be compelled to learn any catechism or attend any church, other than those of their parents, seems to your Committee the safest path by which the legislature can hope to obtain the desirable objects of security to the Establishment on the one hand, and justice to the Dissenters on the other.

The more extended inquiries of your Committee this session have amply confirmed the opinion which a more limited investigation had led them to form two years ago, upon the neglect and abuse of charitable funds connected with education. They must refer to the Appendix and the Tables, for the very important details of this branch of the subject; but they must add, that although in many cases those large funds appear to have been misapplied through ignorance, or mismanaged through carelessness, yet that some instances of abuse have presented themselves of such a nature, as would have led them to recommend at an earlier period of the session, the institution of proceedings for more promptly checking misappropriations, both in the particular cases and by the force of a salutary example. From the investigations

of the commission about to be issued under the authority of an Act of Parliament, much advantage may be expected; and though it would not become your Committee to anticipate the measures which the wisdom of the legislature may adopt in consequence of those inquiries, with a view to provide a speedy and cheaper remedy for the evil than the ordinary tribunals of the country afford; yet your Committee cannot avoid hoping, that the mere report and publication of the existing abuses will have a material effect in leading the parties concerned, to correct them, and that even the apprehension of the inquiry about to be instituted may in the mean time produce a similar effect.

As the universities, public schools and charities with special visitors, are exempted from the jurisdiction of the commissioners, your Committee have been occupied in examining several of those institutions; the result of their inquiries will be found in the Appendix. It unquestionably shews, that considerable unauthorized deviations have been made, in both Eton and Winchester, from the original plans of the founders; that those deviations have been dictated more by a regard to the interests of the fellows than of the scholars, who were the main object of the foundations and of the founders' bounty; and that although in some respects they have proved beneficial upon the whole to the institutions, yet that they have been, by gradual encroachments in former times carried too far. While, therefore, your Committee readily acquit the present fellows of all blame in this respect, they entertain a confident expectation that they will seize the opportunity afforded by the inquiry, of doing themselves honour by correcting the abuses that have crept in, as far as the real interests of the establishments may appear

to require it. If, too, there should exist similar errors in the universities, which have not been examined, your Committee willingly flatter themselves that steps will be taken to correct them, by the wisdom and integrity of the highly respectable persons, to whose hands the concerns of those great bodies are committed.

Your Committee are fully persuaded, that many great neglects and abuses exist in charities which have special visitors; indeed, it so happens, that the worst instance which they have met with belongs to this class; and that no visitatorial power was exercised until a few months ago, although the malversations had existed for many years. To this subject they therefore beg leave to request the speedy attention of parliament.

It further appears to your Committee, that as the commission about to be issued, will be confined to the investigation of abuses, and as the information, in the parochial returns, is not sufficiently detailed respecting the state of education generally, a commission should also be issued, either under an Act of Parliament or by means of an address to the crown, for the purpose of supplying this defect.

In the course of their inquiries your Committee have incidentally observed that charitable funds, connected with education, are not alone liable to great abuses. Equal negligence and malversation appears to have prevailed in all other charities; and although your Committee have no authority, by their instruction, to investigate the matter, and to report upon it, yet they should deem themselves wanting in their duty were they not to give this notice of so important a subject accidentally forced upon their attention.

INTELLIGENCE.

FOREIGN.

Religious Liberty in Germany.

THE increase of political light in Germany has been long well-known: the fruits of it are now appearing. There is just published, *The Constitution of the Grand Duchy of Baden*, in which the rights and privileges of the people are consulted and secured. The government is representative. Personal liberty is provided for by a law resembling our Habeas Corpus Act. "Three Christian Confessions," i.e. the Roman Catholic, the Lutheran and the Reformed (or Calvinistic or Independent) are acknowledged, and the members of them "have equal claims to all civil and military appointments, and all ecclesiastical offices." The eighteenth

enactment of the Constitution is worthy of being inscribed on every place of worship in letters of gold—"Every inhabitant enjoys undisturbed freedom of conscience, and equal protection with respect to his religious worship."

Bavaria also has obtained a new and liberal Constitution. The preamble asserts Liberty of Conscience, distinguishing justly between Church and State, (or rather State and Church, for the Church does not take the lead;) and the articles provide for the equality of all native subjects, of whatever faith, in eligibility to all offices and employments in every department of the public service. Bavaria is said to contain two millions of inhabitants. The Roman Catholic religion has been hitherto predominant.

Dutch Baptists.

In the letters of *M. Hesselink* to the late Mr. Ashdowne, pp. 352, 353, some account is given of the Dutch Baptists. An English Baptist minister, Mr. Roberts, of Bristol, has just visited them, and the following extract of a letter from him concerning them, is inserted in the *Baptist Magazine*. The writer seems to have been unacquainted with the history and character of the Remonstrants, amongst whom the greater number of Baptists is to be found. He is somewhat sanguine in calculating upon their conversion to Calvinism.

"Hague, Holland, June, 1818.

"I preached in Rotterdam twice on the Lord's day, in the Scotch Church, which Mr. Angus procured for me, by introducing me to the clergyman. The congregations were small, but very attentive. I have made particular inquiries concerning our denomination in this country. I am perfectly astonished at the indifference of the English Baptists to this body of people—they are upwards of 30,000 in number, very rich and powerful; their ministers very learned, of various sentiments—some evangelical, others *sadly degenerated*. I have no doubt but much good might be done, at a little expense, if our denomination would exert themselves. I feel persuaded, that, by prudent management, under a divine blessing, this immense body of Dutch Baptists might be brought into the field of missionary exertions; might again have the ordinance of baptism restored to its original purity, and, eventually, be evangelized to the profession of the truth, as it is in Jesus.

"T. ROBERTS."

The German Roman Catholics.

ON the death of the late Prince Primate, who was also Bishop of Constance, the Baron Von Wessenberg, his general vicar in the diocese of Constance, was nominated to succeed him. The Pope refused to confirm the nomination; but the Grand Duke of Baden, his sovereign, maintains him in his situation, in defiance of the Pope's authority, and in so doing, he is supported by all the sovereigns of Germany.

The Grand Duke of Baden contends, that as sovereign he is entitled to nominate to the vacant diocese, and that such nomination ought to be held good, till it be ascertained by competent judges in *partibus*, that an improper person has been chosen. In this case, after the most rigorous inquiry, he has found the Baron Von Wessenberg's qualifications of the highest kind, and his conduct to have always been most exemplary; and the refusal, on the part of the Pope, is there-

fore an arbitrary act, to which no deference ought to be paid.

The whole case is laid before the public, in a memorial from the Court of Baden, accompanied by a number of very curious documents.

It appears that the Baron Von Wessenberg, in his capacity of Grand Vicar of Constance, sanctioned by the Prince Primate and the chapter, has been the author of many important reforms in the Church that have long given umbrage to the Court of Rome. Among his other reforms, it appears that he absolved monks from the oaths of celibacy, quoting the well-known language of the Apostle Paul on the subject—that he caused the service to be translated into, and celebrated in, the mother tongue—that he dispensed with the use of the breviary—that he altered a number of inconvenient forms with respect to baptism, &c.—that he appointed stated examinations of the clergy—that he abolished all but a few festivals, and prohibited the ringing of bells on the days and eves of those abolished—that he, with the consent of the civil authority, converted monasteries, &c., into places of education and hospitals, formed a new and more commodious division of parishes, and distributed the livings into classes, which were bestowed according to merit, and in which all extremes were avoided—that he discouraged pilgrimages, &c. It appears that he protected a professor who had distinguished himself by his skill in liberal learning, after a mandate had been issued against him by the Pope, on the ground that he had ascertained the accusations, in the mandate, to be unfounded.

The bishop is supported by all the clergy of his extensive diocese, and, indeed, by nearly all the clergy of Catholic Germany. Among the lay Catholics there is but one opinion concerning him.—*Times*. Sept. 17, 1818.

DOMESTIC.

RELIGIOUS.

Unitarian Fund.

ARRANGEMENTS are on foot for a more prompt and regular circulation of the Reports of this Society amongst the members. The accounts will be made up and printed at the end of the year; the subscribers and receivers of subscriptions are, therefore, respectfully solicited to remit the monies due from them or in their hands, to the Treasurer, John Christie, Esq., Mark Lane, or the Secretary, Rev. W. J. Fox, Hackney Road. Interesting reports have been received, and will be speedily published, of a missionary tour in Cornwall, by Rev. J. Smethurst, of Moreton Hampstead, and of another in Lancashire and Yorkshire, by Rev. R. Wright, ac-

accompanied by Mr. F. Horsfield, both performed during the summer of the present year. The Fellowship Funds, it may be confidently hoped, will not overlook the claims of a society which, in relation to them, may be considered as a parent.

Manchester Presbyterian Quarterly Meeting.

The last *Quarterly Meeting of Presbyterian ministers* in the district of Manchester, was held at Blakeley, on the 1st instant. The Rev. Mr. Robberds preached, *vice* Mr. Grundy, who was absent through indisposition, the service having been introduced by Mr. Deane. After the ordinary business of the meeting was transacted at the chapel, the ministers, together with some lay-brethren who attended, to the number of about thirty-five, adjourned to a neighbouring inn, and partook of an economical dinner. The presence of the Rev. Richard Wright, who has spent some time in this county and that of York, on a mission, imparted an additional interest to the meeting. He gave a pleasing account of the progress which rational Christianity is gradually making in the different places which he visited, and especially of having repeatedly addressed numerous audiences at Todmerdin, where Unitarianism had never been preached before. Mr. Wright having intimated that a judicious distribution of Unitarian tracts might prove of great service in that neighbourhood, a small sum was immediately subscribed for that purpose, and the tracts have been since sent according to Mr. Wright's recommendation. A very important subject was, more properly speaking, mentioned, than discussed, in the course of the afternoon—the propriety and practicability of aiding and supporting small or declining congregations in country situations and small towns. Several congregations of this description are actually pining away without any support or countenance from their brethren, even without the knowledge or sympathy of the general body, and some probably following the fate of those become quite extinct, which might be restored to their former prosperity, if it comported with the views and habits of our Presbyterian brethren in general, and the richer class in particular, to act with zeal, and in concert. The zeal of some of our brethren has been already exerted not altogether in vain. The support which is so generally given to the York institution, deserves great praise. The Unitarian Book and Tract Society has been a considerable means of diffusing knowledge; and other minor exertions have produced, on the whole, a considerable effect. Why cannot we go on, not only with zeal, but on a systematical plan, to strengthen the things

that remain? But I here forbear, as I am afraid I am exceeding my powers as Secretary, as well as the just limits of such a communication, and as the discussion to which the foregoing observations lead belong more properly to another department of the Repository.

W. JOHNS.

Manchester, October 17, 1818.

Unitarian Chapel, Colchester.

WE beg leave once more to lay the case of this chapel before our readers. The particulars were detailed [pp. 218, 219], by Mr. Wright, from personal knowledge, acquired in a missionary visit. Since the time that Mr. Wright drew up his statement, the congregation has been pretty regularly supplied with ministers from the Unitarian Fund. During the last two months, it has enjoyed the services of Mr. Lyons, of Chester. His report is very satisfactory. The number of hearers has increased; and the members have been drawn into closer union. The civil interests of the chapel have been also promoted; the trust-deeds being lodged in the proper hands, and the endowments secured to the present worshipers. It is calculated that a little further assistance will enable the congregation to place themselves on a permanent footing. The chapel has been rendered commodious, and is not likely to want any considerable repairs for some years. Of the debt about £160 remains, and for the liquidation of this, the congregation venture to rely upon the help of their brethren, the means of the individual members being small, and their exertions having been considerable. The Unitarian Fund Committee earnestly and confidently recommend their case to the Fellowship Funds and to liberal-minded individuals. Subscriptions may be remitted to Rev. W. J. Fox, Secretary of the Unitarian Fund, Hackney Road, Mr. David Eaton, High Holborn, Rev. T. Madge, Norwich, Rev. J. Lyons, Chester, Rev. E. Butcher, Sidmouth, or Rev. R. Wright, Wisbeach.

Unitarians in Paisley.

THE Unitarians in Paisley have hitherto conducted their religious services in a hired school-room. They have now erected a building on their own account, on an economical plan, having weavers' shops below, and a room above fitted up with seats, which will contain a hundred persons, and capable, by the addition of benches, of accommodating thirty or forty more. This chapel was opened for public worship, on Sunday, October the 11th. Mr. Wilkinson (one of the three elders) conducted the morning service, lecturing from Matt. xvii. 5. Mr. Plenderleith, in the afternoon, insisted on

the duty of making an open avowal of our religious sentiments. And in the evening, Mr. Mardon, of Glasgow, preached from John iv. 23, 24. After briefly stating the obligation of public worship, derived both from Nature and Scripture, he proceeded to examine the scriptural evidence for confining our addresses to the God and Father of our Lord Jesus Christ; contrasting the scriptural doxologies and forms of prayer, with the more glaring improprieties of Trinitarian worship. The chapel was well attended throughout the day, and quite filled in the evening.

Chichester, Palgrave.

MR. FULLAGAR has removed from Palgrave to succeed Mr. Fox at Chichester. Palgrave is now consequently vacant. (See Advertisement.)

Chapels.—Poor Rates.

A FEW days ago the parish officers of St. Andrew's, Worcester, entered the Countess of Huntingdon's chapel by means of a ladder placed to one of the gallery windows, and, with two constables, took down and carried away ten patent lamps, which they seized for the payment of £18 for six poor's levies of £3 each. They were proceeding to take down the organ, and had actually brought a man into the chapel for that purpose, when one of the trustees entered the chapel at ten o'clock at night, and remonstrated with them on their conduct, and offered, with another friend, to give them security for the amount, if, upon an appeal, the proper law authorities decided that they had a right to demand the rate; they with difficulty were prevailed upon to desist, although the key of the chapel and the key of the organ, were delivered up to them by way of securing to them the possession; and they marked the organ with G. R. After this, a friend came forward, paid the £18 and expenses, and redeemed the organ, lamps and keys of the chapel, at the same time protesting against the illegality of the demand; since this proceeding, legal notices of appeal have been delivered to the parish officers, and the case will be brought forward at the ensuing sessions. The trustees contend they ought not to be assessed, because there is no profit.

Assessment of Meeting Houses.

IN a cause tried at York, in July last, respecting the payment of poor rates for Lindel Chapel, it was held by the Court, that in order to render any place of worship liable to assessment, there must be a surplus from the seat-rents, after deductions for necessary expenses. Among these, however, the Court would not allow the premium for insuring the premises,

nor the door-keepers' salary, nor the charge for candles. On the other hand, the Court held that the collections at the door ought to be considered as supplementary to the pew-rents, and thus a surplus being calculated, the rate was confirmed.

We hope that this case will obtain the serious consideration of the societies whose object is to defend the rights of Dissenters.

Marriages in Bengal.

By an Act of Parliament, passed in the last sessions, marriages solemnized by ministers of the Church of Scotland in the British territories in India, are made as legal and of the same force as those solemnized by Clergymen of the Church of England: but one or both of the persons so married, must previously prove that they are members of the Church of Scotland.

MISCELLANEOUS.

Porson Prize, Cambridge.

THE Porson Prize for the best translation of a passage in Shakespeare into Greek verse, has been adjudged to Mr. G. J. Pennington, of King's College. This is the first year of the institution of the prize, which is the interest of £400 Navy 5 per cent. Stock, transferred to the University by the trustees of a certain fund appropriated to the use of the late Professor Porson during his life, and which interest is to be annually employed in the purchase of a book or books, to be given to the resident Under-graduate, who shall make the best translation of a proposed passage in Shakespeare, Ben Johnson, Massinger or Beaumont and Fletcher into Greek verse.

Meerza Jaaffar and Meerza Reza's Visit to Cambridge.

On Saturday, Meerza Jaaffar and Meerza Reza, two Persians of distinction, accompanied by Dr. Gregory, of the Royal Military Academy, Woolwich, inspected King's Chapel, Trinity Library, and several of the Colleges in this University; and on Monday finished their examination by visiting the Fitzwilliam Museum, Public Library, Senate-house, &c. They were sent into this country by the ruling Prince of Persia, to whose Court they are attached, for the purpose of gaining an acquaintance by actual study and inspection, with the language, institutions, arts and sciences of England, with a view to the improvement of their own country. With the concurrence of our government various masters have been assigned to them for their instruction. They appear to be quite alive to their object, and were consequently much interested in their examination of our colleges, and with the accounts they

received of the modes of education adopted in them. They speak the English language with considerable fluency, and in general correctly. They are in the habit of reading our best authors; and are capable of appreciating many of their excellencies. On visiting the garden of Christ College, one of them, Meerza Jaaffar, who is a warm admirer of Milton, took away, with an intention most carefully to preserve them, some leaves from the mulberry-tree, said to be planted by that immortal poet. On taking their leave, they expressed in strong terms the gratification they had received from their visit to this illustrious seat of learning. They were habited in the splendid costume of their country and their rank. — *Cambridge Chronicle*, Sept. 25.

New Sect of Hindoo Unitarians.

(From the *Baptist Magazine* :)

Extract of a Letter from Mr. Lawson to Mr. Ivimey, dated Calcutta. April 28, 1817.

"You have heard of a new sect of Hindoos that have risen up here, who profess to believe in the Unity of the Godhead, in opposition to their countrymen, who worship 'gods many and lords many.' O, that they knew 'Jesus Christ whom he hath sent;' the 'Mediator between God and man.'

"Extract from my paper of last Wednesday :—'Braj-mohun Sen., of the police office, whose enlightened understanding has enabled him to overcome the early prejudices of his Hindoo education, lately invited many of his friends and acquaintances, who, like himself, have substituted the adoration of one Supreme Being for the idolatrous practices of the vulgar worship, to attend at his house in Kolootolah, and hear the chapters of the Veds, which treat of the Unity of God, read and explained.

"They accordingly convened to a considerable number, on the evening of Sunday last, the 20th, when such parts of the Veds as treat of the notion and Unity of the Godhead were explained, and several hymns, tending to inculcate spiritual worship of the Divine Being, and the practice of pure morality, as the most acceptable offerings to heaven, were sung on the occasion, accompanied by musical instruments. The house was crowded with a great number of natives of great respectability, both in regard to birth and education; and many of them were of a contemplative and reflecting turn of mind. We subjoin the following translation of one of the hymns sung at Braj-mohun's assembly :—

If God you really learn to fear,
And stand in awe of Him ;

No other fears need rack your mind,
But all be peace within.

If God you really learn to love,
To venerate and adore ;
Then will your fellow-men be taught
To love you more and more.

He who to sense and consciousness
First call'd you by his might,
Can in an instant bid you sink
Back to the realms of night.

For He, the Soul, pervades the world—
The source of all we see ;
He guides and rules the universe ;
Omnipotent is He.

"JOHN LAWSON."

The Baptist Editor adds :—"From the above account of these simple theists, we seem to be introduced to the worship of some of our rational Christians. Socinianism has been designated the half-way house to infidelity : it should seem also that Heathens, who have left Pagan idolatry, call at it on their road to Christianity, which we trust they will ultimately reach."

Topographical Sketch of the Bosphorus, Constantinople, &c.

As another proof of the intellectual enterprise excited among the Greeks of the Ionian Isles, and the scientific as well as literary attainments which they have lately made, we feel great pleasure in the notice of a minute and accurate topographical sketch of the Bosphorus, Constantinople, and the environs, both in Europe and Asia, designed by Captain Nicholas Chieffala, and executed at London, under his own direction. The work, we believe, is not intended for general sale in this country, nor are we aware that it would be of any great use as a common chart of the Straits of Constantinople, till our sailors who visit the Black Sea learn Greek; and besides, being a curiosity itself, it cannot fail to be of service to those who wish to gain an accurate knowledge of the Eastern empire, and would have enlightened the labours even of Gibbon, in his description of that celebrated capital. The author is a native of the island of Zante, and is already advantageously known on the Continent, by a treatise on maritime law, and three charts of the Mediterranean, published at Paris in April last. The manner in which these works were received at Vienna and Paris, confers an honour both on the author and the nation to which he belongs. He is now employed on two Greek works, which he intends publishing in London; one on the construction of ships, and another on nautical geography; and we have no doubt, that if they are executed with the skill and ingenuity of the topographical sketch to which we have adverted, the author will

add the patronage of England, which he most highly prizes, and to which, from our connexion with his country, he seems to have a natural title, to the praises and respect of literary men on the Continent.

Manuscripts of Voltaire.

THE *Aristarque Champenois* contains the following article of literary intelligence, which appears authentic, and is not destitute of interest:—

“It was stated in the journals, that on the 25th of August, the day of the re-erection of the statue of Henry IV., a dedication of the *Henriade*, addressed by Voltaire to Louis XV., was to be read by the Secretary of the Academy. This was the finest homage that a literary body could render to a great and good king—the bard was worthy of the hero; but this hope has not been realized.

“Count François de Neufchateau well knew that this piece had existed; for, at a very early age, he had heard it read, but he believed it to be lost past recovery, as well as all the papers which had belonged to Thirot, from the long inquiries which he had unsuccessfully made, and the silence of the possessor of the papers. Grimm also was persuaded that this collection was destroyed, as may be seen from what he states in his Correspondence, tome 2, p. 372.

“M. François de Neufchateau, however, continued his investigations, and his perseverance was rewarded by the discovery that the manuscripts were in the hands of M. Jacobson, mayor of Noirmoutiers. M. Jacobson possesses all that Thirot received from Voltaire, and this valuable collection consists of—

“1. The dedication already mentioned. This piece is in the hand-writing of Voltaire, with his erasures. If reliance may be placed on the opinion of the men of letters who have heard this dedication read, it is the most eloquent discourse ever written by Voltaire.

“2. A considerable number of letters in the hand-writing of Voltaire. They have never been printed, and are the more curious from their having been written confidentially. They are full of anecdotes and historical traits of a highly interesting nature.

“3. About fifty pieces in verse, all remarkable for that grace and facility which characterize the fugitive poetry of Voltaire.

“4. Fragments of a tragedy, which Voltaire composed at the age of twelve, and which is entitled, *Amulius and Numitor*.”

These manuscripts are soon to be printed, and, it is supposed, will form an octavo volume of about 800 pages.

Antiquarian Fallibility.

A curious instance of literary and antiquarian fallibility occurs in the last Quarterly Review. Our readers may probably be aware that a Signor Belzoni, a Roman, under the protection of Great Britain, has recently enriched the British Museum by his various discoveries among the ruins of Egyptian grandeur. This gentleman, whose death is just announced, and exceedingly lamented, by great ingenuity and mechanical ability succeeded last February in opening the second pyramid at Ghiza, known by the name of Cephrenes' Pyramid. In the midst of the principal chamber or recess, the construction of which seems to have been the object of these vast efforts of human toil and delusion, was a sarcophagus of granite, partly buried in the ground, in the midst of which the enterprising Belzoni found what he conceived to be a few bones of a human skeleton. This, to the Reviewers, appeared a satisfactory proof that, as often supposed, the pyramids were intended at once for the indestructible tombs and monuments of the monarchs who erected them. So clear, indeed, were they of the fact, that they became quite witty and facetious upon a few brother antiquaries, who ventured into a different line of supposition. Now for the sequel: Major Fitzclarence being at Cairo sometime after Belzoni opened this tomb, would also visit it, and brought away with him one of the mouldering bones out of the sarcophagus. This he has recently presented to the Regent, who having submitted it to Sir Everard Home and a jury of surgeons, they pronounce it to be the bone of a cow!! some mother, sister, wife, or female first-cousin of the god Apis possibly. Such is the droll fate that often attends antiquarian conjecture, which should, therefore, at least be tolerant, and avoid wit, which is truly pestilential in this grave line of inquiry;—a truth the Reviewers must have strongly felt, when they placed the note in the appendix, which states and acknowledges the error, in a prior part of the same publication.—*Chester Guardian*, October 24.

IN November will be published, embellished with an elegant frontispiece, *Times Telescope*, for 1819, or a Complete Guide to the Almanack; containing an explanation of Saints' Days and Holidays, with Sketches of comparative Chronology, Astronomical Occurrences in every Month; and the Naturalist's Diary, explaining the various appearances in the animal and vegetable kingdoms, and a description of Fruit Trees; the whole enlivened with descriptive illustrations from our best modern poets. To which will be prefixed, an Introduction, containing the Elements of Chemistry.

MONTHLY RETROSPECT of PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

THE physicians of Europe have declared their patient to be convalescent, and in a condition to be freed from the guardianship of his keepers. At this time the troops of many nations are marching home, carrying with them into their respective countries the lessons they have learned during a time of unexampled warfare. The principles that have been discussed in this eventful period, which at one time they have been engaged in supporting, at others in opposing, cannot fail of making an impression on a soldier's mind; and when he merges in the decline of life into the civil state, his natural garrulity will bring them forward, and awaken in the minds of the new generation thoughts to which, but for this tempest of war, they might long have been unaccustomed.

Our eyes are naturally turned to that country, which at one time gave, and now receives, the law from the rest of Europe. What will be its future state? What will be the result of its wonderful energies? One thing seems to be certain, that it can never be brought into the state in which it was before the Revolution. The displaced elements can never be brought again into their former condition. The present generation, nurtured in the storms of revolution, can never think as its predecessors did, can never be brought under the same trammels of oppression. Every thing is changed since 1789, from what it was before that memorable era, and the mixture of new and old will subside, probably, into something, of which we cannot at present form any idea.

Before the Revolution, France was governed by a monarchy, which had overcome all the barriers to its power, established by the constitution of France in the time of Henry the Fourth. It had just obtained the victory and established a military government, when unforeseen events produced its downfall. With the monarchy fell the nobility, the priesthood, monkery, the barbarism of the law, feudality, tithes. Seven thousand names of men were destroyed in an instant; but the agents of destruction were not skilled in the art of rebuilding, and the mighty arm of power, with gigantic force, destroyed the tyrants and established a tyranny with greater horrors and less refinements than that which preceded it. The tyrant was himself at last hurled from his throne, and now, on a distant island of the Atlantic, is fretting

away his hours, and affording another instance to the moralist of the vanity of human ambition.

France has passed through a terrible state of discipline, but the country remains improved rather than deteriorated in its powers of fertility, and its population is not decreased. It has now, as before, a sovereign at its head, but that sovereign had been declared a traitor, and his way to the throne was prepared by the arms of foreigners. It has now, as before, a body of nobility, but composed of very different materials: there is the old and the new nobility, and to amalgamate them will be a task of no small difficulty; for the old nobility is itself divided, and if it boasts of the renown of its ancestors, the new can, in their own persons, claim as much distinction for what are called glorious actions, as the founders of the ancient families.

The old nobility consists of those whose fidelity remained inviolate to the exiled family during the long course of its misfortunes, and of those who gave way to circumstances, and did not disdain to make part of the court of Bonaparte. The former returned in general with all the folly and pride attached to its former state, few of them instructed by their misfortunes, and capable of appreciating the change in the class below them, which had been the objects of their contempt. They have now to mix not only with their equals, whom they deem inferior to them for returning home and accepting places under the old government, but also with the new nobility, whose titles were conferred by him whom they deem to have been an usurper. All are equally capable of holding places; and in the house of peers, old and new nobility are jumbled together, and the collision will gradually wear out prejudice.

Another shock to the ancient nobility is in the constitution of the representative body, a place in which will be an object of ambition. There the head perhaps of one of the most ancient families, become a representative, must associate not only with the new nobles, but with commoners. His family gives him no pre-eminence, and by associating with the heads of his party, who may be of ignoble birth, he will learn that respect to talent, of which he could have no conception whilst he felt himself connected with his own cast only, and that a cast which was assuredly inimical to the country.

The commons are thus raised by the Revolution to a level, under which they had been so long and so basely kept, and to which they could not have thought of aspiring; and what this change will produce, nothing but experience can discover. In fact, the change is the greatest in the condition of the commons. They are no longer the base and servile race, trampled upon by the nobility; they feel that they are men, and will act accordingly. They have seen enough of the folly of birth without talents and without property, and the Revolution has thrown into their hands so much property, that they can now maintain their consequence. A body of independent yeomanry is formed, and they who wish to arrive at distinction, must now cultivate their friendship, as they formerly bowed down to a minister, or intrigued for places at a court.

But the greatest change is that of the clergy. They are no longer the proud domineering body, possessing a third nearly of the lands in the kingdom, trampling upon liberty of conscience, and setting on dragoons to massacre or carry to the galleys those who professed a different faith from themselves. They have lost not only their property, but the respect attached to their profession is vanished. Their frauds have been so completely detected, that it is in vain to resort to their ancient tricks. They may have processions, and reproduce the rags and reliques of saints, but these are the objects of the ridicule of the higher classes, and few, even of the lowest, place any confidence in them. Great efforts will undoubtedly be made to keep up the old superstition, but it appears to be in vain. Unhappily also, few traces as yet appear of a better system—of the religion of Christ being embraced in the simple colours in which it was at first proclaimed to the world. The established religion is the Catholic, but there is toleration for other sects, and their situation may in future become an object of importance.

The two sects which are rising into consequence, are the Lutheran, and that which adheres to the faith originating with Calvin at Geneva. The former has its head-quarters at Strasburgh; the latter depends upon Geneva, and probably follows very much the change that has taken place in the doctrines of that town. Formerly this sect had its universities and schools, which produced eminent scholars; but the Revocation of the Edict of Nantes levelled them to the ground, and deprived France of the advantage it might have received from them, by their defence of Christianity against the attacks of modern infidelity. How far this infidelity may have introduced itself

into the sect, it is not easy to determine; but if France is to be morally regenerated, we must look rather to the exertions of the Protestants than the Catholics; and it is certain that this great kingdom cannot remain long in its present state of neutrality.

But the great thing which remains in suspense, and on which the future prosperity of the kingdom chiefly depends, is the liberty of the press. Circumstances have seemed to defend certain restraints imposed upon it, but if they are to be continued, and the question will probably be brought to an issue in the approaching winter, the state of France will remain for some time longer unsettled. That it will finally break its chains cannot be doubted. There is evidently, not only in that country, but in all Europe, a new spirit bursting forth, which animates all minds to examine into those principles by which they have hitherto been regulated, and to cast off many of those unworthy prejudices, the fruit of a few hundred years' slavery, by which one class has arrogated to itself lordship and dominion over their fellow-creatures. Such a spirit, under the guidance of Christian feelings, can tend only to good, but how far it may be checked by tyranny, or abused by faction, we must leave to posterity to determine.

The congress at Aix-la-Chapelle differed from that in 1748-1749, which was assembled to give peace to Europe, and finished its discussions by the celebrated treaty under the name of that of Aix-la-Chapelle. The peace then settled was soon broken, and the subscribing parties forgot with great ease all the promises of future amity and benevolence. In the present instance, the sovereigns themselves conferred together, but it may be doubted whether their decisions will be more permanent. Russia, Prussia, Austria and England, were the chief powers; the latter represented by its minister, distinguished rather by his appearance at such discussions, than his skill in diplomacy. The great point settled is, the retreat of the troops from France, and the restoration of that power to its former independence and consequence among the nations. But much more than that has undoubtedly been done, and in the approaching meeting of parliament much will come out, and be subject of discussion. If nothing has been settled, but what is equally beneficial to sovereign and subject, the meeting will have passed off in a most remarkable manner; and if any thing has been done through ignorance or design to the injury of the latter, the state of the world is such, that the scheme will be rendered abortive. One circumstance attending this celebrated

meeting is to be noticed. The chief character evidently in it was the Emperor of Russia, the most despotical of all the powers, and his influence, which at the former treaty at this place was not equal to that of some of the annulled republics, was now preponderant. From him no danger was to be apprehended for the liberty of the subjects, for in his vast dominions he is employed in ameliorating their condition. The introduction, however, of this northern power into European policy, cannot but produce hereafter very striking effects. Spain, which, two hundred years ago, was the paramount authority, is now sunk to the ground; France, which succeeded to that pre-eminence, is in a very doubtful situation; Germany is too divided to act to any purpose; and the day may come, when even England may lament that it joined in overthrowing the petty republics, and in contributing to give so decided a superiority to a power more Asiatic than European.

A dispute between two powers in Germany, Baden and Bavaria, is supposed to have occupied some part of the deliberations of this royal congress. In the cutting out, dividing, dismembering, arranging, annihilating states at the former congress of Vienna, where parties put in their claims for compensations, and pieces of land here and there were chopped and changed about to answer them, Bavaria it seems was to have been rewarded with something in Baden, which the latter power was not well inclined to give up. Force at one time seemed likely to be called in to settle the dispute, but it is now said to be arranged by the arbitration of the higher powers. This is a better mode of settling the difference, for these petty princes could not have gone to loggerheads, without involving in a short time the rest of Europe in their quarrels.

One circumstance must give unmixed satisfaction to the lovers of liberty in all parts of the world. In this high and mighty congress, Spain was not of the least importance. Her disputes with her colonies were not permitted to form a part of the discussion. She is not to receive any aid from Europe in her contest. If she can reduce her colonies to their ancient slavery and re-establish her Inquisition, it must be by her own efforts; and in her present paralyzed state, this, happily for mankind, seems to be a hopeless task. An event, that occurred at Madrid at the opening of the congress, was not favourable to the Spanish application. Ferdinand in an instant turned off his ministry, and in a way which is a good specimen of the misery of arbitrary governments. The monarch sends some

guards to the houses of his ministers at the dead of night, seizes their persons, and conveys them to a great distance from the capital, regardless of the confusion thus created in their families, or of any inconvenience or distress to themselves. At all times such a mode of proceeding creates disgust, but at a time like this it could not but be injurious to his own affairs: for his new ministry could be but little acquainted with previous proceedings, and it was not so easy to prepare his ambassadors at the congress to overthrow the suspicions, which must necessarily be entertained, of the weakness of a government which could resort to such measures. But all the proceedings in Spain tend only to the disgrace of the parties concerned in them. The late Cortez had given the country some idea of liberty; and the noble stand they made against the invaders of their country, rendered them worthy of a better fate. They cannot, however, rise till the loss of America is succeeded by such a degree of public spirit as shall introduce freedom of inquiry, and an end will then be put to these arbitrary measures.

The accounts from Spanish America now concur in sanctioning the hope, that the tyranny of the mother country is for ever overthrown in the greater part of its colonies. On what is called the Spanish Main, the triumph of the insurgents is nearly complete, and all the levies of Spain would be unavailing to restore its dominion even in that quarter. How much less will they be able then to overpower the growing strength on the banks of La Plata, in Chili and Peru!

The king of the Netherlands has opened his parliament with a speech from the throne, full of good views of the present, and anticipations of the future welfare of the country. There, as in other places, they are employed in the instruction of the rising generation, and an enlightened representation will aid in promoting the efforts of a good government.

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