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Some Account of the Rev. MARTIN TOMKINS.

IT does not occur to my recollection ever to have seen in print any memorial of the above gentleman, beyond a brief note in the Life of Mr. Daniel Neal, prefixed to Dr. Toulmin's edition of the "History of the Puritans," a work, at present, in but few hands. Unfortunately, it is not in my power to supply this deficiency to any material extent; but as Mr. Tomkins was one of the earliest of the Dissenting ministers in the last century, who opposed the commonly-received notions respecting the doctrine of the Trinity, and made a noble stand against the imposition of unscriptural tests, even to the loss of his station as the pastor of a particular congregation, it may not be improper to embalm his name in the "Monthly Repository," although it be only by a few hints, which, perhaps, some of your readers may be able to render more perfect.

Mr. Tomkins was born some time towards the latter end of the reign of King Charles II., but at what place the writer of this is not informed. He was a contemporary with, and of the same standing as Neal and Lardner, with both of whom, in early life, he contracted an intimate acquaintance. After pursuing a preparatory course of studies in his own country, Mr. Tomkins removed, in 1699, to the University of Utrecht, then one of the most celebrated in Europe. He was accompanied thither by Mr. Lardner; and there they found Mr. Neal, who was somewhat their senior in age. The Professors of the University at that time were Grævius, D'Uries and Burman, names of no small celebrity in the learned world. Under these accomplished tutors, our three students made a suitable proficiency; and after spending a short time at Leyden, returned to their own country in 1703, bringing back with them proper testimonials to their learning and accomplishments.

The three friends all settled in London or the neighbourhood. Mr.

Tomkins, after preaching some time occasionally, was chosen pastor of a respectable congregation at Stoke-Newington, in the county of Middlesex, in succession to the Rev. Joseph Cawthorn, who had been ejected in 1662, at Stamford, in Lincolnshire, and died at Stoke-Newington, March 9, 1707, having been several years minister of that society. Amongst the members of this religious community, were the families of the Fleetwoods and the Hartopps, both well known in the annals of our country. These, with a few other excellent persons, had been the support of the interest during the late season of persecution, and had suffered in their fortunes by fines arbitrarily levied upon the congregation, for the crime of assembling peaceably to worship God agreeably to the dictates of their consciences.

For the space of ten years that Mr. Tomkins sustained the pastoral relation to this society, he had the satisfaction of enjoying the esteem of his people. They highly valued his labours in the pulpit, where, as a skilful minister, he rightly divided the word of truth, dealing to each his portion in due season. His behaviour out of the pulpit was also truly exemplary, so as to command universal respect, and he had before him a prospect of much comfort and usefulness for many years. But the fairest hopes may be suddenly blasted by one of those events over which the mind and will of the individual possess no controul. An occasional interchange of labours with another minister produced a flame in the congregation at Stoke-Newington, which could only be extinguished by rending asunder the connexion which subsisted between Mr. Tomkins and his people. The occasion of it was this:

Mr. Tomkins had been in the habit sometimes of exchanging pulpits with Mr. John Asty, minister of an Independent congregation in Rope-Maker's Alley, near Moorfields. Upon

one of those occasions of friendly intercourse, which took place June 29, 1718, Mr. Asty thought fit, in his sermon at Newington, to alarm the people with the danger of pernicious errors and damnable heresies creeping in amongst the Dissenters, and particularly referred to errors respecting the doctrine of Christ's deity. It is but justice to this gentleman to observe that Mr. Tomkins exonerates him from any personal allusions to himself in this discourse. "I must do Mr. Asty this justice," (says he,) "to acquaint others, that he assured me he had no particular view to me, or suspicion of me, when he brought down that sermon among others to Newington. As he had an apprehension of the danger of these errors, and of the spreading of them at this time, he thought it might be seasonable to preach such a sermon any where." It appears that upon being pressed further, Mr. Asty could not deny that he had some intimation of a suspicion of Mr. Tomkins before he preached his sermon.

In order to counteract what he considered the mischievous tendency of Mr. Asty's discourse, Mr. Tomkins preached to his people the next Lord's-day from John xx. 21—23, on the Power of Christ to settle the Terms of Salvation. In this discourse he gave his reasons at large, why he did not apprehend the orthodox notion concerning the deity of Christ to be a fundamental doctrine of Christianity. "As I was verily persuaded in my own mind," (says he,) "that a person might dissent from the commonly-received notions in that point of Christian doctrine, and yet not be guilty of damnable heresy; and could not but look upon it as a matter of great importance to the peace of Christians, that they do not take upon them to pass censure upon those who differ from them, any further than they have plain warrant from the word of God; I did think it incumbent upon me to warn our people against being too forward in their censures."

This sermon, as may be supposed, made a great noise, and procured no little obloquy to the preacher. It was then a novel thing for a Dissenting minister to avow Anti-trinitarian opinions from the pulpit; or which

is much the same thing, to maintain that the belief of the deity of Christ, and his equality with the Father, is not necessary to salvation. For, although Emlyn, a learned Dissenter, had advocated the Arian hypothesis a few years before, at Dublin, and Clarke and Whiston had revived the controversy in the Church of England, yet the English Dissenters had been hitherto pretty free from the suspicion of heresy. At this time, however, a complete revolution took place in the studies and opinions of theologians; to which the writings of Locke, Clarke and Berkeley, probably very much contributed. The leading divines about London, who, at this time or soon afterwards, contributed to introduce a more liberal system of theology, combined with juster views of the nature of the Supreme Being, were, besides Mr. Tomkins, Lardner, Hunt, Gale, Foster, Chandler, Lowman, Burroughs and Simon Browne. None of these, probably, were very popular as preachers; it was only amongst the studious, therefore, that their system made its way.*

The uneasiness created in the congregation at Stoke-Newington by the above sermon of Mr. Tomkins, was much greater than, at this time of day, can be well imagined. Even those friends with whom he had been upon terms of greatest intimacy were offended at him, and advised him immediately to withdraw. For the purpose of vindicating himself, and clearing the preceding discourse from the misapprehensions that had arisen upon it, he delivered another sermon on the following Sunday; but, upon that occasion, some thought that he made the matter worse than before. The discontent having become general, Mr. Tomkins was again urged by one of his friends to retire; which he agreed to do, provided the congregation would give him a certificate of the cause of their dissatisfaction. This, however, was refused; but the society transmitted him a message to this effect: "That, whereas many had been offended with his sermon, they thought it necessary, for the

* Should not an exception be made in favour, at least, of Foster and Chandler? Ed.

peace of the congregation, that he should preach no more, and that his continuance with them would cause a division in the society." A crisis of this sort was what he had been always desirous to avoid. Indeed, through the whole of the transaction he discovered great moderation, candour, and a desire for peace. After several attempts on his part to procure a reconciliation, but without effect, he acquainted his people that he should give them no further trouble, and therefore desired them to provide for themselves.

Thus, after an acquaintance and service of more than ten years, the connexion between Mr. Tomkins and the congregation at Stoke-Newington became dissolved by one of those occurrences which have been more common in modern times. Upon the merits of the main question that divided the parties, it is not the intention of the present writer to pronounce any opinion. A difference of sentiment is to be expected upon a subject so little known as the nature of the Deity; nor is it attended with any ill consequences, when it does not influence the passions to the injury of our fellow-creatures. With regard to Mr. Tomkins, his conduct in withdrawing peaceably from a people to whom his preaching and sentiments did not give satisfaction, must be applauded by every consistent Dissenter, let his opinions be what they may; and it holds out a striking contrast to some modern preachers, who have shewn less regard to principle than to the emoluments arising from their station.

After the differences with his people had subsided by his withdrawal, Mr. Tomkins published a narrative of the circumstances that led to it, under the title of "The Case of Mr. Martin Tomkins: being an Account of the Proceedings of the Dissenting Congregation at Stoke-Newington, upon occasion of a Sermon preached by him, July 13, 1718. Lond. 1719." This tract, which extends to 135 pages, contains the substance of both the offensive sermons, with a copious narrative of the subsequent proceedings. Also, a Confession of his Faith upon the point in dispute, which he drew up with a view to an accommodation, and which is strictly Arian. It appears

from this work, that Mr. Tomkins had long forborne to use the Trinitarian doxologies to which he had been accustomed at his first setting out in the ministry.

After his retirement from Newington, Mr. Tomkins proposed to return as a private member to the church with which he had formerly communicated. This intention he intimated to the minister of the society, who, after taking some time to consider of it, declined to receive him. So high did prejudice now run, that he was denied the common rights of Christians! Those who are acquainted with the state of public feeling amongst the Dissenters at that period, will not be surprised that, with the stigma of heresy upon him, Mr. Tomkins could not gain footing again as the pastor of a congregation. He, however, did not wholly lay aside the character, nor drop the studies of a Christian minister. Having fixed his residence at Hackney, he attended public worship with the congregation in Mare-street, of which the Rev. John Barker was pastor, and to whom the Rev. Philip Gibbs, until he renounced Trinitarianism, was assistant. During his retirement, Mr. Tomkins preached occasionally for his brethren, and employed himself in composing and publishing several treatises on theological subjects, chiefly relating to the Trinitarian controversy. It does not appear, that he had any concern in the disputes at Salters' Hall, which happened soon after he withdrew from Newington.

The first publication by Mr. Tomkins, in the Trinitarian controversy, was a volume of considerable size, but without his name, entitled, "A Sober Appeal to a Turk or an Indian concerning the plain Sense of Scripture, relating to the Trinity: being an Answer to Dr. I. Watts's late Book, entitled 'The Christian Doctrine of the Trinity, or Father, Son, and Spirit, Three Persons and One God asserted and proved by plain Evidence of Scripture, without the Aid and Incumbrance of Human Schemes.' 8vo. 1722." With the merits of the argument on either side, it will not be necessary to interfere. Perhaps the difference between the parties was really less than they were willing to allow. Be this as it may,

both are to be commended for their fairness and good temper, and for the candour they discovered in their style of writing. The amiable disposition, and valuable endowments of Dr. Watts, are too well known to need any eulogy; and it is pleasing to find him doing justice to similar qualities in his opponent. The Doctor did not publish any direct reply to Mr. Tomkins' work, but in some of his subsequent publications he takes occasion to animadvert upon particular parts of it. In the Preface to "The Arian invited to the Orthodox Faith," Dr. Watts speaks in the following handsome manner of his opponent, whom he styles "a considerable writer." He says, "I acknowledge my obligations to the author for the terms of decency and respect, and the language of friendship with which he treats me, both in the Preface and in the greatest part of his book. I receive them as the unmerited civilities of a courteous stranger: and had I the happiness of knowing his name, perhaps I should find just occasion to make an equal return. But while I am permitted to learn his character no otherwise but from his writing, I can only treat my unknown friend with all that esteem which his writing deserves. For, I must confess, how superior soever others may appear in learning and argument, yet I am not willing any writer should exceed me in the practices of a Christian temper." The Doctor further observes, "In general, I must own, he has written with a degree of impartiality and fairness beyond what is usual in such controversies; and if ever he has mistaken my sense, I persuade myself that it was not done with design, because, except the places mentioned, there is a general appearance of justice and candour running through his arguments." The following passage is no less creditable to Dr. Watts's candour, than to the critical sagacity of Mr. Tomkins: "I own the light I have received from this author, in the different turn he hath given to some few of those Scriptures which I had brought as proofs of my doctrine, which I must acknowledge carries such a degree of probability, as to weaken the force of my arguments derived from them; such as John iii. 15, Zech. xi. 12, 13, and perhaps one

or two more; for I would not willingly pervert one text of Scripture from its native and sacred sense, to support any article of my faith." In the Preface to "Dissertations relating to the Christian Doctrine of the Trinity," published in 1725, and which is a continuation of the foregoing work, Dr. Watts acknowledges the obligations he received from our author in settling his faith upon the subject. He says, "Though I was not a stranger to the various human explications, when I wrote that treatise, (alluding to the 'Christian Doctrine' &c.) yet I confess with freedom, I was not at that time engaged in any one particular scheme. I thought the general doctrine of Scripture was plain and evident, but as to the modus of it I was much in doubt: and upon that account I must acknowledge this benefit which I have received from the author of the 'Sober Appeal to a Turk or an Indian,' which was written in answer to my book, viz. that by the arguments which he uses, he has almost precluded in my opinion some of those schemes of explication, and inclined my thoughts towards one particular mode of accounting for this difficult doctrine, which I have in a great measure exhibited in the following discourses." Dr. Watts pursued the subject under discussion in some subsequent publications; and in 1748, Mr. Tomkins published a second edition of his work, to which he added, 1st. Remarks on Dr. Watts's Three Citations relating to the Doctrine of the Trinity, published in 1724.—2d. A Sober Appeal to all that have read the New Testament, whether the reputed Orthodox are not more Chargeable with Preaching a new Gospel than reputed Arians?—3. A Reply to Dr. Waterland's Animadversions upon some Passages in the Sober Appeal. Mr. Tomkins did not prefix his name to this work in either of the editions.

In 1732, Mr. Tomkins published, also without his name, a tract, entitled "Jesus Christ the Mediator between God and Man; an Advocate for us with the Father, and a Propitiation for the Sins of the World." The late Bishop Watson speaking of this work says, "This is a very sensible performance, in which the Author endeavours to establish the literal sense

of those passages in Scripture, which concern our redemption by Christ as a real sacrifice, and represents the notion the Scripture gives us of these things as consistent with the dictates of reason and natural religion." See the Bishop of Landaff's catalogue of books in divinity, at the conclusion of the sixth volume of his Theological Tracts. Mr. Job Orton, in one of his Letters to a Young Clergyman, says, "Let me advise you to read Tomkins's *Christ the Mediator* again and again, till you have well digested his scheme. It contains the best defence and explanation of the atonement I ever met with, and fully confutes all the Socinian writers." This tract of Mr. Tomkins's came to a second edition in 1761; to which was then added, by another gentleman, "An Essay to prove the Credibility of the Gospel, from the Doctrine of the Efficacy of Christ's Death for the Redemption of the World."

The next work published by our Author was, "A Calm Enquiry whether we have any Warrant from Scripture, for addressing ourselves in a way of Prayer or Praise, directly to the Holy Spirit: humbly offered to the Consideration of all Christians, particularly of Protestant Dissenters. Lond. 1738." To this tract was prefixed, A Letter to the Rev. Mr. Barker, on his continued practice. The Author was in the habit of attending on Mr. Barker's ministry, which on the whole he approved, although he was dissatisfied with the doxologies which he made use of at the close of his prayers, and especially with those which he often sung from Dr. Watts's Psalms and Hymns. He, therefore, after complimenting him upon his ministerial abilities, expostulates with him for using unscriptural doxologies, particularly that of "ascribing glory to the Three Persons as the One Living and True God;" which it seems Mr. Gibbs, Mr. Barker's late assistant, had also objected to, and for which he was dismissed from that service: a measure that was very much against the judgment of Mr. Tomkins, who publicly remonstrated against it before the congregation. In the course of his work, Mr. Tomkins animadverts upon what Dr. Watts and Dr. Waterland had written upon the subject.

The publication of the "Calm Enquiry," occasioned an epistolary correspondence between the Author and Dr. Watts, which was printed in the *Universal Theological Magazine*, for 1803, and has been since reprinted in a separate pamphlet.*

It is not within the knowledge of the present writer, that Mr. Tomkins published any other works besides those above-mentioned. They alone are sufficient to hand down his name as a man of sound learning, of extensive reading, and of an amiable temper, as well as a good scripture-critic. He supported for many years an excellent character for piety, integrity, and Christian benevolence. He was a firm and consistent Protestant Dissenter, a determined friend to religious liberty and free inquiry, and an enemy to the imposition of creeds, or private interpretations of Scripture. Whilst he adhered to the Dissenters, however, as the avowed champions of civil and religious liberty, he was not blind to the inconveniences that attached to their system, some of which he has unfolded in the Letter to Mr. Barker above-mentioned. Upon the whole, he appears to have been an able writer, a consistent Christian, and an upright, independent man. Mr. Tomkins died some time in the year 1755. Long after his death there appeared in "The Theological Repository," III. 257, "A Letter from Mr. Tomkins to Dr. Lardner, in reply to his Letter on the Logos; in Defence of the Arian hypothesis."

W. W.

Luffton, Sept. 20, 1819.

Essex Street,

October 22, 1819.

SIR,
IT gave me great pleasure to learn that the proposal which was lately, and, as I conceive, inadvertently brought forward at the last meeting of the Western Unitarian Society at Bath, to alter the preamble to the Society's Rules, so as to include Anti-Trinitarians, met with so little countenance from the majority of that Society, and that it was so speedily and so handsomely withdrawn by those of our friends who, under a

* See some account of this Correspondence, Vol. VIII. p. 770. Ed.

mistaken notion of liberality, had been induced to suggest the alteration.

The London Unitarian Book Society, or, as it was originally called, "The Unitarian Society," there being at that time no other society in the kingdom which bore the name, was first formed by a few individuals who, assuming as a principle that the **SIMPLE HUMANITY OF JESUS CHRIST** is a doctrine of the highest importance, and believing that every deviation from it tends to still greater errors, and that these deviations have, in fact, proved the primary source of the grossest corruptions of the Christian doctrine, conceived that they could not render a better service to the interests of pure and practical Christianity, than by instituting a Society, the direct and avowed object of which should be the public profession, and promulgation of this fundamental truth.

For the attainment of this end, they first drew up a preamble to the Rules, calmly and explicitly stating the object of the Society, viz., to assert the doctrine of **ONE GOD**, possessed of all possible perfections, the only proper object of religious worship: also that Jesus Christ is a *proper human being*, in all respects like unto his brethren, and distinguished from them only as being appointed by God to be the Founder of a new and universal dispensation, and as being the greatest of all the prophets of God.

Secondly, they judged it expedient to publish the names of the members of the Society, for the sake of mutual encouragement and support, and likewise of letting it appear to the world that there was a band of Christians, however few in number, or circumscribed in influence, who were not afraid or ashamed of avowing these great truths, however inconvenient or disreputable the solemn public profession of such unpopular doctrine might be.

Finally, it was determined to circulate books and tracts, the sole design of which should be to teach in the plainest and most unequivocal manner, the Unity of God, the simple humanity of Jesus Christ, and the many important inferences from these fundamental principles in doctrine and practice.

The Preamble, before it was adopted by the Society, excited some animated discussions. Not, indeed, concerning the principle: because, though some from the beginning were desirous of a more comprehensive plan, it was fully understood that the main object of the Society was to support and promulgate the simple humanity of Jesus Christ. The principal, and indeed the only important topic of discussion, was the word "*idolatrous*," as applied to the worship of Jesus Christ. And perhaps for the sake of peace it might have been expedient to expunge it. And this, I verily believe, was the sense of the majority. But the retaining of this offensive expression was so strenuously insisted upon by Mr. Lindsey, Dr. Priestley, Mr. Russell, and above all by the late William Tayleur, Esq. of Shrewsbury, who was by far the most liberal contributor to the funds of the Society, and who insisted that if the word idolatrous were omitted in the preamble it would be a disgraceful abandonment of principle, that it was concluded upon the whole to be most advisable to retain it. This resolution, however, cost the Society several of its most respectable members, and particularly the whole body of Unitarians then existing in the University of Cambridge, amongst whom were Mr. Jones, the late celebrated tutor of Trinity, and Mr. Tyrwhit, of Jesus College, who had paid a very handsome donation to the Society, which he immediately withdrew.

This is a plain statement of facts. Calmly to avow the great principles of their faith, and to support those principles by fair and dispassionate reasoning, the members of the Unitarian Society regarded as the best means in their power of diffusing Christian truth. As one of those individuals, I then held the same opinion; and after an interval of nearly thirty years, I hold it still. Experience has confirmed the theory; and if no such Society now existed, I would most willingly lend my humble efforts for the formation of a new one, upon similar principles, however limited the number of associates, or however calumniated the object of their institution.

Without entering at all into the trifling logomachy whether Arians

have a right to the title of Unitarians, it is evident, from the very constitution of this Society, that Arians of every description are excluded from it. Not that the Society ever intended to cast the shadow of an imputation upon the character of their Arian brethren; but the main object of the Association being to hold forth the simple humanity of Jesus Christ as the true doctrine of the New Testament, and all their publications being calculated and intended to establish and promulgate this primary truth, no Arian, not even one of the lowest degree, could, consistently with his principles, become a member of the Society. And upon this ground many learned and intelligent Arians, whose names would have been an honour to any society, declined to become members. And I freely acknowledge that had I been an Arian, even of the lowest form, I should have done so too. Others saw the case in a different light, and joined the Society, though they did not approve the preamble. Dr. Price, in particular, said he could not suffer an Unitarian Society to exist without giving his name to it. And this unforeseen and unexpected junction of Arians has in some measure disturbed the harmony of the Society, as they have been continually pushing to alter the preamble, and in some cases, among the affiliated societies, with too much success, hereby actually subverting the original object of the Society, the public profession of the simple humanity of Jesus Christ. Happily the late attempt to introduce this alteration into the preamble of the Western Unitarian Society was defeated, chiefly, as I have been informed, through the manly eloquence of a reverend and learned associate, who was one of the original founders of that highly respectable Society, and whose good sense and solid arguments made a deep impression upon all who heard him, and induced those members who had inadvertently proposed a change, voluntarily to withdraw the intended motion. And, indeed, had a motion to that effect passed at the Meeting, it would, however unintentionally on the part of its advisers, have conveyed an oblique and unkind reflection upon the memory of one to whom the Society is in a great mea-

sure indebted for its existence, and who, by his zeal and firmness in its original establishment, exposed himself to no small portion of obloquy and persecution, from which he might easily have escaped had the Society been founded upon modern latitudinarian principles. The late reverend and learned Timothy Kenrick would not have been denied the use of his own pulpit, for the Unitarian Society, had it not been the prominent and avowed object of that Society to promulgate the simple humanity of Jesus Christ.

I believe, however, that in no society in which the preamble has been altered, has any change been made in the spirit of the publications which are distributed by the Society. These uniformly teach and defend the simple humanity of Jesus Christ, and I trust they will continue so to do, as long as Unitarian societies exist. It would, indeed, be a sad disgrace that the same fountain should send forth both sweet water and bitter.

I wish I could believe the same of all the sermons which are annually preached before the societies. But I fear that, instead of the good old original practice of preaching the truth boldly, as it is in Jesus, the modern principle of these reformed societies is, not to give offence to their new friends; and that some elegant discourse upon candour, benevolence, or the like, is substituted in the room of a plain energetic declaration of the absolute Unity of God, and the simple humanity of Jesus Christ, as the great fundamental articles of the Christian faith. Or if at any time the hearers are warned not to be ashamed of Christ and of his words, they are told that the meaning is not to be ashamed of avowing themselves Christians: a duty, in these times, of no very difficult performance. While nothing is said to enforce the obligation of an open profession that Jesus, the servant and the messenger of God, is a man, in all respects like to his brethren, though that is a fundamental truth which it is the main design of the Society to promulgate, and the profession of which, at the time when the Society was instituted, exposed a man to the pains and penalties of law, and which even now is often followed by contempt, reproach, the desertion

of friends, and the most serious personal inconvenience and loss. *

But it is asked, why should we not extend the pale of the Society, so as to include all Anti-Trinitarians? The answer is, that the founders of the Society, conceiving the simple humanity of Jesus to be a truth as clear as light, and that misconceptions concerning this fundamental doctrine had paved the way to the grossest corruptions of the Christian religion, and being decidedly of opinion that the best way of promoting the reception of truth was by holding it up clearly and distinctly to public view, unsullied, and undebased with any mixture of error, resolved to act upon this principle in drawing up their declaration. They could not, therefore, accommodate their preamble to Arianism, even in its least offensive form, and much less to those great and enormous errors which find shelter under the ample covert of Anti-Trinitarianism. If others think fit to form societies upon a more comprehensive plan, they are at liberty so to do. No doubt the many will approve and associate; nor do the supporters of the principle of the Unitarian Society presume to condemn. Their sole object is to hold forth and to defend one essential and primary truth, and in the prosecution of this great object, by means which appear to them to be most expedient, it is of little concern to them whether they are joined by the many or the few. They have done what they could; and they are confident that the cause will prosper, whether their efforts be, or be not, honoured as instrumental to its success.

The preamble has been objected to

* Witness the case of Mr. Charles Herbert, late a master of a flourishing school at Elham, near Canterbury, who, for no other reason than because he was discovered to be an Unitarian, though he made no offensive profession of his creed, was turned out of doors, with very little notice, together with his wife and eight or nine children; and who, in his present residence at Dover, where he has opened a school, is so persecuted by the malignity of his enemies, that he would be absolutely unable to earn bread for his family, if it were not for the kind but precarious aid of a few liberal friends.

as imposing a Test. But how any society can exist without a test, or, in other words, without a definite principle and object, it is not easy to conceive. The only questions to be decided in this case are, first, whether the object of the Unitarian Society be lawful and desirable, and then whether the means adopted for attaining it are expedient and eligible. And of these the reader will judge. A Test is an obnoxious word. It generally expresses something unreasonable and compulsory. But the Unitarian Society compels no one to enter within its pale, and forbids no one to withdraw. It possesses no honours or emoluments to invite men into its communion, and deals out no anathemas, much less does it inflict pains and penalties upon any who desert its banners. All its members claim and exercise the right of private judgment to its utmost extent.

Having been a member of the Unitarian Society from its first formation, and being in fact the individual with whom it originated, I have enjoyed the best opportunity of knowing the object and design of the original founders; and I have taken the liberty of stating these facts, to shew that every change in the preamble of the Society, under whatever pretext, which is calculated to lay it open to Anti-Trinitarians in general, is inconsistent with, and subversive of the main object for which the Society was originally planned and established, namely, to promulgate the doctrine of the simple humanity of Jesus Christ.

T. BELSHAM.

SIR,
I HAVE been lately applied to by many persons in and out of the Church of England, very different from myself in opinion, respecting the meaning of this parable: and I flatter myself that the substance of the answer which I gave, will not be unacceptable to the readers of the Repository. The difficulty felt on the subject is, that our Lord in commending the conduct of the steward commended prudence at the expense of justice. But the matter stands thus. The unjust steward represents the members of the Jewish hierarchy, the teachers of the law, the priests of

the day, who were soon to be stripped of their stewardship by the destruction of the Temple, and dispersion of the Jews. Their conduct furnishes the true key of the difficulty. They are elsewhere accused of binding heavy burdens, and grievous to be borne, and of laying them on men's shoulders. These burdens were human traditions, though they imposed them on the people as coming with the written law from the authority of God. The object of this extra imposition was to gratify their own avarice and ambition; and one instance is recorded where they carried their impositions so far, as fairly to set aside the law of God, on one of the most important subjects of human duty, Mark vii. 8. They were, therefore, in the predicament of a steward who, appointed to parcel out to tenants the lands of his rich lord, charged, *for his own benefit*, more than he was warranted to each tenant. Thus the tenant who became by the extra imposition debtor "for a hundred measures of oil," was authorized by his kind and indulgent lord to receive it for "fifty;" and the debtor for "a hundred measures of wheat," for "fourscore." But these tenants were ignorant of the extra charges, considering the whole as payments imposed by their landlord himself. Now when the steward was impeached or suspected, he was aware that his dishonesty would be detected and punished. He, therefore, goes to the tenants, reduces the extra charges, thus making the only reparation which it was then in his power to do, and which *justice* required to be done, saying to one of the debtors, write "fifty," and to the other "fourscore." Accordingly his master, though offended with him, and resolved to employ him no longer, is just enough to commend him for his conduct in this respect.

Nevertheless, the steward, with his usual craft, makes a merit of this reduction, and uses it as an expedient for future subsistence. But how is this applicable to the Jewish priests? They were stripped of their office, and the people were exonerated by the abolition of the ritual law: and it cannot be doubted, but that such of them as survived the ruin of their country, pleaded, in their dispersion, their former services as teachers of

the law, and the exemption of their followers from their former burdens, as circumstances which gave them claims to subsist on their benevolence. The situation and character of the emigrant priests, expelled in consequence of the late French Revolution, furnish an exact parallel, and an illustration of the Jewish priests dispersed in the provinces of the Roman empire.

JOHN JONES.

(To be continued.)

Bridport,

October 5, 1819.

SIR,

I LATELY received the Report of the Committee of "the Society established for the Relief of Aged and Infirm Protestant Dissenting Ministers," adopted by the Subscribers at their General Meeting, held at the King's Head, in the Poultry, May 25, 1819. It is not, I think, possible to speak in too high terms of commendation of the benevolent object of this Institution. With this conviction, in looking over the list of subscribers, I am happy to see some respectable Unitarians contributing to the support of this cause, while with concern I observe there are many of that class, well known to be both opulent and generous, whose names do not appear in aid of this "work of mercy and labour of love." Their minds, probably, are still under the influence of the unfavourable impression made on them by the strenuous opposition which, it is understood, had arisen among some of the highly orthodox, against the admission of any of the misnamed Socinian ministers to the benefits of the Institution. It appears, however, by a communication in your Repository, [XIII. 703,] which would be more satisfactory if sanctioned by the name of the writer, that "the opposing party amongst the Independents have no connexion or influence with the Society, *precisely* because they would not agree to the comprehension of Unitarians." It may, therefore, be considered as established on the same broad and comprehensive basis as the Widows' Fund.

It is stated to be "for the Relief of Aged and Infirm Protestant Dissenting Ministers of the Three Denominations, Presbyterian, Independent, and Baptist, in necessitous circumstances."

Some exception has been taken to the term *Presbyterian*, and an apprehension expressed whether it might hereafter be always interpreted to include *Unitarian* ministers. If, indeed, such were excluded from the benefits of this Society, and not reckoned Presbyterian because they entertain Unitarian sentiments, what body of Christians is there in England to lay claim to the title? The term, indeed, was originally designed to express a peculiar form of church government, namely, by Presbyteries. In this sense, certainly it is not applicable to the English Dissenters, yet it has been for a long time understood to be descriptive of those of them who are more free and unrestrained in their religious opinions, and less attached to the standard of reputed orthodoxy than some of their Christian brethren. "The English Presbyterians do not materially differ from the Independents with regard to church government and discipline and mode of worship; but they generally allow a greater latitude of religious sentiments and communion in their churches. The appellation, in this *restricted* use of it, implies no attachment to the authority of synods, presbyteries, or ecclesiastical assemblies, any more than to episcopacy and the ecclesiastical hierarchy, and therefore, according to its original use, it is improperly applied to many who are now distinguished by it, and who form a very respectable class of Nonconformists, or Protestant Dissenters, in this kingdom." (*Rees' Cyclop. Art. Presbyterians.*)

Many words, it is well known, with the lapse of time, are understood in a different sense from that in which they were originally used; and as the title Presbyterian has been long applied to a certain class of Protestant Dissenters, distinguished for that "latitude of religious sentiments and communion in their churches" above described, it is, I think, desirable that it should be *continued*. * Were this the case, strictly Unitarian societies, to which belong endowments for the support of the Presbyterian cause,

need be under no apprehension of being deprived of them on account of their professed Unitarian sentiments. On mature consideration, therefore, I see more propriety in adopting and continuing the title of *Presbyterian* in the description of the objects to be relieved by the Widows' Fund and the newly-formed Society of which I am treating, than I at first perceived; neither is there ground to suspect that any aged and infirm Protestant Dissenting Minister in necessitous circumstances, will be ever rejected because he is an Unitarian. This, indeed, is guarded against by a fundamental law of the Society, that "the Committee of Management shall consist of eighteen members, viz. two ministers and four laymen of each denomination."

Some persons, it is said, do not approve of the plan of this Institution, as tending to wound the feelings of aged and infirm ministers to become objects of charity. They would have a fund raised by the voluntary annual subscriptions of ministers themselves and their societies, to which, when necessity required, they might apply as a *claim of right*, and not as a boon of beneficence. On this principle, however, it seems evident that those ministers who will probably stand in most need of pecuniary aid in the time of affliction, would be least able previously to become entitled to it by their annual contributions. A few months ago, I received a letter from a very respectable Unitarian minister, stating that, with a wife and seven children, he depended chiefly for support on an endowment in his Society of about seventy pounds per annum, with a parsonage-house; that he had lately laid out forty pounds for the necessary repairs of his chapel, and that he could collect among his people towards defraying the expenses, not more than ten shillings. Thus situated, what could such a minister and his congregation contribute annually, with a view to his receiving an annuity, should he live to be aged and infirm? Little or nothing. Yet surely such a person, in these circumstances, would become a very proper object of charitable assistance, and should he be visited with bodily affliction, or the infirmities of age, disqualifying him from pursuing

* Why may not a person be designated an Unitarian minister of the Presbyterian or Baptist denomination?

his ministerial labours, it would, no doubt, be granted to him on an application to the Committee of the Society lately established. The relief of human distress should be always administered with all possible delicacy. It is desirable, therefore, that a rule be laid down (which I do not perceive is yet done) respecting the *recommendation* of proper objects, by those who are acquainted with them, that they may not be under the necessity of applying themselves to the Committee for relief, which will be less injurious to their feelings by coming to them *unsolicited* on their part.

Impressed, myself, with a deep sense of the peculiar merits of this benevolent Institution, I take the liberty of earnestly recommending it to the attention of the friends of humanity and religion, including both Unitarian congregations and opulent individuals of that class. The Committee have stated in their Report, that "they are already furnished with a long and distressing list of necessitous aged or infirm ministers." "The poor," says our Lord to his disciples, "ye have always with you;" and persons of the description just mentioned will, I am apprehensive, be never wanting in the catalogue of objects of distress. "To do them good," who have in the time of health and activity faithfully and conscientiously laboured to do others good, has such strong claims on humane and charitable Christians in general, and, in this case, on Protestant Dissenters in particular, as, I trust, every heart will feel, and every hand, which has any thing to bestow, be readily and generously opened, in order to discharge. Methinks, indeed, I hear some persons exclaim, "How frequently are appeals made to our beneficence! One institution is formed after another, and we are called upon to contribute to its support. Really there is *no end* to it." Similar language to this I have often heard, and am persuaded, Sir, that you will heartily join with me in the ardent hope that there *will be no end* to it, till there be an end to all the ignorance, superstition, vice and misery which prevail in the world, and mankind are become wise, virtuous and happy.

THOMAS HOWE.

SIR,

July 6, 1819.

THE "volume of Seven Sermons," by Dr. Mayhew [p. 297] is now before me, as reprinted at London, 1750. These sermons were "preached at a Lecture in the West Meeting-House in Boston," in 1748. The third sermon on "The Right and Duty of Private Judgment," and the fourth, entitled "Objections considered," appear to express every thing which the most liberal-minded inquirer would desire.

I have another volume, consisting of "Mayhew's Tracts and Sermons," collected by the late Dr. Disney; and part of his valuable library, which was dispersed by auction, in 1817. On the first page he has written, with a reference to Hollis's Memoirs, where I have seen a portrait of the American divine, "Dr. Jonathan Mayhew, overplied by public energies, died of a nervous fever, July 9, 1766, aged 45."

The first six pieces in this collection comprehend the controversy between Dr. Mayhew, Mr. Apthorp and Archbishop Secker. Respecting the following anecdote, which incidentally occurs, your readers may probably supply some further information. In *Secker's* "Answer to Dr. Mayhew's Observations," 1764, he says, (p. 35,) speaking of the Church of England, "Mr. Locke, a member of the same church, was, of all English writers, the greatest advocate for toleration." This *Answer* produced a Letter to the Author, "By a Protestant Dissenter of Old England," under which Dr. Disney has written, "By Caleb Fleming." I find also this *Letter* in the Catalogue of Dr. Fleming's writings annexed to the funeral sermon for him in 1779. At p. 27, speaking of the Answerer having claimed, "Mr. Locke as a member of the Established Church," the letter-writer says,

"If I have been well informed by an intimate of Mr. Locke's, so far from being a conformist to the Church of England, he, whilst at Lady Masham's, used to prefer the hearing of a lay-preacher among the Dissenters, because there was no other nonconforming church conveniently near for him. But, however, this I will not farther debate with you, any more than by saying, I believe he was not a member of the Church of England."

The seventh article in this collection, comprises "Dr. Mayhew's two Thanksgiving Discourses, October the 25th, 1759, for the Success of his Majesty's Arms, more particularly in the Reduction of Quebec," London, 1760. On the first page is the following *autograph*, by Mr. Thomas Hollis: "Published from the copy printed at Boston in N. E., and sent, obligingly, by the Author to T. H." The strain of these sermons may be discovered by a reference to those of Mr. Towgood and Dr. Price at the same period, and which are described in your IXth. Volume, pp. 548 and 614. The guilt and miseries of war are too often overlooked by the preacher, while dazzled by the splendour of victorious arms and the worldly advantages of the conquest. At the same time, the wars in which Britain, or British America, engages are, of course, *just and necessary*. In an Appendix the preacher indulges the following rapture, on mentioning *the reign of King George II.*:

"In the success of whose fleets and arms the elements seem now to interest themselves, for bringing down the pride of France.

"O nimium DILECTE DEO, cui militat
æther,
Et conjurati veniunt ad classica
venti!"

CLAUD.

"O HEAV'N-BELOV'D! the skies their
succours lend;
Thy arms the tides and rolling seas
befriend,
And winds conspiring on thy fleets
attend!"

A few lines follow, which serve to shew that Dr. Mayhew was not a *poet*. Heaven is thus apostrophized:

"Till exil'd Peace returning from above
To humankind propitious, heav'nly
dove!
Shall olive to each clime, each country
bring,
And spread o'er nations wide her fos-
t'ring wing,
Till then such Kings as GEORGE to
Britain lend;
Such ministers as PITT successive send;
Such admirals as late have rul'd the
main;
Such generals as fought on Abraham's
plain.

Referring to "the late field of battle near Quebec," called *the Heights of Abraham*.

Dr. Mayhew was as little of a *prophet*. He had not the slightest anticipation of what British folly would effect in the short period of ten years, *The Independence of America*. Speaking of *Quebec*, he describes it as "an acquisition, the consequence of which must prove, in time, according to the natural course of things, the exalting of these little provinces and colonies, as it were into as many kingdoms; and, consequently, the raising of the British empire in Europe, on which they will continue dependent, to an height and dignity among the nations which it never knew before." At the close of this *Appendix* is advertised a volume of sermons. Two of these, "On being Found in Christ," and "On Justification by Faith," would, probably, discover the Author's theology; which was, I apprehend, nearer to that of the reputed *Arians* of his time than of the *Calvinists*. The eighth article is "The Snare Broken, a Thanksgiving-Discourse. Occasioned by the Repeal of the Stamp Act." *Boston, 1766*. This discourse is dedicated to *William Pitt*, "an illustrious patron of America," who is thus complimented (pp. vi. vii.): "But, alas! what can poor *America* do in return?—Nothing but call you, over and over again, her father, her father; and endeavour to make good your generous engagements for her prudent, dutiful behaviour towards her mother-country: nothing but erect a few marble, brass or copper statues in honour to you (for *America* has but little silver or gold); statues that will be of no service to you, since they will go to decay, long before your name and memory will need any such poor helps to preserve them."

The text is from *Psalms* cxxiv. 7, 8. The whole sermon is in a strain most duteous towards the mother-country, and most complimentary to her government. Her ministry are now "upright, zealous for the public good, and knowing wherein it consists." Her *King* has been endowed with "wisdom to discern, and integrity to pursue the interests of his people" (p. 10). His "generous and royal heart" is bade to rejoice, "that by a single turn of the sceptre, when

he assented to the *Repeal*, he had given more pleasure to three million good subjects, than ever he or his royal grandfather gave them by all the triumphs of their arms." These *good subjects* are exhorted "to pay due respect in all things to the British Parliament" (p. 25). "I hope," says the preacher, (p. 26,) "there are very few people, if any, in the colonies, who have the least inclination to renounce the general jurisdiction of Parliament over them, whatever we may think of the particular right of taxation." He adds, (p. 29,) "It would be our misery, if not our ruin, to be cast off by Great Britain, as unworthy her farther regards. What then would it be, in any supposable way, to draw upon ourselves the whole weight of her just resentment! What are *we* in the hands of that nation, which so lately triumphed over the united powers of France and Spain!" The preacher, however, qualifies this strain of humility, by recollecting that Britain "did this, in a great measure, by means of her commercial intercourse with, and aids from the colonies."

From these passages it will appear that the language of "this transcendent genius," as a sensible and well-informed scholar and divine is fondly panegyricized, (p. 297,) is not always suited to express the manly feelings of consistent Republicans. Dr. Mayhew will, I apprehend, be chiefly quoted in his country's history, to shew what poor and contracted views of civil policy, and what abject notions of colonial dependence were entertained in 1766, by an American patriot; though one who had "been initiated, in youth, in the doctrines of civil liberty, as they were taught by such men as Plato, Demosthenes, Cicero, and other renowned persons among the ancients; and such as Sidney and Milton, Locke and Hoadly, among the moderns" (p. 85). It would, however, be unjust not to mention a probable hint against negro-slavery, which occurs at p. 4 of this sermon. Speaking of men "made slaves by the right of conquest in war," the preacher adds, "if there be indeed any such right." This doubt, was probably, all which could be endured by an audience of *slave-*

holders; for such were *Bostonians* in 1766.

Dr. Mayhew survived the delivery of this discourse only a few weeks. The concluding article in this collection is the discourse on his decease, preached to his congregation "by Charles Chauncy, D. D. A Pastor of the first Church in Boston," *Boston*, 1766. A passage in this discourse shews that Dr. Mayhew's disorder had affected his mental faculties. The preacher having mentioned (p. 33) "his dependence on the mercy of God, through the mediation of the only Saviour Jesus Christ," adds, "in this temper he lived, and in the same temper, I believe, he would have died, had it pleased the all-wise, righteous and holy Sovereign of the world, to have permitted the free use of his reasonable powers." It appears from a *Note* (p. 28), that Dr. Mayhew had been represented in a pamphlet, as "an enemy to the *atonement* by Jesus Christ." Dr. Chauncy testifies that "he never had the least doubt about it." But the question returns, What did Dr. Mayhew or his friend understand by that equivocal term? Perhaps any thing rather than the Calvinistic scheme of *satisfaction* by *vicarious* punishment.

N. L. T.

Liverpool,

October 9, 1819.

SIR,

YOUR Correspondent Dominicus, in your last Number, [p. 553,] has given sufficient evidence to shew what were John Calvin's notions respecting the observance of the Sabbath day. I am by no means inclined to "esteem one day above another," abstractedly speaking; but I have doubts which I should much like Dominicus, or some other intelligent reader, to solve.

In the first place, some persons seem to be of opinion with Calvin, that the observance of religious ordinances, on any given day, is a mere matter of "utility and expedience," for, say they, unless some specific time is appointed, "how can they be observed?" Farther, Calvin is said to have expressed his "approbation of the conduct of the ancient Fathers in substituting the Lord's-day for the Sabbath," at the same

time not wishing to be understood as supposing that "Christians, like Jews, were under any divine law, which had consecrated a seventh portion of their time for exclusively religious uses." I want to know where, in Scripture, we are left at liberty to consult our own convenience in this matter. Jesus Christ preached no such doctrine; but, on the contrary, observed the Jewish Sabbath himself, and declared that he came not "to destroy the law." Who were the "ancient Fathers," whose conduct Calvin approved for "substituting the Lord's-day for the Sabbath," thus taking upon themselves to do what Jesus Christ never did or taught? When and where did these "ancient Fathers" first introduce this innovation into the Christian system? I conceive that it is little to the purpose to say that the New Testament nowhere commands the observance of one day in seven, whilst it contains no revocation of the *old law*, which appears to have been binding on our Saviour, his observations respecting it, going only to condemn the *superstition* which had crept into it.

Our *modern* Fathers have undoubtedly the same authority as the *ancient* ones to alter laws for "convenience or utility;" but till I am satisfied of the validity of their warrant, I shall continue to believe that the fourth commandment stands precisely on the same footing, and claims the same regard as the other nine.

Cainscross, Gloucestershire,

SIR, October 18, 1819.

WERE the pages of critical publications to be *generally* subjected themselves to criticism, there would be no end to animadversions and replications, till the wearied readers ceased to become purchasers. Some persons may even object to an occasional notice of this kind of the ephemeral pages of a monthly publication; but of this sentiment the Reviewers in question evidently are *not*, since they devote many lines, in a subsequent article of the very Number which I shall presently have to notice, to an attack upon the *Edinburgh Review*.

The "British Critic" commenced an article in its Number for June, which was concluded in the subsequent Number, upon a subject particularly interesting to most of your readers: the Genevese controversy. Many parts of this article merit our attention, and, in my opinion, would be worth transferring to your pages. I leave this to your better judgment, while I drop a remark or two *en passant*. I took up the work with feelings of eager curiosity, to see how orthodox members of an Established Church would treat a question in which ministers and professors of another establishment, charged with heterodoxy, were implicated. It is but justice to say, that the clergy of Geneva are treated by the high Churchmen of England with much greater humanity, not to say liberality,* than by orthodox Seceders or Dissenters.

The Reviewers appear to have been much hampered to reconcile canonical obedience with the obedience of faith; and a *Calvinistic* student, inclined to rebel against the authority of his *Unitarian* tutor, would find some difficulty in comprehending the line of conduct which English divines of the High Church would have him adopt. Did my time and your pages admit, I should like much to present your readers with an abstract of the article with remarks, but having called their attention to the subject, shall content myself with a quotation or two.

Speaking of the Geneva edition of the Bible of 1805, a new translation, of the great merit of which many of your readers are well aware, the Reviewer remarks:

"In proof of the general opinion respecting it, it is alleged that the Bible Society of Geneva have refused to circulate it, while a reimpression has been promoted of the Bibles of Martin and Ostervald. In reply, it is urged, that the style of the new

* We may say "liberality," for the Reviewer has most ingenuously pointed out a gross misrepresentation of Granus, one of the opponents of the clergy, a misrepresentation which the Dissenting writer of an article in the *Eclectic Review*, was not ashamed to adopt and give further currency to.

translation, though still defective in many points, is incontestably better than that of its predecessors, and that, in particular, the books of Job, the Psalms and Isaiah are acknowledged to be greatly superior to all the other French translations. Though opposed by the 'Trinitarians' from the first moment of its publication, (an important admission, which it is of consequence to remark,) it is not to be supposed that learned and able theologians would have admitted 'grave alterations,' without being supported by authentic manuscripts. If decried by the Bible Society of Geneva, it is held in such estimation in England, that it is the only French Bible which is sought after in this country. We have some reasons for doubting the accuracy of this latter assertion," &c. The Reviewer proceeds to speak of an edition published by the Bible Society in England, intended apparently to oppose the Geneva Bible; this latter I have not compared, and can say nothing of it; but that *all* "Trinitarians" did *not* "oppose" the new Genevese Version, "from the first," I have good proof, and such as the British Critic will not, I think, be disposed to undervalue. Mon. Abauzit, minister of the French Conformist Church of St. Martin's Organ, in Cannon-street, London, shewed me, while he was preparing for the press, about ten years since, his new translation of the Liturgy, a copy of the Genevese Bible, of which he spoke in the highest terms of eulogy. I was at the time a Trinitarian, as well as that gentleman himself, and his orthodoxy will scarcely be questioned, while it is known that he was the protégé of the late Bishop Porteus. When his new Prayer Book appeared, he gave his sentiments to the public in an "Avertissement," in which he speaks of the "eminent service" which religion has received from the "pastors and professors of the Church of Geneva," calls it a "complete Version, which, according to the most enlightened suffrages, is infinitely superior to the old one." Acting agreeably to these views he gives the Gospels, Epistles, Psalms and Sentences of Scripture, *all* from the New Version, informing his readers of "the great advantages which thence result,

as it regards both the beauty of the sense and nobleness of the style."*

* Extract from the *Avertissement* prefixed to "La Liturgie, ou Formulaire des Prières Publiques, selon l'Usage de l'Eglise Anglicane."—à Londres chez Scatcherd et Letterman, &c. 1811.

"Les Eglises Françaises Conformistes établies en Angleterre se servent dans le culte public, de la Liturgie Anglicane, d'après une traduction qui, pour le style, étoit bien inférieure à l'original.

"La partie la plus importante étoit malheureusement la plus défectueuse. Dans tous les passages tirés des Livres Saints, on avoit à-peu-près suivi l'ancienne Version de la Bible. Version souvent inexacte pour le sens, toujours surannée pour le langage, remplie d'expressions qui par laps de temps sont devenues triviales ou même grossières. On ne s'en étonnera pas si l'on considère que les deux Versions de la Bible, faites d'après le Texte Hébreu par les Eglises Reformées sont du 16^e. siècle, la première de 1535, la seconde de 1588, c'est-à-dire avant la publication d'aucun des ouvrages qui ont fixé la langue Française. Ce sujet de regret a cessé d'exister. Les Livres Sacrés nous ont été présentés dans une forme qui ne les altère plus: la religion est redevable de cet éminent service aux Pasteurs et Professeurs d'Eglise de Genève. Ils ont profité de toutes les lumières qui dans cet intervalle de deux siècles, se sont répandues sur la critique sacrée, comme l'étude plus approfondie des langues Orientales,—la collation d'anciens manuscrits,—les voyages faits dans les pays mêmes qu'avoient habités les Ecrivains Sacrés,—la connoissance des lieux, des lois, des coutumes, des mœurs, et les progrès de diverses sciences, qui ont indirectement servi à l'éclaircissement des Livres Saints. C'est avec tous ces secours et un zèle à les employer, digne de l'importance du sujet, que l'Eglise de Genève a enfin publié en 1805, une Version complète qui, d'après les suffrages les plus éclairés, est infiniment supérieure à l'ancienne. Nous nous sommes prévalu d'un si grand avantage dans l'édition que nous donnons aujourd'hui de cette Liturgie. Evangelies, Epîtres, Pseaumes, Sentences, nous avons tout emprunte de la nouvelle Version. Nous l'avons généralement suivis dans les autres passages, tirés de nos Livres Saints. On s'apercevra par tout du grand avantage qui en résulte pour la beauté du sens et la noblesse du style. Ce travail est devenu intéressant pour nous par l'espoir de contribuer à l'édification commune et de porter à la lecture de la Bible même; par les fragmens admirables qu'on en trouve ici."—

It has often been remarked that orthodox Christians, in classing Unitarians with Deists, &c., have only followed the example (would to God they had done so in *no other* point) of the Roman Catholics, who have constantly maintained, from Bossuet downwards, that Protestantism and Infidelity are synonymous, or *nearly* connected. The ministers of Geneva "have subscribed to no articles nor confession of faith for more than a century, because" (says one of their advocates) "such formularies are too often a fruitful cause of disagreement." The British Critic here remarks, "The Catholics have not failed to avail themselves of this argument. The Abbé Labouderie has published a pamphlet at Paris, of which the following is a translation of the first sentence:

"All the world is now convinced that the religion of the Protestant Churches is little more than disguised Socinianism." Again, "There will be no schism between the clergy of Geneva and the Reformed Churches of France, Switzerland, England and Germany, on account of this Socinian heresy. They are all alike," &c.

What do you think of the pious Abbé's integrity and charity? Is it *possible* he can be so ignorant as not to know that "Socinians" are solemnly anathematized in the Established Church of England twelve times per annum, and that too in the set form of words which his own church adopts; only translated faithfully from barbarous Latin, into English equally barbarous? When I read this I looked for a pretty severe castigation of the Abbé's temerity, with a solemn defence of the Critic's church against the odious charge of Socinianism; but judge of my surprise to find him parrying instead, the keen thrust of Boileau:

"Tout Protestant est Pape, une Bible à la main," and the following sentence, in support of orthodox charity, is perhaps one of the boldest that ever proceeded from the pen of a defender of a "church, by law established:" "The Protestant Confessions of faith, *differ* from the Catholic in this important point, that it is *not pretended that those who affirm any of them to be erroneous, are rejected from*

the pale of *salvation*, nor are they proposed as *infallible*, but as acts of reference," &c. (The word "infallible" is the only one which the Reviewer has thought fit to distinguish by italics, but there are others in the sentence which equally merit that distinction, and I respectfully solicit it on their behalf.) I cannot allow myself to trespass further by commenting on the last-cited passage; perhaps it needs none, but such as must suggest itself to every reflecting mind.

J. READ.

Thoughts on a Country Life, suggested by a Paper in "The Round Table."

"Truth is not local. God alike pervades
The hum of cities and the peaceful shades;
And may be fear'd amid the busiest scenes,
Or scorn'd where business never intervenes."

TAKING up "The Round Table," a collection of Essays, the chief part of which is ascribed to the pen of Mr. Hazlitt, my eye fell upon the following passage: "All country people hate one another: there is nothing good in the country, or if there were, they would not let you have it." This, the beginning of a very strong philippic against the country, and the hapless dwellers therein, afforded me some amusement, but concluded by leading me into a train of thoughts, of which the following, perhaps, have fixed themselves the most strongly in my mind.

There cannot be a more egregious mistake, it seems to me, than *that* into which many individuals have fallen in their views of the happiness to be derived from retirement. There is, indeed, a spur, an impulse given to the mind by an abrupt transition from the sameness of cities to the wild liberty of nature, which, while it lasts, is delightful. That freedom *may* exist in the busiest scenes, is certain. But yet are we so much the creatures of association, that we cannot separate the idea of *mental* from that of *bodily* subjection. We cannot persuade ourselves that our wills are so free, that our spirits can

take so wide a range where custom has prescribed certain modes of speaking, living and acting, as in scenes which are placed beyond the controul of fashion and fancy. Personal liberty, a freedom from those restraints which in large towns are forever crossing our inclinations, is unspeakably precious to unsophisticated man: yet this idea of liberty, delicious as it is, will never remain long upon the mind. It may be the first and the most powerful thought which presses upon us when we begin a life secluded from the observation of the world, but it *must* soon share the fate of all other solitary feelings, and cease to impart either comfort or delight: for the pleasure of doing *what we like*, is, after all, nothing more nor less than the most solitary and sensual of the beasts of the forest may contest with us; and the less the desire of serving, pleasing and improving others, mingles with our daily habits, the closer is our approximation to them. Freedom, to be duly enjoyed by a rational being, must be a rational and active freedom. Man is degraded as soon as he tries to live *above* the sympathies of human nature, quite as surely, though not perhaps so obviously, as when he voluntarily places himself below them.

So with regard to religion. I do not wish to revive the ancient dispute between the recluse and the dweller in this world: but I cannot help just mentioning, that one sect of our modern poets* has thrown a degree of sacredness over its tenets by pretending to a much more intimate communion with the Deity than is allowed to the members of its rival contemporary sects. I cannot forbear entertaining great doubts as to the foundation on which this pretension rests; for, taking a survey of what has been, it does not seem that the holiest among men have been those who have lived in the abstract contemplation of the Deity.

It is easy, it is natural, when we come forth among the works of God, to lift up our hearts at once to the source of beauty and blessing, for then no intervening object seems to inter-

pose between earth and heaven. Continued communion with the world lowers the tone of our minds: there is a worldliness contracted by intercourse with the great and vain, which it is well to set right, and to send the "life and blood" of virtuous enthusiasm once in a while through the heart. A view of the works of God, apart from the ways of man, commonly does this. It purifies, rectifies and refines. Yet we have many proofs that the attempt to live above the world is as unnecessary to the perfection, as it is fatal to the usefulness of a character. "Men ought to know," says Bacon, "that on the theatre of the world it is only for God and the angels to be *spectators*." But is the view which revelation and reason lead us to take of even the Divine Being, that of a passive and quiescent *spectator*? Or, is he not rather continually operating to produce and perfect the harmony of creation? And shall we think ourselves at liberty to remain enraptured, but indolent spectators of his work, when he calls us to lift up our feeble hands in its support?

So with regard to *genius*.—I very much doubt whether thought is ever so lofty and inventive, as it is in the minds of those who enjoy a pretty large, or, at least, an active communion with their fellow-creatures. Would Milton have written better had his mind been less worked upon by the passing events of his time? Would Shakespeare have described the most simple and secluded scenes of nature with more beauty, had his whole life been past in the contemplation of them? Would Franklin have thought more profoundly, or, *in general*, to better purpose, had he retired from the cares of the world to indulge in solitary reflection? Perhaps, too, the habits of inaction, which female education often engenders, have a strong tendency to keep down the powers of mind possessed by that sex, below their natural level. The sickly dreams of sentiment in which they are led to indulge, often from a dearth of better employment, prove the little connexion which a life of leisure and speculation has with strong and inventive genius.

However, it must be confessed, to

* The Lake Poets.

return to Mr. Hazlitt and his remarks upon the country, that many of those who reside there are residents more from necessity than from choice. We must take them as we find them; but to mitigate the harshness of his censure it would be well to observe, that there are difficulties and discouragements belonging to the situation of which Mr. Hazlitt does not dream. An indolent, weak, ineffective individual may make a tolerable figure in the city, where his weakness finds support from those better able to cope with ignorance and error than himself. If he fails, numbers fail with him. It requires little effort to join the crowd, and small glory is attached to success. *In the country* a man must be a cipher, or he must possess no *small* share of activity and resolution. If he acts at all, he commonly acts alone. He has no party to support or oppose him. It is not that there is nothing to do; not that a country life need be an inactive one: but that single and isolated individuals are often wanting in energy to perform their parts. From this unassisted mediocrity of talent often arises a character by no means amiable: for how should a man love the beings he has never attempted to serve? We *might* reverse the picture however: for, I am satisfied, that where party and ambition have little influence, there is greater room for much display of the kind and benevolent feelings, on minds previously well-disposed, and that among the poorer class of society in the country, if there is more indifference about pleasing those in higher stations, there is much more attention to the wants and wishes of those who occupy lower situations in life.

Mr. Hazlitt, in an excellent paper in the same volume, has the courage to avow his opinion, that no man can attain any high degree of excellence in the profession, art or science, to which he devotes himself, without incurring the charge of *pedantry*. I suppose no man can be perfectly satisfied with his lot, without being in some degree a *pedant*: without not only loving his home better than any other abode, but really thinking it superior to any other. On this principle country people forgive Mr. Hazlitt, and look for forgiveness from

him in return, if they should ever be tempted to indulge in a censure as strong, though probably not so able, as that which he has penned.

Z.

SIR,

I WAS pleased to find in your last Number, [p. 491,] that steps were taking to remove from our statute-book, the heavy load of national guilt occasioned by Custom-House oaths. But your Correspondent may not be aware that the matter has long engaged the attention of serious Christians. Some years ago, the late worthy Mr. Thornton, of Clapham, was applied to, to interest those members in the House of Commons, with whom he was particularly connected, to move Parliament to correct the evil now complained of; why this was not done, or whether the application was made, and not sufficiently countenanced, I cannot recollect. At that time the late Mr. Palmer, of Hackney, used to relate the opinion of the venerable philanthropist Mr. Howard on that subject. Most likely some of his friends can give a correct statement of his expressions. I cannot; and I have looked for them in the late publication of his Life, by Mr. Brown, but could not find them. As far as my memory serves me, I should think, his words were, "Custom-House oaths are as useless to government, as they are snares to those by whom they are taken." Much as I value the opinions of those who now inherit the promises, it is to suggest a hint or two to the living that I now take up my pen. At the time to which I refer I was visiting a friend near the sea. He one day took me to the Custom-House in the neighbouring town. I conversed with two of the principal officers of the Custom-House. I found them ready to give me every information I wished. They both declared their conviction of the total inexpediency of the present laws to prevent the revenue being injured. Now, at this season of the year many of the gentlemen who are earnest to serve their country, both by increasing its revenue and stopping the temptation to injure it, might gain useful information at the several Custom-Houses where they are spending their time

as bathers, or companions of their families, who are seeking health from the sea breeze; and by communicating this, either through newspapers or to some permanent body, for, I suppose, such a body is or will be formed, a mass of evidence might be obtained that would be of national benefit. It is from little beginnings the greatest events often follow. Having been busily engaged in promoting the discussion on the Slave Trade, when the business was first brought forward, and having lived to see every remains of it viewed with abhorrence by my fellow-countrymen, I hope the same success will attend the measures now adopted for lessening the violation of our Redeemer's command, "swear not." This is a cause in which there appears to me to be no contending or opposing interest, and seems only to require proper exertion to call forth the public to have the evil speedily removed. Since I read your Correspondent's Letter, I have conversed with two persons of high rank, one from his office, the other from his birth, and both seemed convinced that the administration would render every assistance to facilitate the measure, if pursued in a becoming manner. If you think these observations worthy of your notice, you will receive them as the good wishes, instead of the active efforts of

SENEX.

Exeter,

October 7, 1819.

SIR,
YOUR Correspondent Brevis, in his Brief Notes on Scripture, in your last Repository, [p. 544,] makes some very just observations on prolixity; and that I may not incur the censure of so candid a writer, I proceed immediately, and as briefly as possible, to state my views of the subject of John the Baptist's message to our Saviour.

When our Lord entered on his ministry there were clear and illustrious signatures of divinity stamped on his mission, yet there were other circumstances also which gave a colour, through the ignorance of some and the perverseness of others, to represent him as an impostor. The Jews were, therefore, variously affected by his teaching and miracles. Some among

them believed on them, others doubted, and others pursued him with implacable malice, and sought to take away his life. His own disciples but ill understood the end of his manifestation and the design of his kingdom. And John, who had been his harbinger, appears to have adopted the prejudices of the Jews. I am fully aware that the generality of interpreters, indeed I know of none but Justin Martyr and Tertullian of a different opinion, have supposed that, notwithstanding the message which he sent by his disciples to Christ, he never entertained any doubt of his being the Messiah. Nevertheless, if I may venture to differ from so great and numerous authorities as concur in supporting this opinion, I cannot help apprehending that John was in some measure infected with the universal prepossession of the Jewish nation, that the Messiah would assume great outward splendor and magnificence; and perceiving himself, who was his messenger and forerunner, confined in a prison, and forcibly restrained from publishing his message; and hearing that Christ wrought a variety of miracles wherever he went, and that he sent out his disciples to do the same, he impatiently presumed that if Christ were really the Messiah, he would work some miracle in order to release him. Not finding, after a considerable lapse of time, that any thing of this sort was attempted in his favour, he grew uneasy, and began to suspect whether Christ might not be only some great prophet who was likewise to introduce the Messiah. And this appears to be a supposition no way inconsistent with a due regard to John's prophetic character, which is very safe, notwithstanding we allow him to have been subject to the common frailties of human nature; and that severe afflictions might have begun to dishearten him.

John had never named Christ expressly as the Messiah, but only had declared, that one who was coming after him was to be "preferred before him, whose shoe-latchet he was unworthy to unloose." John's doubting whether he was right in supposing Christ to be the Messiah, though it was an evidence of his weakness and instability, yet, at the same time, is a

strong evidence that there was no collusion, no unfair understanding between him and our Saviour.

And this opinion appears to me to be much confirmed by the context; for the Evangelist Matthew expressly informs us, that when John heard in prison of the works of Jesus, he sent two of his disciples to him, who were to say, "Art thou he that should come, or do we look for another?" Not the least intimation is given that John's disciples had any doubt that Christ was the Messiah, or any desire of being further informed. On the other hand, the most natural construction of these words is, that John wanted to have his own scruples removed. And accordingly our Lord instructs the messengers to deliver this answer to John: "Go, shew John the things which ye do hear and see," &c. John himself could not come in person to receive the satisfaction he wanted, because he was in prison; and our Lord might not think it prudent to have a personal interview with him, because he was his near relation, and had been his avowed advocate and friend, lest a plausible handle might be given his enemies, for pretending their interview was contrived to concert measures to carry on a fraud and imposture between them. John, therefore, sends two of his disciples, and Christ gave them the amplest satisfaction. But our Lord was so apprehensive, when they were gone, that the multitude would make reflections on these scruples of John to his disadvantage, that he first takes occasion frankly to animadvert on his fickleness and want of faith, and irresolution as a *man*, and then, notwithstanding, to bear a most honourable testimony to the greatness of his character as a *prophet*. And as soon as John's disciples were departed, the historian informs us, that Christ began to speak to the multitude concerning John. "And what went ye out in the wilderness to see? A reed shaken with the wind? And what went ye out for to see? A man clothed in soft raiment? Behold, they who wear soft cloathing are in kings' houses." As if he had said—See the weakness of human nature, even in the greatest and best of men. Surely John has been greatly staggered with this storm of adversity into which he

has fallen. Has it not caused him to waver and fluctuate like a reed shaken with the wind? If he had expected to meet with no trial of his faith and resolution, he should not have clothed himself in the raiment of camels' hair, and put on a leathern girdle, and trusted for his food to the provisions of the wilderness. They who require delicacies, and would be treated with tenderness, should seek a residence in the palaces of princes. But they who go out on so arduous an enterprise as John, should be prepared to meet with trials, and to bear up under disappointments with unshaken resolution. Nevertheless, though John's faith has been ready to fail him, yet do not let this induce you to disregard the testimony he has already borne concerning me, and to overlook the past labours of his life, which deserve high commendation. "For what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet: for this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare the way before thee; and verily I say unto you, among them that are born of women, there has not risen a greater than John the Baptist."

I would not be too confident I am right in this interpretation; but it appears to me the most natural and the least forced and constrained, and as such I submit it to the consideration of your Correspondent.

JAMES MANNING.

Liverpool,

June 28, 1819.

SIR,
WITH my friend Mr. Fullagar, [p. 302,] I rejoice at the establishment of whatever has a tendency to promote the cause of Unitarianism, and to produce that union of exertion which has long been felt to be essential to its dissemination. Much has certainly been done towards this great point, but I think a most important measure remains to be adopted, before the same facilities are afforded to us as are possessed by other sects. Mr. Fullagar suggests the utility of "the publication of a list of all the religious societies in our connexion, with the names of their ministers, and a notice where Fellowship Funds have been

established," &c. Such an idea has before appeared in the Repository, but, with many others equally excellent, has not been acted upon, and for a very obvious reason, viz. the absence of every thing among Unitarians, like the organization observable in other denominations, and which gives them so decided an advantage in obtaining or disseminating information. It is of little avail to propose useful plans, unless means are adopted for accomplishing them, and though individuals are to be found, willing to do a great deal, no public good ought to be left to chance or personal inclination.

Highly as I may think of the good arising from the associations that are from time to time forming in different parts of the kingdom, I cannot help comparing them to branches without any connecting head or centre. Their sphere of usefulness is limited to a certain circle, and they are not as effectual as they might easily be rendered, for the circulation of general and regular information. I am aware of the objections made to the formation of new establishments, particularly whilst a disinclination is observable to join in those already existing. A number of unconnected institutions are certainly objectionable, but I perceive no reason why One General Association, properly subdivided, should not be able to take cognizance of whatever affects the whole body of Unitarians, excepting, perhaps, the objects embraced by the Fund, which seem to call for a separate management. With this impression I joined in the regret of several friends, that the recent *Association for the Protection of our Civil Rights*, was established for one purpose only, whilst, as an annual meeting of representatives formed a part of the plan, other objects might reasonably have been connected with it. We are in the habit of looking to the metropolis, as a common centre, and on every account I do not see where else could, with more propriety, be established a committee, annually chosen, to form the head of a *General Unitarian Association* of the whole connexion. In correspondence with such a committee, branches might be formed in the country, by dividing the kingdom into regular districts, each to choose a treasurer, secretary, and, perhaps,

a local committee. The secretary should keep a correct "list of all the congregations in his district, with the names of their ministers," &c. To this might be added the numbers in each congregation, and any alterations or remarkable events should be recorded. He might hold a correspondence occasionally with the ministers or members of congregations, particularly when any event occurred which should seem to demand the interference of the London Committee, such as the invasion of our "Civil Rights," &c. It is obvious, that with some such organization as this, every species of information would, with the greatest ease, be obtained by the local or London Committee, and nothing could occur of any moment which would not have the attention of the competent authorities. It is of primary importance that meetings, open to general attendance, should be periodically held in each district, which, either by letter or by delegates, should communicate, to an annual meeting in London, any information that might appear important or interesting to the connexion. The beneficial effects of district associations are already appreciated, and it is only for them to become general and *systematic*, to prove that they would be the means of producing that concentration of effort, so often called for among us. A greater degree of intimacy and fellow-feeling would be engendered by them, information would be disseminated, intelligence would be spread of cases requiring pecuniary or other aid, and plans for the promotion of our cause would receive discussion. The Unitarian Fund would find powerful support in such meetings, for, at present, in many parts of the country its objects are very imperfectly understood, nor would such glaring cases then be allowed to pass unnoticed, as have been brought before the public by Mr. Proctor, [XIII. 688,] respecting the situation of the chapels at Stafford, Stone and Newcastle-under-Line, "which," he thinks, "by a little exertion and expense, might be rescued from their present degraded and useless condition."

It may become a question as to the best mode of raising and managing the funds of such an Association. The donations and subscriptions of

individuals would undoubtedly form a part of them; but I hope the time is at hand when they will be increased, so as to bear some proportion to the wealth of our body, and become equal to the demands made upon them. The necessity of forming Fellowship Funds is becoming more apparent, and the introduction of systematic proceedings would have a powerful tendency to make them universal. It might be optional with the congregations to pay the whole or a proportion of the amount raised by each, to the district treasurer, for general purposes; and this I conceive would concentrate their strength, on a plan preferable to that recommended by Mr. Awbrey, [XIII. 703,] of "making the gentlemen of the Unitarian Fund, in London, the central committee for the Fellowship Funds." Thus would the Association be the means of adding greatly to our resources, particularly from congregations, and on their contributions might be made to depend any benefits or privileges arising from it.

Perhaps, above almost every other consideration, publicity in all our affairs is necessary, in order to interest and engage the attention of the *individuals* of our body. On this account, a detailed report from the London committee, somewhat like the Yearly Epistle of the Quakers, might be published after the annual meeting, and conveyed to congregations by the district secretaries, with any additional remarks of their own, that local circumstances might seem to demand. By these means would be established a chain of communication which would bring the affairs of our whole body home to every fireside, and this, I am persuaded, would amply repay any expense or trouble attending it, by removing the difficulty, too often perceived, of creating individual interest in events passing at a distance.

Objections have been raised by some against such an organization as I am proposing, on the ground that the Unitarian body *is not sufficiently prepared to receive it*; but to me it appears that this argument would have prevented the adoption of many of the most important establishments for human improvement. Besides this, I scarcely see the justice of such reasoning, when we look around us,

and see *that* already proceeding in a detached, irregular way, which I would endeavour to render systematic, and more extended in its operation. It is evident that, were we to wait for uniformity of opinion, few things would ever be commenced; and I see no reason to believe that, were a beginning made, by however small a number of persons, and districts formed, there would not be found energetic characters in each, willing to take an active part in the necessary arrangements. A number of individuals and congregations would undoubtedly at once enter into such a plan, and time, and the issue of events, must be left to work conviction in the minds of those who do not at present see its utility.

In thus advocating the formation of a General Unitarian Association, I am not supposing that the idea is a new one, or that the end required may not be arrived at by a better mode than I have imagined. My chief wish is to excite the discussion of a proposition, the adoption of which, in some shape or other, I believe would effect that union which is called for in almost every number of the Repository, and enable us more effectually to advance the great cause of Christian truth in the world. Experience has shewn the inefficiency of the present "*rope of sand*," nor do I see what reasonable objections can be raised against our entering into such a compact as shall effectually bring to one common bearing our scattered and disjointed parts.

T.

SIR, June 17, 1819.
DR. LELAND remarks, "that it is no unusual thing for Christian writers, in their quotations from Heathen authors, to produce passages relating to the gods, as a proof that the Heathens acknowledged the government and attributes of the Deity in the Christian sense." This charge of inaccurate representation he sustains by a reference to "Dr. Sykes's Principles and Connexion of Natural and Revealed Religion, Ch. xiv. p. 362." That learned divine had there ascribed to the *Heathens* "a knowledge and firm persuasion that there existed one underived, eternal, supreme, intelligent Being, Creator and

Governor of the universe, good, placable, a punisher of vice, and rewarder of virtue, whom they thought it their duty to worship, and to pray to him, and this Being they called God." This knowledge and persuasion they are supposed to have attained "by the mere light of unassisted reason, without any help from revelation and tradition."

Dr. Sykes, as Dr. Leland farther remarks, "observes that 'Cicero well argues, that, if we grant that God is an intelligent being, we must grant that he directs and governs all things.' And yet Cicero, in that passage, as he himself quotes him, speaks not of God, in the singular number, but of the gods. 'Si concedimus intelligentes esse deos, concedimus etiam providentes, et rerum quidem maximarum.' *De Nat. Deor. Lib. ii.*" See Leland on "the Christian Revelation," Pt. i. Ch. xiv. 8vo. I. 311, *Note.*

I was led to consider this subject lately, though not for the first time, by reading, in Dr. Enfield's able and very instructive *History*, the following concluding paragraph of the first book of *Barbaric Philosophy*:

"In the midst of every appearance of ignorance, superstition and imposture, it is, however, an important fact, that the doctrines of a Supreme Deity, and the immortality of the soul, were universally received. 'Who does not admire (says Ælian, Var. Hist. L. ii. C. 31) the wisdom of the Barbarians, none of whom ever fell into the atheistical absurdities of Eumerus, Diagoras, Epicurus, and other philosophers? No Indian, Celt or Egyptian, ever questioned whether there were gods, or whether they concerned themselves in the affairs of men.'" I have not Ælian at hand, but there is no reason to doubt Dr. Enfield's translation. It is extraordinary that the learned writer did not observe how ill his quotation served to establish his opinion, that "the doctrine of a Supreme Deity," not a belief in *gods*, had been "universally received" by those nations to whom he assigns "the Barbaric Philosophy." The reception of that doctrine must, I apprehend, be confined, on a strict examination, to "the ancient Hebrews," and we know where they discovered it.

I. K.

Liverpool,

SIR, September 17, 1819.

IT gives me pleasure to find I have been the means of exciting some attention to so important a subject as the Divine Influence.

In your last Number, (p. 476,) T. F. undertakes to defend the Compilers of the Liverpool Hymn Books, by stating that they did not mean to convey the idea that supernatural communications from the Deity are to be expected as the result of our petitions for divine illumination, any more than, when using the words of the Lord's Prayer, "Give us this day our daily bread," they would expect to receive a miraculous supply of food. They do, however, seem to believe that both *truth* and *bread* may be expected to be granted in answer to petitions for them, and yet strangely, as I think, deny such communications to be supernatural.

I have always thought that the petitionary part of devotion must be included in the inquiry into the subject of the Divine Influence, and it was my intention to enter pretty fully into it; but as T. F. has introduced it in his letter, I shall, *at present*, content myself with offering a few queries and remarks respecting it. If it be a duty enjoined upon us in the New Testament, which T. F. assumes to be the case, I would ask, whether the precept and the promise are not given by the same authority; whether they do not appear to be inseparably connected, and whether they are not *equally* obligatory—if so, how comes it to pass that, as the duty is in these days most *unsparingly* observed, it appears impossible to specify a single unequivocal instance of the appropriate observance of the promise? Was not the fulfilment of the promise, in the age in which it was given, exhibited in a great number of notorious facts; and by what means, excepting by undeniable facts, can the extension of the promise to the present time be proved? Can this be done by shewing merely the possibility or advantage of such facts? Can the Compilers of the Hymn Books produce a single instance, either in themselves or others, upon whose veracity and judgment they can rely, of a proper answer having been given to any one of those extraordinary

petitions which I have selected? Are they sure that what the New Testament says of prayer and of consequent divine communications, was intended for all future ages, as well as for the miraculous age in which it was delivered? If they are not certain of this, may they not, by misapplying the Scriptures, have become "wise above what is written," or rather, unwise respecting what is written, and thus have inculcated sentiments which are mischievously erroneous, and excited expectations which cannot be realised? Those who in any way lead the public devotion, in my opinion, take on themselves great responsibility, and of this I highly applaud the Warrington Compilers for having been so fully aware. In order to prevent misconception, I shall just remark that, although I cannot perceive the probability of an answer, properly so called, being, *in these days*, given to any petition, yet I am as fully convinced, as any one can be, of the tendency which the expression of our wishes for good dispositions naturally has to strengthen and confirm these dispositions; and, I will further add, that I have no doubt that this effect is often produced when these desires are expressed in the form of prayer to Almighty God for them: at the same time it seems to me clear, that the petitioner deceives himself when he ascribes these effects to a particular divine agency, when they are nothing more than the result of the general laws of God, or, in other words, of the natural operations of his own mind under the influence of strong wishes and desires, and might, I think, be obtained by means much more simple and direct than that of supplication.

In the next page of the same Number of the Repository, H. T. appears as the advocate of prayer and of Divine Influence.

Feeling, as I do, the advantages of all the other parts of devotion, I must confess that I do not think the devotional spirit requires such expressions as those which I have selected from the Liverpool Hymns, which H. T. approves, and of which he thinks it would be easy to give a rational and satisfactory explanation. This explanation, I much regret, he has not given, as it might have thrown much

light on the subject of prayer, and, at the same time, on that of Divine Influence.

It appears to me that all the phenomena of the universe, whether material, intellectual or moral, are the effects of the operation of what are called the laws of nature; that is, of the qualities and properties of the materials of which the universe is composed, and all these were created by Almighty God, in order to accomplish the grand plans of his benevolence. These laws, however, excepting in miraculous times, seem to act uniformly, regularly, and without any interruption, even from any interference, direction or controul, of their great Former himself. Providence meaning nothing more than those regular operations, affecting all beings, however great, or however small, and producing sometimes happiness and sometimes misery, agreeably to the original views of the great designing Cause—thus he is "the Fountain of all our blessings" and of all our evils. H. T. seems to admit these operations of general laws; but in speaking of God giving "bread," "fruitful seasons," and "guidance in our spiritual course," which we are to have for praying for, he supposes that God "has at his command all the series of natural causes," that is, I should imagine, that he interrupts this series of natural causes, (which is precisely the definition of a miracle,) "by placing in our way the means of improvement, and adapting our principles to our trials." H. T. adds, "surely this cannot be thought irrational." I confess it appears to me very irrational, and the more so, as "God has actually revealed his will to us in a supernatural manner," that he should now "so order his providence," that is, interrupt the action of his own laws, "that this holy will may be understood by us."

I will grant H. T. that if the proper answer to the petition be given, we may fairly be content with our ignorance of the means by which the Almighty communicated it. If H. T. will shew me facts, indubitably proving the answer, I will promise not to be very curious about the means.

What H. T. says of the conversion of a Heathen, I do not understand, as he asserts that the Supreme Being

“promotes the influence, and superintends the efficacy of those means which he has planned for our instruction.” In this case of the Heathen, does he suppose that there is the connexion of cause and effect between the prayer and the conversion? It would rather, I think, have the appearance of mere coincidence, which should not, however, the less excite his gratitude.

H. T. speaks of “religion being deprived of its influence” by the supposed effect of prayer being denied, as he imagines “our help and protection” in some way to depend upon it, and “upon God’s spirit interposing its energies in behalf of his creatures.” What does all this mean?

With respect to “the personal relation” of God to his creatures, I know nothing more, and H. T. proves nothing more, than that he has created them, and given them faculties for all necessary purposes; that he preserves or destroys them, agreeably to the general laws of his universe; that he has consulted their happiness by interfering with his general laws, in order to communicate highly important instruction and information by Jesus Christ; and that, according to the use they shall make of their faculties, and of their opportunities for improvement, their future state will be determined.

As H. T. will not suffer me to call those influences which he has mentioned supernatural, I must be permitted to consider them as natural phenomena, or effects of some fixed law or laws of nature, requiring, like all other natural phenomena, the evidence of facts to prove their existence: the evidence I demand. In short, without such evidence, all the supposed proofs of the New Testament in favour of such interpositions, must be considered as inapplicable to the present day, and must be limited to the miraculous age of the Christian Church.

L. J. J.

On the Contents of the Book of Revelation.

No. V.

[See pp. 42, 113, 317 and 416.]

WE are now come to the most difficult part of this book: having

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ing no longer the ways of Providence to assist us in the explanation of prophecy, we are left to the fulfilment of the figures of prophecy in former times to determine upon those events that are to take place in the succeeding ages. Being come to that peculiar period when the church of God is to wield the sceptre of human government, it may be as well to give, first, the prophetic description of that church, as recorded Rev. iii. 14—22.

1. Its name, the Church of Laodicea, *lao*, the people, *dicea*, their rights: the church which shall rule the nations, and be the cause of all the people of those nations possessing their long-lost rights. Here, then, we behold the consequence of the triumphs of Christianity; the oppressor is destroyed, and the oppressed is set free.

2. This long-desired church, the anticipation of past ages, will, to the true Christian, prove a disappointment of his warmest expectations. He will see universal liberty of conscience, the execution of the pure principles of justice, and these principles arising out of the intelligence of every mind, and by universal practice, become the very habit of society; but, with all these advantages over past ages, there will not be found that fervid piety and ever-active gratitude to God, and filial dependence on him, which regulated the conduct of Paul, and will regulate him who has been forgiven much, and, therefore, loveth much. Wisdom is the fruit of experience. Jesus himself was made complete by his sufferings, and where that which is lovely and beautiful is performed by habit, and not by choice, in the midst of temptation, there cannot be much virtue in its performance.

3. This church, from the loveliness of their universal organization, will consider themselves as rich and having no need; but Jesus, who was no lukewarm character, will consider them as *wretched, miserable, impoverished, blind and naked*, deficient of all the requisites of true virtue. Their state had been that of unmixed good, and they were, therefore, deficient of that true wisdom which cannot be obtained without having first partaken of the fruit of the tree of knowledge of good and evil.

4. The counsel of Jesus to this church is to buy, or acquire of him, *gold purified by fire*, or faith, (1 Peter i. 7,) *and an eyesalve*, that the eyes of their mind may see things in a healthy manner, and *white raiment*, or righteousness; i. e. dropping the figures, that they may see through all ages past, man has lived a life of virtue, to be a son of God, a first-born of heaven, by not living upon the things of time and sense, but by living in confident expectation of receiving the Divine promises. They, seeing this, would look forward with holy expectation for the coming of Jesus, to be personally united to his church: this alone could lead them into every proper feeling and righteous obedience that would fit them to sup with Jesus, and Jesus with them, at that marriage supper which was so at the door of that age, that, as this Laodicean state ceases, that of the marriage of the Lamb will commence.

Turning to the political state of the world that is to be during this Laodicean Church, it will be found so mutually in unison, that every reflecting mind will say that such a political state must necessarily be productive of such ecclesiastical consequences.

Chap. xx. 1—3. An angel, or messenger, comes from the throne of political power, having the key of human authority over the abyss, or congregated nations, and he laid hold of the *dragon, that old serpent who is the devil* (the accuser) *and Satan*, (the adversary,) *and he bound him one thousand years*. The dreadful battle of Armageddon closed the last political state, in which the Dragonic, or German Rome's army, with all its leaders, perish, and this binding of the dragon is the consequence; the conquest of the Germanic Roman empire, and all its political accusing manners adverse to the spirit of Christianity are restrained for a thousand years; so that during that period, throughout the world, *the dragon*, the emblem of idolatry, *the serpent*, the emblem of policy, *the devil*, the emblem of human desires, *and Satan*, the emblem of every thing adverse to human happiness, these shall have no dominion over man. But the same human propensities, though restrained, will remain, and be permitted, at the end of the thousand years, to act upon

human society, and, for a short time, to deceive the nations.

Vers. 4—6. In vi. 9, the prophet saw, at the opening of the fifth seal, under the altar, *the lives of them who are slain for the word of God*; at the 11th verse they are commanded to rest *until their fellow-servants and their brethren, who, like them, should be killed, should be completed*. In these verses, the prophet views these latter, who had been destroyed under the empire of the beast, united with those killed under the dragon, and exalted to thrones, not really, but figuratively: as the blood of Abel from the ground cried out for vengeance on the murderer, so the principles of divine truth, for which the martyrs of Jesus died under the empires of the dragon and of the beast, are now exalted to dominion, and this is their first resurrection. In the doctrines of Jesus which they taught, and which, with Jesus, they had died to maintain, these doctrines or principles now have the full government of mankind.

Vers. 7—10, describe the end of the thousand years, that at their close the restraint of human laws will be relaxed, and that pride and the lust of dominion will be permitted to lead the greatest part of mankind to unite and go in array against Jerusalem, and the camp of the saints, when they shall be wholly destroyed by fire from heaven, and with them all human political power and all false instruction shall end for ever. This last tremendous act being the closing period of all human existence, it necessarily follows that every ambitious desire, as well as every adverse disposition of man to divine truth, must also cease for ever to exist, as these passions can only belong to a state of flesh and blood.

Vers. 11—15. The prophet having closed the millennial age, and Laodicean Church state, here introduces the throne of judgment. Before his presence who sat upon it, heaven and earth, or all human and ecclesiastical polity flee away, whilst the dead, small and great, stand at the bar of God, before Jesus the Judge, (John v. 22; Acts xvii. 31,) to be judged by their actions; and the conclusion of this awful scene is, that death and the grave, with all whose names are

not found among the living, have been cast into the lake of fire, of which it is said, this is the second death. The first death we know to be a cessation of consciousness; the second death must be like it. The wicked, therefore, who undergo this punishment, cannot be in a state of suffering, but in a state of unconsciousness.

Chap. xxi. We are now come to that age which closes all divine revelation, the hope of the millennial saint, the grand æra of the consummation of man. The prophet, at its commencement, beholds a *new heaven*, or ecclesiastical polity, and a *new earth*, or civil government, and *no more sea*, or nations, governments and peoples, as it had before been.

Vers. 2—5, describe, by way of introduction, the scenes that are about to take place under this period. The saints, or first-born of God, in the character of a holy city descending with Jesus to dwell upon the earth, whilst a loud voice from the throne of power proclaims, that the tent of God is fixed among men, and that they shall be his people, and God himself shall be their God, and that he will wipe all tears from their eyes; that sorrow, crying, pain, and death, shall be no more, but the whole should be made new.

Vers. 6—8, appear to be an address, by God, to such as are in search of wisdom: to them who thirst for knowledge he will freely give the waters of life, i. e. divine instruction, that he who, in any age, overcometh, shall inherit all the promises God hath made; but that all who are the characters he here describes, shall undergo the punishment of the second death.

Ver. 9. The prophet is invited to see the church of God under the character of *the bride, the Lamb's wife*, and he is then shewn the descent of the new Jerusalem, descending from God, out of heaven.

Vers. 10—27. The holy city is, therefore, not to be taken as literal, but as figurative; a description of the church of God, built upon the foundation of the apostles and teachers, Jesus himself being the chief corner stone. In this city of God there will not be occasion for a temple; for every one will then acknowledge Jehovah, and worship him in spirit and

in truth. There will be no occasion, in this glorified church, for a sun or ruling power, nor for a moon, or magisterial authority, reflecting back the light received from the supreme authority; for laws are not made for righteous persons, but for the lawless and disobedient: but where all are righteous, and every one obedient, government becomes unnecessary.— Like the planets, every one unerringly performs his course; and the nations of the earth, raised from the second death, amongst whom, vers. 2—5, God hath fixed his tent, over whom he hath placed rulers, ver. 24, who bring their glory and magnificence into the city. These nations walk in the light of the city or church, but whatsoever remaineth impure, remaineth without the church till purified, and fitted to enter into it.

Chap. xxii., goes on to describe what is meant by this walking in the light of the city, and its consequences, the healing of the nations.

Ver. 1. The prophet is shewn a pure river of living water, proceeding from the Lamb on the divine throne. A river—the Psalmist explains this, of ever-flowing instruction—proceeds from the Lamb on the throne of God. 2. The tree of life is surrounded by this river, *having twelve fruit seasons, and yielding every month its fruit, and the leaves of the tree are for the healing of the nations*. Solomon observes, that *“the fruit of the lips is the tree of life.”* The twelve fruit seasons are, probably, the apostles, keeping up the temple symbol, in their priestly courses, giving that instruction to the nations which cometh directly from God, through Jesus, to his apostles; and whilst they eat of the fruit of this tree of knowledge, they walk under the shade of apostolical protection till restored to purity. The end shall be; 3, the curse shall cease; the Lamb shall be enthroned universal monarch; 4, his servants, in their gradations of virtue, shall, in their appointed places of dignity, see him and serve him; 5, there shall not again be a night of error, or need for the lamp of instruction, or a necessity for temporal sovereignty, or of a human magistracy, for God himself, through Jesus, shall enlighten mankind, and rule them to the consummation of the ages. Then the divine work being

completed, Jesus himself will resign the throne to the Father, and God shall be all in all. Amen, even so come, Lord Jesus.

The favour of our Ruler, Jesus, the anointed, be with you all, Amen!

T. T.

—
The Nonconformist.
No. XV.

On the Sentiments of the early Continental Reformers respecting Religious Liberty.

THE Reformation from Popery, effected in the sixteenth century, is justly regarded by all Protestants as a noble and gigantic effort of the human mind to emancipate itself from a most oppressive and debasing bondage. The men who achieved this mighty work have deserved well of their species: and the gratitude of their posterity will accompany the remembrance of their deeds, as long as truth and freedom shall obtain the preference over error and slavery. Whether the agents in this undertaking were in all cases actuated by the purest motives; and whether, when their labours were followed by success, the result was in every instance what, in the sincerity of their hearts, they had wished and aimed to accomplish, will not at present be inquired. With respect to many of the principal persons, it is, however, due to justice to state, that their integrity is above suspicion. It must be readily acknowledged that they have honourably earned, and well and richly merited, whatever meed of approbation has been awarded to them by the public voice.

In reviewing the conduct of the Reformers at the outset of their career, it appears evident that they must have acted on the broadest principle of religious freedom. The religious system in which they had been educated, was embraced and upheld by the governments of their respective countries, which admitted the extravagant pretensions, and submitted to the spiritual domination of the Roman pontiff; it was interwoven and identified with their national institutions; it was imposed upon their belief and practice by the authority of the civil constitutions; and it exacted from them entire and implicit obedience,

under the severest civil penalties. They could not, therefore, depart from any prescribed form of worship, they could not discard one tenet of their creed, or embrace a single article of faith not comprehended in the public formularies, without, in effect, renouncing their allegiance to their rulers in matters purely religious, and tacitly denying their authority to legislate for their consciences. It is possible that they were not themselves aware of the real ground on which they acted. Their thoughts might have been too intent on the corruptions they were aiming to remove, to look at all the other considerations connected with their proceedings. But whether they were conscious of the fact or not, the principle by which they were impelled, to which they owed their triumph, and by which alone their revolt from their spiritual governors could be justified, necessarily assumed the right of every man to follow the dictates of his own judgment in the formation of his religious faith, and to make a public profession, and, if necessary, a public defence, of his opinions. When, however, we look at the proceedings of the same persons at a subsequent period, and after they had obtained for their own system the patronage of the state, we can no longer trace the workings of this principle. Facts crowd in upon us, which bear with them decisive proofs, either that their minds had never been properly expanded by just and comprehensive views of religious freedom, or that their ideas had been strangely altered, and miserably contracted, by the prosperous change which had taken place in their circumstances. For, scarcely had they broken their fetters, and hurled from his throne the spiritual despot who had so long tyrannized over their consciences, before they raised to his place another of their own creating, differing from his predecessor chiefly in his outward form and lineaments, whom they employed at their pleasure to tyrannize over the consciences of others.

The apparent inconsistency thus displayed in the conduct of the early Continental Reformers, considered whilst they were themselves struggling for freedom, and after they had become the predominant and ruling

party, renders it a subject of interesting inquiry to ascertain what the opinions were which they really entertained and publicly professed respecting religious liberty. It is proposed to devote the following Essay to this investigation. It is intended that it should be chiefly historical, and be, for the greater part, restricted to a statement of the sentiments of those eminent persons on this point, as they are to be collected from their printed works, or are illustrated in particular instances by their treatment of certain individuals who dissented from their creeds.

The Reformers, whose sentiments will be here noticed, may be conveniently divided into the four following classes. The first will comprise those of Germany, with Luther at their head: the second will embrace those of Switzerland, who range under Zuinglius and Calvin: the third will comprehend those of Holland, whose religion emanated from the Helvetic school, and was adopted by the state: and the fourth will comprise the Antitritarians of the same period.

Luther, the father of the German Reformation, will demand the first attention. The writings of this justly celebrated person contain many liberal sentiments on the subject under consideration, which well accord with the honourable part he acted in his arduous struggle against the power of the Roman see. "The soul," he observes, "is not subject to the authority of Cæsar: for this it cannot instruct or lead, can neither kill nor make alive, can neither bind nor loose, can neither judge nor condemn, nor detain, nor send away."* "Heretics," he elsewhere remarks, "cannot be restrained by external force. It is, therefore, necessary to deal with them in some other way than with the severity of the sword. This business must be managed with the word of God. If, in this way, you fail of success, you will in vain resort to worldly power, even though you should fill all places with blood. Heresy is something spiritual, which no

iron can cut to pieces, no fire consume, no worldly water wash out or overwhelm."*

It must not be supposed, however, that with these just views of the inefficacy of the civil power to affect the convictions of the mind, he would leave men at full liberty to disseminate their sentiments, if they were in opposition to the established creed. "As no one," he writes, "ought to be compelled by force to faith and the gospel, so neither must they be permitted by the magistrate to blaspheme: but, being summoned, let them be heard and let them hear; and when they are unable to answer, and refuse to believe, they ought immediately to be forced to silence."† "The magistrate," he again states, "is the keeper, not only of the second, but most of all of the first table of the law. He is to punish idolatries, blasphemies, execrations and perjuries. Heretics, when brought before him, as contumelious against the true God, teaching others their blasphemies, he is to restrain."‡

But though Luther was for coercing and silencing heretics, by whom we are to understand in this inquiry all who held doctrines which were at variance with the popular faith, he was not disposed to take away their lives. It will be seen, however, that his reason for this is grounded upon considerations of policy, rather than upon the broad principle of justice, which knows no distinction of persons or creeds, but would grant to all alike the equal privilege of thinking as they pleased, and speaking what they thought. On the question, whether it be lawful to put false prophets to death, he thus expresses himself: "I am reluctant to punish with death, even where it has been abundantly merited. What frightens me in this case is, the train of consequences which we behold in the Papists, Antichrists, and the Jews, among whom, when it had been decreed, that false prophets and Jews should be put to death, it came to pass in the course of time,

* Luther, de Sublim. Mundi Postestate, fol. 20. Minus. Celsus, de Hæreticis Capitali Supplicio non Afficiendis, fol. 2, b. edit. secund. 1584.

* Minus Celsus, ubi supra, fol. 106, b.

† Bock, Hist. Antitritin. II. 290.

‡ Beza, de Hæreticis à Civili Magistratu puniendis Libellus, &c. (8vo. 1564) fol. 201.

that none but holy prophets and innocent persons were executed under the authority of the law,—armed with which, wicked magistrates adjudged whomsoever they pleased to be heretics. I fear that the same thing would happen among us also if once, by a single example, it were shewn to be lawful to put seducers to death, since we have hitherto seen among the Papists, by an abuse of this law, innocent blood shed instead of guilty. Wherefore, I can on no account admit that false teachers should be put to death. It is sufficient that they be restrained. Should posterity be inclined to abuse this mode of punishment, they will offend less grievously, and injure only themselves."*

The conduct of Luther towards those who differed from him in opinion, was, in general, in perfect accordance with the sentiments and temper displayed in these extracts. As far as appears, he never imbued his hands in the blood of any martyr to conscience; but several occasions are recorded by the historians of his life, on which he evinced a spirit of

* Ego ad iudicium sanguinis tardus sum, etiam ubi meritum abundat. Tum in hac causa terret me exempli sequela, quam in Papistis, ac Antichristis et in Judæis videbimus: ubi cum statutum fuisset Pseudopphetas et Judæos occidi, successu temporis factum est ut non nisi sancti Prophetæ et innocentes occiderentur, auctoritate ejus statuti, quo impii magistratus freti Pseudopphetas et hæreticos fecerunt quosquos voluerunt. Idem sequenturum esse timeo et apud nostros, si semel uno exemplo licitum probari poterit seductores esse occidendos, cum adhuc apud Papistas videamus, hujus statuti abusu, innocentem sanguinem fundi pro nocente. Quare nullo modo possum admittere, falsos doctores occidi: satis est eos relegari: qua pœna si posterius abuti volent, mitius tamen peccabunt, et sibi tantum nocebunt." Bock, ubi supra, Vol. II. fol. 165. This learned historian, after citing the above passage, remarks: "Ipsam tamen Lutherum aliquando nimium iræ suæ indulsisse, cum persequeretur Carolostadium, non ego negarem. Plures, qui tolerantiam postularunt à pontificiis haud raro non tolerantantes se exhibuerunt. Antitrinitarios vero limitibus esse circumscribendos, ne placita sua ultro disseminent, errorisque socios conducant, nemo negabit, qui peste facile infici posse sanos, recordatur."

the bitterest intolerance towards persons who dissented from his views on particular points of doctrine and church discipline. His treatment of Carolstadt, his associate in the work of reformation at Wittemberg, whom he persecuted in various ways, and at length caused to be banished from Saxony, may be mentioned as one instance.* Another is furnished by his behaviour towards the Swiss Reformers who differed from him on the subject of the real presence, in the Sacrament. With these persons he would keep no terms—scarcely allowing them to be Christians.† Referring to them, in a passage of his Commentary on the Galatians, he exclaims—"accursed be that charity which is preserved at the expense of faith,—to which every thing ought to be sacrificed—charity, apostle, an angel from heaven."‡

Having thus stated the sentiments of Luther, his friend and associate *Melancthon* offers himself in the next place to notice. His opinions respecting religious liberty, it will be seen, corresponded in every material respect with those of Luther. Like the latter, he considered the magistrate to be invested with authority in spiritual things. "Although," he writes, "the magistrate does not judge, or change the opinions which lie concealed in the mind, he ought nevertheless to prohibit external offences, for the glory of God, and to prevent more persons being corrupted by licentiousness and example. Wherefore kings, princes, and magistrates, should in these days also overlook the churches, to take care that they be rightly instructed, in order that the minds of men may be led to the true invocation of God, and to the other duties of piety; to prohibit the worship of idols, and the teaching and confirming of erroneous opinions,

* Mosheim's Eccles. Hist. Cent. xvi. Sect. iii. Part ii. xxii., Parag. with Dr. Mac-laine's Notes. Priestley's Church Hist. V. 256, 265.

† Priestley's Church Hist. V. 283—285. Mosheim, Cent. xvi. Chap. ii. Sect. i. Parag. xxviii.

‡ "Maledicta sit caritas, quæ servatur cum jactura doctrinæ fidei, cui omnia cedere debent—Caritas, Apostolus, Angelus è cælo." Bock, ubi supra, fol. 155.

repugnant to the gospel, by whatever class of men they may be propagated."* Other passages might be cited to the same effect, wherein he allows the magistrate to be, in conjunction with the church, a judge in matters of faith, and asserts his authority to restrain men from acting upon their own independent judgment in respect to the worship of God, and promulgating opinions hostile to the established religion.† Melancthon, however, no where maintains the right of the magistrate to punish opinions with death. There is, nevertheless, a passage in his works which, if strictly interpreted, would go to prove that there were cases in which he deemed it justifiable to resort to this extremity. It occurs in a letter to Bullinger on the subject of Servetus's murder. "I have read," he states, "your answer respecting Servetus's blasphemies, and I approve your piety and your judgments. I consider the Senate at Geneva to have acted rightly in cutting off an obstinate man who would not refrain from his blasphemies. And I am surprised that there

* "Etsi Magistratus non judicat nec mutat arcanas opiniones in mente, tamen externa delicta prohibere debet propter gloriam Dei, et ne plures corrumpantur licentia et exemplis. Quare Reges, Principes et Magistratus etiam hoc tempore inspiciant ecclesias, et curent eas rectè doceri, ut flectantur animi hominum ad veram Dei invocationem, et ad alia pietatis officia, et prohibeant coli idola, ac doceri et confirmari falsas opiniones pugnantibus cum Evangelio, à quocunque genere hominum sparguntur."—Melancthon, *Loci Communes*, (Svo. Basil, 1558,) pp. 612, 613.

† "Omnes hi errores ex hoc uno fonte oriuntur, quòd putant homines sibi licere, fingere suo arbitrio opiniones de Deo, et cultus. Sicut et Aaron putabat, fingens cultum ad vituli simulacrum: et Jeroboam audacissimè abducens populum Israel à templo Dei ad sua sacrificia. Hic clamant sapientes:—Quid hæc res mali habet? Cur non concederetur augere honesta exercitia? Quid Ethnici, quid Aaron, quid Jeroboam, aliud volebant, nisi ut noticia Dei conservaretur, ut populus ad invocationem invitaretur, ut bonis exercitiis ad pia opera assuefieret? Hæc species, et hæc *πιθανολογίαι* semper fefellerunt, fallunt, et fallent genus humanum." "Sed hæc speciosæ rationes et *πιθανολογίαι* abducunt homines à verbo Dei. Ideo hi ludi à Deo prohibiti sunt. Nam simili

should be any persons who disapprove that severity."*

It is possible that Melancthon's opinion of this case might have been formed upon the gross calumnies and misrepresentations which the friends of Calvin, and Bullinger himself among others, industriously circulated respecting Servetus, in order to remove the odium which was so generally cast upon him as the instigator of the murder. This at least is the most charitable supposition. Bock, however, himself a Lutheran, and an admirer of Melancthon, scruples not to ascribe this expression of his approbation to a less honourable cause. "Melancthon," says he, "otherwise very far removed from all passion and violence, seems, agreeably to his courteous manner, to accommodate himself to the Helvetic churches."† It is surely carrying courtesy a little too far when it leads those who pride themselves on their urbanity and politeness, to compliment other men upon their crimes.

The sentiments expressed by Luther and Melancthon, in the passages which have been quoted, may be taken as the standard of the opinion of the German Reformers. This appears from a distinct treatise on the subject by Frederick Baldwin, in the form of a thesis, maintained in 1608 at the University of Wittemberg, in which he held the office of theological professor. It is intitled, "A Theological Disputation concerning Heretics, and the manner in which they ought to be punished."‡ It is unnecessary here

audaciâ fingunt hæretici suos errores, alii alios."—*Loci Communes*, ubi supra, fol. 660.

* "Legi quæ de Serveti blasphemias respondistis, et pietatem ac judicia vestra probo. Judico etiam Senatam Genevensem rectè fecisse, quod hominem pertinacem, et non omisurum blasphemias, sustulit. Ac miratus sum, esse, qui severitatem illam improbant."—Melancthonis *Consilia*, P. ii. p. 204; Bock, ubi supra, II. 380.

† "Melancthon, ab omni impetu et violentia aliàs remotissimus, Helveticis Cœtibus, pro more suo blandiloquo, se accommodasse videtur."—Bock, ut supra, II. 380.

‡ "Disputatio Theologica de Hæreticis, et quo Modo sint coercendi. Publicè proposita in Academia Wittebergensi à Frede-

to follow the author in his long dissertation on the question—What constitutes a heretic?—for his statements may after all be summed up in this one definition, that a heretic is a person who dissents from the authorized faith. He contends decidedly against the punishment of heretics with death,* but maintains that they ought to be restrained and coerced. The duties of bishops and the ministers of the church, in respect to such persons, are, according to his opinion,

rico Balduino, S. S. Theol. Doctore et Professore publico, Eccles. P. et S. &c. Wittebergæ, A. D. 1608," 4to.

* In entering on this part of his argument, the learned professor thought it right to apprise his auditors that he did not intend to espouse the cause of heretics in what he advanced, (Section clvi): "Protestamus nos nequaquam hæreticorum causam agere, neque erroribus aut malitiæ ipsorum patrocinari: sed detestamur eos, ut mancipia Salanæ, à quo captivi ducuntur, juxta ejus voluntatem." This chapter contains, however, some very liberal and excellent sentiments. He states (§ clxxxvi.) two reasons, urged by his opponents against his arguments, " (1) Fatetur Christus neminem venire ad se, nisi Pater traxerit eum, (Johan vi.). (2) Si qui hoc pacto coguntur, non tam at fidem, quàm ad sollicitudinem fidei coactio fit, quod accidit credentibus hæreticis, et in errore stolidioribus, quos non tantum correptione, sed centum plagis, hoc est, pœnis ac incommodis compescendos esse ait." To these he replies (clxxxvii.): "Ad primum dico: Frivola prorsus argumentandi ratio ab actione Dei intra hominem, ad externam violentiam hominum. Trahit Deus hominum animos verbo suo tanquam verriculo et reti, quo ex nolentibus facit volentes, ut tandem externo quoque opere internam voluntatis suæ conversionem ostendant: Magistratibus autem externa vi ferè nihil aliud efficere potest, quàm ut externis actibus se consentire simulent, animis plerumque semper repugnantibus." (clxxxviii) "Alterum quod objicitur, inane cavillum est; non enim hoc queritur, num; qui segniores sunt in fide compescendi sint legitimis mediis, ut majorem fidei et salutis suæ curam habeant; sed num externa vi, præsertim capitali, qualis Inquisitoribus Hispanis familiaris est, cogendi sint, aut cogi possint: media longa meliora sunt, diligentior institutio; erroris, cui hactenus patrocinati fuerunt, denudatio; solida ejusdem refutatio, utilitatisque et certitudinis doctrinæ divinitus inspiratæ demonstratio," &c.

1. to observe and watch them with diligence, to prevent their intrusion into the office of the ministry, to seduce the ignorant: 2. to admonish them: 3. if they continue pertinaciously to hold and promulgate their opinions, to shun them, and refrain, as far as possible, from all intercourse with them.

The duties of magistrates in ecclesiastical matters, &c. he states to be, 1. to guard against the admission of unsound teachers into the church, by the establishment of confessions of faith, and of forms of public worship to be subscribed by them: 2. to impose upon them an oath of fidelity: 3. to depose ministers of vicious lives, and erroneous or impious sentiments: 4. to restrain the disseminators of false doctrines, lawfully convicted by the ecclesiastical authorities, and either to commit them to prison, that they may learn wisdom and cease to molest others, or to banish them to a distance, that, at least, the inhabitants of their territories may be safe from their poison. Though, however, banishment is the severest punishment he prescribes for those whom he describes as heretics, he is not disposed to be equally lenient towards persons whom he deems blasphemers of the Father, Son, and Holy Spirit. Offenders of this class, he judges, may lawfully be put to death, as the Jews were accustomed to punish offenders of the same designation, and as Valentine Gentilis was treated at Berne, and Servetus at Geneva. "But," he adds, "with the exception of this case, let the pious magistrate abstain from the sword:—errors, and not men, are to be destroyed." *

* cexxii. "Episcoporum seu ministrorum officium quò ad hæreticos, triplex est, juxta doctrinam Apostolicam. 1. Diligens inquisitio et observatio: hoc enim est cavere Pseudopphetas, attendere ne forte in sincerum doctrinæ evangelicæ ministerium clanculum sese insinuent dolosi operarii qui impietati doctrinæ seducant imperitiores." cexxiii. "2. Alterum officium est admonitio semel atque iterum repetita. Non enim oportet verbi ministros esse canes mutos, sed potentis ad redarguendum; ideoque D. Paulus vult non unam saltem, sed et alteram adhortationem ad hæreticos instituendam esse, (Tit. iii. 10) in qua et error ex Scriptura ostendimus, errans debita severitate objugandus, et

Birmingham,

October 12, 1819.

SIR,

THE last Monthly Magazine contains the following suggestion: "I beg leave, through the medium of your Magazine, to ask, if any of your correspondents can inform me if a monument, or any mark of public approbation, has been made for Robert Raikes, the well-known founder of Sunday Schools,—a name dear to the philanthropist; and I hesitate not to say, as my firm belief, that through him all the education that is now imparting in various ways to the poor, is chiefly to be attributed. In this country of extended benevolence, surely such a man's memory ought not to pass into oblivion; such a character deserves honourably to be recorded, I think, more than that of the greatest statesman, philosopher, or warrior. As an individual, I con-

errans debita severitate objurgandus, et ecclesiastica pœna tergiversanti interminenda est." cccxxv. "3. Tertium est executio: quod si enim ne sic quidem aliquid efficitur, sed is, qui hæreseos ex Scriptura convictus, pertinaciter eam tutetur, tunc ad populum deferendus est, hæresis publicè refutanda, et ut omnes ab ejusmodi homine tanquam seductore et perturbatore sibi caveant, sedulò monendum. Hoc est hæreticum hominem post unam et alteram admonitionem παρατείσθαι, devitare, rejicere, et omne commercium ejus, quoad ejus fieri potest, fugere."

cccxxviii. "Magistratus quatuor habet, quæ hoc in casu agat. 1. Curet ante omnia, ut ministerium ecclesiæ sit purum, ab omni suspitione hæreseos alienum. Quam in rem publicis edictis scriptis et confessionibus veram doctrinam comprehendere, et administris publicorum officiorum subscribendum proponere prodest." cccxxix. "2. Ne tam facilè insinuare possint falsi doctores ad ministros suos in politicis et ecclesiasticis muneribus juramento religionis sibi devinciat." cccxxx. "3. Ministros ecclesiæ vel malè viventes, vel impiè docentes, officio deponat, aliosque et sinceritate doctrinæ, integritate vitæ commendatos, accedentibus totius ecclesiæ suffragiis, substituat." cccxxxī. "4. Falsæ doctrinæ disseminatores, ab ecclesiastico ministerio legitimè convictos, et tamen etiamnam vel voce, vel scripto alios seducentes, compescat, eosque vel carcere muletet, ut et ipsi sapere discant, et aliis molesti esse desinant; vel ad suos procul abire jubeat, ut ad minimum sui territorii incolæ ab eorum veneno tuti esse, possint."

ceive, Sir, that I am in a most honourable post when I sustain that of

"A SUNDAY-SCHOOL TEACHER.

"London, July 31, 1819."

I cannot well describe my feelings on the first glance of this paper; whoever the writer may be, I hope the hint will not be lost upon the public. One may envy the merit of the recommendation, and I sit down hastily (fearful of being forestalled) to atone for the self-reproach of not being the original instigator, by seconding the motion with fervent sincerity. No such public token that I know of exists. I have, within little more than the last month, seen no less than three public, out-of-door monuments to the destroyers of mankind, viz. Nelson, Hill and Rodney; these and similar ones obtrude themselves upon the eye of the traveller in every direction; when shall the better feeling be as publicly excited of admiration towards its real benefactors? Who can withhold his assent from the opinions so well expressed by the "Teacher," and who does not wish that his name would give an impulse to his object? If the introduction of Christianity and Printing, have marked the two most important epochs within their respective periods, that of the public patronage of instruction is fairly entitled to rank as the third stage of improvement in the human prospects of future amelioration and happiness. Raikes seized the fortunate moment; his zeal and perseverance proved the practicability of his theory; the national benevolence kindled at the shrine of his ardour; and without waiting for the cold calculations of bigotry, superstition, pride, or selfishness, erected a speedy, beautiful and permanent structure on an immovable rock. No impulse was ever more universal; its progress was as rapid and uniform as its object was beneficent and god-like. Not a town, and scarcely a village in the nation, has neglected to honour itself by its efforts in the cause; the whole continent of Europe has caught the enthusiasm, and the expatriation of Lancaster has carried the sacred torch to illumine the immeasurable wilds of America.

Considering the Dissenters as somewhat more generally interested in the question than the members of the

Established Church, (though Raikes himself was of the latter number,) I beg to submit this to their consideration through your liberal pages.—The Fellowship Societies, so numerously established and establishing, would furnish every facility for promoting the design; not by any appropriation of their funds, but from the circumstance of an organized association being already formed, combining, it is presumed, the zeal and intellect of the united body. It may be objected that these are not times to encourage an idle display of gratitude or munificence, that the patriotic calls upon the scantily-replenished purses of individuals are so numerous, that objects of real necessity ought to have a decided preference; and that two or three thousand pounds might be much better employed in the schools themselves, or in aid of the benevolence that would gladly contribute towards alleviating the sufferings of the poor. Admitting that these considerations should have their full weight, yet, still it must also be allowed, that every impulse that can be given to the public mind in favour of the grand principles of truth and virtue, should be cheerfully embraced; and neither would it be contended that this expression of the public sentiment would fail in its just and high expectations. With respect to the burden of the expense, if every adult in the kingdom, or every individual who has already been benefited by the institution of Sunday Schools, should contribute no more than one penny, a monument might be erected on the summit of Snowdon itself, not inferior to its own majestic and sublime altitude.

JAMES LUCKCOCK.

P. S. (Nov. 3.) Your Correspondent (Phantom) Brevis (p. 616) accuses me of twisting the sense of Mr. Russell's dispatch from Hyderabad, by making him admit that he felt *pleasure* in the massacre of the 500 Arabs. I merely said, "It does not appear that Mr. R. had any hand in this work of blood; but it gives him unmingled *pleasure*, without a particle of regret or commiseration;" and I still maintain that, in a communication of four or five lines, that the word *pleasure* should be so conspicuous, without an iota of palliative, is a sufficient presumption

that he sat down with feelings of high exultation, untempered by the humanity which the case so strongly called for. Brevis may use the words "afflicting circumstance—deplore the necessity," &c., but these are no part of Mr. R.'s expressions or feelings. What right have we, therefore, so to interpret them, and which of us two has most exposed himself to the charge of "outrageous inference"? I appeal to candour and common sense if the following paraphrase be not strictly admissible: *I am glad the Fort was taken, though the event was attended with such an immense sacrifice.* And will it not be allowed, on the military system, that Mr. R. would have been justified in farther saying, If I could, by a wish, restore the Fort and the Arabs to the state they were in the day previous to the attack, my attachment to the interests of my country would not permit me to do it? What then must be the turpitude of that system which could so far stifle the claims of humanity as to admit even silence in a case of such tremendous magnitude? See the wretched victims crowded, unarmed and unoffending, in an enclosure in the Fortress, and the ferocious assassins driving at them with their bayonets!—and calling themselves Christians! The sufferers were only Arabs.—An anonymous attestation to character cannot have much weight; but supposing Brevis to be acquainted with Mr. R., I will take him at his word, and believe his friend, in all the private relations of life, to be humane and benevolent; but this only aids my general argument. It is the system which becomes answerable for the deformity of mind which it inculcates; and this must either be inherently vile, or our feelings of compassion and human kindness are all delusive, and contradictory to the duties of our station.

It has been affirmed of Frederic the Great (butcher), that after a battle, where thousands of human lives were sacrificed, he wept for the loss of his greyhound. Such perversion and obliquity of reason will warfare not merely allow, but attempt to vindicate. I do not say that Brevis is their apologist; but why overlook the intended drift of my statement, to dwell upon a pitiful and ungracious cavil?

J. LUCKCOCK.

22 *Suffolk Place, Hackney Road,*

SIR, *November, 12, 1819.*

HAVING been acquainted with the Unitarian congregation at Boston from its first existence to the present time, having with pleasure seen the gradual progress of Unitarianism in that town, and being fully acquainted with the present circumstances and prospects of our brethren there, in compliance with their request, and prompted by the interest I feel in the promotion of truth and charity, I beg permission, through the medium of your valuable Repository, to submit to the consideration of the Unitarian public, and to recommend to their patronage, the case of the new Unitarian Chapel at Boston.

The above congregation has existed but a few years; at first it consisted but of a few persons, and, though their number gradually increased, they had to struggle through many difficulties, which, by steady perseverance, they have so far surmounted, that, notwithstanding the opposition they encounter from the prejudices of their reputed orthodox neighbours, the prospect of success, of a large and respectable congregation being firmly established, is much greater than the most sanguine of them had dared, till recently, to expect.

When the congregation was collected, by the zealous exertions of their first highly-esteemed minister, Mr. Platts, now of Doncaster, and a chapel became necessary, as but little money could be raised in Boston, it was prudent to erect merely a small place, on the most economical plan. For a considerable time this place has been found too small for the congregation, and there is good reason to think, were it larger, more people would attend, who cannot at present be accommodated; and the situation of it (the best which could be obtained at the time) has been found very inconvenient. Such being the case, after due deliberation, it has been judged essential to the interests of Unitarianism that a much larger chapel, in a more eligible situation, should be erected. Accordingly, a parcel of land has been purchased, sufficient for the site of a chapel and a burying-ground, in a most convenient situation, near the middle of the

town, and the shell of a commodious chapel is nearly completed. The estimated expense of this undertaking is as follows, viz. :

The ground cost	-	-	£400	0	0
The erection of a party wall					
about it	-	-	40	0	0
Estimated cost of the chapel			850	0	0
			<hr/>	<hr/>	<hr/>
			1290	0	0

Towards the defraying of which, the friends in Boston have raised by their subscriptions	-	-	677	14	6
The value of the shell of the old chapel was estimated at £200, but it is feared it will not sell for more than			130	0	0
Subscriptions already obtained from friends at a distance	-	-	76	3	0
			<hr/>	<hr/>	<hr/>
			883	17	6

Leaving a debt, at present unprovided for, according to the estimate, of	-	-	£406	2	6
			<hr/>	<hr/>	<hr/>

I beg leave, in the name and on the behalf of the Unitarian congregation at Boston, to solicit the aid of the Fellowship Funds, and of the Unitarian public, towards the discharging of the above debt, necessarily incurred for the promotion of a cause which every Unitarian must think highly important. The population of Boston is rapidly increasing, and is at present supposed to amount to 9000 persons. The nearest Unitarian congregation to Boston is that at Luton, which is nearly twenty miles distant. The surrounding district is very populous. This undertaking is not an experiment; the ground is tried, and the success morally certain. What the friends at Boston have themselves subscribed is a great proof and pledge of their zeal, and, considering their numbers and circumstances in life, more than is usually done in such cases. The congregation contains a number of promising young people. It is hoped, the consideration of these things will recommend this case to the patronage of the liberal friends of Unitarianism. I am, Sir, very respectfully, your and their servant in the gospel,

R. WRIGHT,
U. Missionary,

P. S. I am happy to add the following recommendation of the above case, by my worthy friend *Mr. Lyons*, of Chester.

“ I have witnessed, with great pleasure, the very zealous and liberal exertions of the Unitarian congregation at Boston, and, being well acquainted with all the circumstances of their case, do most cordially recommend it to the attention of our brethren.

“ JAMES LYONS.”

Subscriptions are requested to be sent to the Rev. R. Aspland, Hackney; the Rev. W. J. Fox, 4 Suffolk Place, Hackney Road; or to the Rev. D. W. Jones, and Mr. C. Wright, Boston, Lincolnshire.

London,
November 15, 1819.

Dr. T. Rees's Account of a Correspondence with W. Roberts, and the Native Unitarian Christians at Madras.

SIR,

THE case of William Roberts, and his little congregation of native Unitarian Christians at Madras, having excited considerable attention among our Unitarian friends in the metropolis and in the country, it will, I doubt not, be interesting to them to learn what has been done in that quarter since the last account was published by Mr. Belsham, in William Roberts's second letter, which was addressed to him. Last year, I was instructed by the Unitarian Society to open an official correspondence with William Roberts on their behalf, to convey to him a donation of books, and to assure him of their disposition to give him every encouragement and assistance in their power, towards prosecuting the work which he had so honourably and ably commenced. On the 8th instant I received a long letter from him in reply, dated Madras, the 30th of April, 1819. From this I transmit some extracts, in the hope that you will admit them into the Repository. The letter is at present under the consideration of the committee, and will, I suppose be, like the others, printed entire, or with the exception only of some communications which are of a private nature. I take this occasion

just to add, that if I can in any way forward the views of those societies in the country which have declared an intention to assist the Madras congregation, I shall feel great pleasure in co-operating with them either officially or otherwise. If any thing is to be attempted it would be well, I think, that it should be done in concert.

THOMAS REES,

Secretary to the Unitarian Society.

“ *To the Secretary of the Unitarian Society, of London.*

“ REVEREND SIR,

“ I have received your letter, and the ample benefaction of books, safe on the 26th of last month. My good master not being at Madras at the time of its arrival, it being left in his office, on his return I received them. Our joy and gratification on the occasion were great—no earthly possession can ever give such pure pleasure and sensation to the mind. May the Lord our God give us due sense and wisdom to profit by them. By this large collection some of my books are now doubled. I can now lend some of them to others more freely than I could do before. Myself and my friends return our heartfelt thanks and obligation to the respectable Unitarian Society for their benefaction and kindness, and hope in the day of retribution it will not be found as lost upon us.”

[The next paragraph relates to an application to the proper authorities for leave to print in Tamul, some of the books which Roberts had prepared for the use of his flock. This part of the letter cannot be published at present. The writer then gives a copious analysis of two tracts which he had drawn up for publication. They relate to the Hindoo Mythology and superstitions, and are designed to lead the worshipers of Brahma, &c., to the knowledge of revealed religion, and the principles of Unitarian Christianity.]

“ My present labour in hand,” he proceeds, “ is notes and discourses on the Gospels. Dr. Doddridge's Family Expositor, Dr. Priestley's Notes, Mr. Lindsey's Works, your Improved Version of the New Testament, and all other Unitarian writings that is [are] in my possession, are my guides.

I do not think that I shall do much harm to my countrymen, as some thinks [think] that I does [do] it already, while I am guided by such masterly hands. I have wrote, and copied it fair, fifty-five sections already, following Dr. Priestley's order, except the story of the miraculous [miraculous] birth of Jesus Christ, which I pass by, only stating my objections against it. These notes I read in our chapel, whenever I am there, instead of sermons. My brethren are upon intent of copying and dividing these notes into small portions, so as to have them in circulation among them, there being nothing of the kind in our language." [After alluding to the difficulty of getting his MSS. printed, and noticing the scantiness of the means of himself and friends, he proceeds:] "Therefore, I and my brethren most humbly beg leave to lay our case before your respectable Society at large, as the man of Macedonia, (Acts xvi. 9,) to their benevolent considerations. You have, Sirs, already begun doing the work of benevolence and love upon us, and may he, who is the God of Abraham, the fear of Isaac, the strength of Israel, and the excellency of Jacob, put it into your hearts, bless and strengthen your hands to continue it, and consider us as those who have received their religious birth from you,—not as those who presume upon the goodness of their parents, but as those who earnestly crave whatever assistance you could afford. In the present state of things you know full well that Unitarian Christians can expect little or no favour from any other quarter—therefore, we would beg you to have an eye over us, that we may not be discouraged. Whatever assistance your respectable Society can or think proper to afford us, we shall think ourselves very happy with such blessings, and thankfully endeavour to make [the] best use of it."

"I have no fear of Indian Unitarians doing for themselves when they are once set agoing with necessary means, and multiplied into societies. The voice of Unitarianism is clear, distinct, sound, and penetrating into the inmost recesses of the understanding, whenever worldly interest and worldly glory is [are] not in contact. Unitarianism enters with little or no

resistance, the deepest prejudices and revited [rivetted] errors of ages comes [come] down before it like the Egyptian frauds of old (Exod. viii. 19). In my humble opinion [of] Unitarianism only can [it] be said that it is like a fire, and that it is like [a] hammer that breaketh the rock in pieces.

"In my account to the Rev. T. Belsham I said, that, after the death of my friend Annathy, our school was kept by a Trinitarian Christian of Tranquebar. This man died with Chollera Murboos [Cholera Morbus] in last October. After a while the school is opened again by a young man of our own society. We have also now another school under our direction, which is also kept by another young man of our society; but they are poorly paid. May Jehovah, the keeper of Israel, increase our numbers, and make things go easy with us."

"I have nothing further for the present, but to wish and pray that your respectable Society may increase more and more with its unresistable, pure and glorious light, and be the means of spreading it to all the world, to the honour and glory of the One Great God, our heavenly Father, even the God and Father of our Lord and Saviour Jesus Christ. Amen."

"I remain, Sir, your most obedient and most humble servant, William Roberts, at W. Harrington, Senior's.

"Madras, 30th April, 1819."

Clapton,

November, 1819.

SIR,
AS I believe many of your readers take an interest in the progress of the English settlement in the Illinois, and a near relation of mine, who has just received a letter from a family that has lately arrived there, says I am quite welcome to publish any part of it I please, I have extracted all the information that it contains respecting the settlement, for insertion in the Repository, if it meet with your approbation. The family consists of a gentleman and his wife (an uncle and aunt of Mrs. Janson's) and their eight children: they occupied a farm for some years at Banstead in Surry, near to Wanborough, and were very much attached to Mr. Birkbeck as a neighbour. The letter is written by one of the daughters: it will be perceived

that they are members of the Society of Friends.

T. H. JANSON.

*“ English Prairie, Illinois,
July 15, 1819.*

“ MY DEAR AUNT,

“ I feel much pleasure in addressing thee for the first time from this far distant land, or wilderness, as some of our friends doubtless imagine this place to be, but which, even at this early period, does not seem its proper appellation: we are, indeed, living in a log cabin, but nevertheless we are surrounded by agreeable and intelligent neighbours, who are situated like ourselves, and we have a much more agreeable society than when we lived at Banstead. This is a delightful country! displaying rather the mild beauties of nature than any bold and romantic features. Accustomed as we are to see timbered land, we have not yet lost our taste for woodland scenery, and the prairies exhibit a fine space of open country, diversified with clumps of fine trees and delightful slopes: we have no river within view, which we do not much regret, as the neighbourhood of large rivers is almost invariably unhealthy, and which we understand is the case at present in many places on the banks of the Ohio. It seems a matter of regret that so great a barrier should hinder settlers from choosing residences on the shores of that grand and delightful river, which, though not nearly so large as the Mississippi, I much prefer, from the superior beauty of its banks. This place is considered remarkably salubrious—there has been very little illness here, and we have all enjoyed excellent health since we arrived, considering the long journey we had gone through—my dear mother’s health is, upon the whole, improved since she left England.

“ You have, doubtless, heard many accounts of the progress we have made towards settling; it is not quite decided where our final abode will be fixed. It is most probable that my father and mother will reside at this place, where we have a cabin of our own and another rented one, but hope before winter arrives we shall have erected a convenient frame-house. This kind of building seems generally

preferred on account of the great facility of erecting them, though brick is easily procured for chimnies, &c. Morris Birkbeck has nearly finished a large and commodious mansion of this kind, and we hope it will be completed in a few weeks, fit to receive his daughters, who have been absent almost ever since we arrived here, on a visit to their friends in Kentucky and Cincinnati. We shall be glad to see them return, as they are very amiable and interesting girls, and we promise ourselves much pleasure from their society. Their father appears to feel their loss very much; he has only his youngest son Charles at home with him, a very clever and ingenuous lad: we see a good deal of him and his father, as they live only about the third of a mile from us, and we much value the privilege of conversing frequently with so superior a man as M. B. Such energy of mind, depth of understanding, and elegance of manners, I should think were seldom united.

“ The summer is certainly hotter here than in England, and we sometimes experience a day or two of very sultry weather, but in general the heat is not at all oppressive, for the warmth occasioned by a more fervid sun is alleviated by a refreshing breeze, which is particularly delightful on the prairies. All kinds of melons ripen here without any other care than just digging the ground and sowing the seed; we have a great many of different kinds, which are growing most luxuriantly, and expect to gather some in a few days. Grape vines spring up in the woods spontaneously, but the fruit is small and acid, yet might, doubtless, be much improved by cultivation—we mean to cultivate all that spring up in our garden, with some care. It is thought that this would be a fine country for vineyards. At that celebrated little town Harmonie, they have planted European vines, and already make excellent wine. It is a great advantage to this settlement to have such industrious neighbours, from whom to procure many of the luxuries of life; but we shall principally be indebted to them for their skill in gardening, as from them we shall procure all the fruits that we were accustomed to in our native land. My father has paid them

a visit, and was much pleased with the extraordinary progress made in four years, and the order and unanimity of their proceedings; he says it has the neatness and comfort of an English town, and there are many elegant and substantial brick buildings erected: they have also manufactories to supply themselves and others with all the conveniences of life.

“In consequence of coming by way of New Orleans, we have seen less of America, than if we had travelled over-land. At that place, though the population consists principally of French and Spaniards, we saw many Eastern Americans, as we did also at Shawnee Town, where we were detained many weeks, and lodged at a public tavern. We generally sat down to table with upwards of thirty gentlemen, many of them employed in different trades and professions in the town, the rest travellers, and we are inclined to judge very favourably of the American character: they are in general well-informed and polite. This settlement is almost entirely English—we have a few Americans amongst us, and they are agreeable. The back-woods-men are quite a class of themselves, some of them are wild, semi-barbarous people, but most of those we have near us, if treated well, are very civil; they sometimes pay us an uninvited visit, (the ladies, I mean,) and after sitting an hour, asking a few questions about England, and making good use of their eyes, they generally conclude with saying, ‘well, I reckon I must be going,’ wish us good day and depart. These women are in general very ignorant, but they are exceedingly independent, riding about the country on horseback, and visiting one another; their dwellings are not very cleanly, and, though very fond of finery, they do not look comfortably dressed like English women of the same rank of life. Some of the men are great *raw-dies*, as they are called, but by preventing the sale of whiskey in this settlement, we have now no disturbance from them. We cannot say the same of ———, the town that ——— has established, which is situated on a pleasant elevation about two miles from hence, and is considered a thriving place.

“Last week a great number of In-

dians paid us a visit, and encamped a few miles from us; they were very fond of stopping at the door to converse with us, and ask for a draught of water; they were very friendly, and fond of shaking hands with my brothers, and when they found we were all English, they exclaimed, “then good all;” they were Miamies, and were much finer men than most of the other tribes that we had seen on the shores of the Mississippi—some of these were very tall and well-made, and their faces by no means unpleasing, as far as we could distinguish through the stripes of vermilion paint with which they ornament themselves; they wear large feathers stuck in their hair, and silver ear-rings and bracelets; their chief, who called himself Captain Billy, and who was particularly sociable, had a ring in his nose: they bring moccasins and skins to sell, riding about on horseback at a very quick pace, but are sadly addicted to drinking whiskey if they can procure it. We feel no fear of molestation from them, as they are in general very peaceable; there was a skirmish between them and the Americans some time since, at Vincennes, when some Americans lost their lives, and three Indians were hung, which they feel as a deep disgrace, and have been very quiet ever since.

“We have heard that W. C—— and family sailed from England some months ago, but have received no intelligence of their safe arrival on this continent; we hope soon to hear from, or see W. C., as he had some intention of preceding his family. I hope this spot will have sufficient inducements for him to fix his final abode near us; it will be very delightful to have them for near neighbours. We expect another friend's family, and hope when they both arrive, to be able to form a little meeting of our own. There are no Friends in the Illinois, I believe, but there are a few in Indiana; and, as the country becomes more thickly peopled, there will, no doubt, be many of our society scattered in different parts.

“My brothers are busily employed in hewing down trees, clearing land, and fencing in a garden, and we hope soon to begin farming on a pleasant tract of land, about a mile from hence, mostly prairie, where, I ex-

pect, we shall erect dwellings for some part of the family, most probably two of my brothers, with S—— and myself to keep house for them, and by this means save my mother the fatigue attendant on a farm.

“ I am, &c. &c.

“ M—— P——

“ P. S. On looking over this scrawl, I am ashamed to send it; but I should be sorry that you should have to wait still longer for a letter. I can plead, in excuse, frequent interruptions from visitors: this does not sound like solitude in the back woods, does it? Yet this is the case most days, and we have always some arrival or circumstance of the kind to interest us.”

Halifax,

November 16, 1819.

SIR,

I OBSERVE in your last Number, [p. 652,] that “ A Subscriber to *Dr. Thompson's Monument* inquires what measures have been taken towards its erection?” In reply, I beg leave to state, through the medium of the *Monthly Repository*, the following particulars:

A meeting of the Committee was held at Halifax, on the 13th of January, pursuant to a notice from the Chairman, when the following, amongst other Resolutions, were unanimously adopted:

“ That F. L. Chantrey, Esq. R. A., be requested to favour the Committee with a design for a Monument to the memory of the late Dr. Thompson; and, at the same time, be informed, that the Committee hope to have as much as £200 to expend upon the execution of the Monument.

“ That the Inscription for the Tablet be in the English language.

“ That the Chairman be requested to apply to such individuals as he thinks proper, to favour the Committee with suitable Inscriptions, to be addressed to the Chairman as early as convenient.”

Mr. Chantrey was accordingly applied to for a suitable design; and several gentlemen were solicited to communicate Inscriptions for the Tablet, from which the Committee might select one that should appear to them the most eligible.

As Mr. Chantrey's engagements did not admit of his attending to the ap-

plication before the end of May, no further proceedings were adopted till the 23rd of June, when a meeting of the Committee was held at Ettridge's Hotel, York, at which it was resolved, “ That the design with which the Committee had been furnished by F. L. Chantrey, Esq., R. A., being unanimously approved of, he should be requested to proceed upon it with as little further delay as possible.

“ That the Rev. J. G. Robberds, of Manchester, be requested to draw up a suitable English Inscription for the the Monument.”

The approbation of the Committee, and their request, were immediately communicated to Mr. Chantrey. I received a letter from Mr. Cunningham, (foreman to Mr. Chantrey,) dated August 23, in which he informed me, that the Monument was then in hand; that Mr. Chantrey had made the model, and had given directions for the work to be forwarded with all suitable diligence, during his absence on the continent; but that the finishing must await his return. He further stated, that it is a work calculated to attract notice, and that even in its rude state, at that time, it had admirers. Since that period, I have received no communications upon the subject, but have no doubt that every attention is paying to the wishes of the Committee.

It will, perhaps, afford satisfaction to notice the present state of the Subscription List. The total amount hitherto announced to the Treasurer is £215 6s. In addition to the £200 to be paid for the execution of the Monument, and the expenses already incurred, amounting to about £14, for printing, advertizing, postages, and carriage of circulars, there will remain the expenses of the carriage of the Monument, and fixing it up, to be defrayed out of the subscriptions. When the Monument is erected, it will probably be deemed expedient that the Additional List of Subscribers, together with other particulars, should be communicated to the public, through the medium of the *Monthly Repository*. In the mean time, I hope the above statement will be found satisfactory to the Querist.

RICHARD ASTLEY,
Chairman to the Committee.

REVIEW.

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

ART. I.—*A new Version of some of the Epistles of St. Paul, &c.*

(Continued from p 634.)

1 TIM. i. 1. “Paul, an apostle of Jesus Christ by the appointment [κατ’ επιταγην] of God:” in R. V., “by the commandment,” &c.

— “Of Jesus Christ the foundation of our hope:” in the R. V., “which is our hope.” Worsley and Wakefield are more correct, “Jesus Christ, our hope.” And so the Editors of the I. V., which properly omits the words, “who is,” supplied by Newcome. In Griesbach’s text the clause stands thus, Χριστου Ιησου, της ελπιδος ημων. Dr. Owen’s conjecture, in Bowyer, is singularly unfortunate.

— 5. “The end of our instruction,” &c.: in R. V., “the end of the commandment” [τελος της παραγγελιας]. We are of opinion that a reference is designed to ver. 3, [ινα παραγγελιης,] and would therefore follow Worsley and Wakefield in translating the definite article and the substantive, “THAT (not, with Newcome this) charge.”

— 9. “A law is not made in reference to a righteous person” [δικαιω νομος ου κειται]: (in R. V., “the law is not made for a righteous man”). In this somewhat paraphratical translation *Philalethes* follows Doddridge. Worsley’s rendering is, “a law does not lie against a righteous person;” Castalio’s, “justis non esse latam legem.” Examples of the phrase may be seen in *Raphel. Annotat.*, in loc., and in *Aristot. Rhetoric.* (Oxon. 1809) pp. 3, 76.

— 18. “In accordance with,” &c. [κατα. κ. τ. λ.]: in the R. V., “according to;” and this we cannot but prefer.

— “The divine admonitions formerly given thee,” [τας προαγουσας επι σε προφητειας]: (in R. V., “the prophecies which went before on thee.”) Such is Schleusner’s rendering, “secundum monita illa, quæ jam olim tibi dedi.”

— 20. “Whom I have delivered over to Satan;” which translation scarcely differs from the R. V. “The

meaning of this expression *delivered over to Satan*, cannot now (says *Philalethes*) be certainly determined. Some commentators consider that the infliction of corporal punishment is intended, arguing especially from the literal sense of the passage, 1 Cor. v. 5, where the same phrase is used: but the opinion of others, that the apostle refers to excommunication or expulsion from the society of Christians, seems to be the most probable and best supported.” As such we also regard it: on the other side of the question our readers should consult *Benson on the Epistles, &c.* Vol. I. p. 572.

1 Tim. ii. 2. “A peaceful and quiet life, in the complete exercise of our religion, and in the practice of whatever is worthy of respect:” in R. V., “a quiet and peaceable life, in all godliness and honesty” [εν παση ευσεβεια και σεμνοτητι]. The French Genevan Version, like *Philalethes*, gives a kind of paraphrase, “en pratiquant tous les devoirs de la piété et de l’honnêteté.”

— 4, 5, 6. “The knowledge of the truth, namely, that there is one God, and one Mediator between God and men, the man Christ Jesus, who in proof of the doctrine gave himself in due time,” &c.: in R. V., “the knowledge,” &c. For [Εις γαρ, κ. τ. λ.] there is one God, &c.—who gave himself a ransom for all, to be testified in due time. [Ο δους εαυτον αντιλυτρον υπερ παντων, το μαρτυριον καιροισ ιδιοις.] We cannot approve of either of these translations: the last clause should be rendered more literally and faithfully; and we are therefore pleased with Diodati and with Wakefield, “secondo la testimonianza riservata a’ propri tempi,”—“that testimony reserved to its proper time.”

— “I enjoin the woman not to teach, nor to usurp authority,” &c.: in R. V., “I suffer not a woman to, &c., nor to usurp,” &c. With more correctness Newcome translates the clause, “I suffer not the woman to teach or to usurp authority.” See *Symonds’ Observ. &c.* in loc.

— 13. “Adam was formed the

first in order:" in R. V., "was first formed" [πρωτος επλασθη]. It is for the expositor, not for the translator, to say, whether first in time, or first in dignity?

1 Tim. iii. 1. "It is a truth, that whoever aspireth to the pastoral office setteth his mind upon an honourable employment:" in R. V., "this is a true saying, [πιστος δ λογος,] if a man desire the office of a bishop, [ει τις επισκοπης ορεγεται,] he desireth a good work" [καλου εργου επιθυμει]. On the clause πιστος δ λογος Griesbach remarks, "ad antecedentia referunt Chrys. Oec. Theoph.:" Wakefield does the same: but we doubt whether such a position be in Paul's manner.

— 3. *Philalethes* rightly omits the words μη αισχροκερδη, which bear the appearance of having been inserted here from Titus i. 7.

— 6. "Not a new convert, lest he should be lifted up with pride, and incur the censure of our adversary:" in R. V., "not a novice, [νεοφυτον,] lest, being lifted up with pride, [τυφωθει,] he fall into the condemnation [εμπεση] of the devil [του διαβολου]." According to Newcome's Marginal Version, "the accuser:" Luther translates the word, "demolisher;" in the French Genevan Vers. it is, *calomniateur*.

— 13. "Acquire to themselves an honourable rank:" in R. V., "purchase to themselves a good degree" [βαθμον εαυτοις καλον περιποιουνται]. Here *Philalethes*' translation is also that of Newcome.

— 15. "Which is the pillar and support of the truth:" in R. V., "which is the church of the living God, the pillar and ground of the truth" [ητις εστιν εκκλησια Θεου ζωντος συλος. κ. τ. λ.]. By Wakefield and Newcome the clause συλος και ιδραιωμα της αληθειας is referred to Timothy.

— 16. "And great, unquestionably, is the mystery of our religion. He who was manifested in the flesh, was confirmed in his character and authority by the Spirit, was seen familiarly by his messengers, proclaimed among the Heathen, believed on in the world, received up into glory." The public translation is the following, "and without controversy [δμολογημενως] great is the mystery of godliness [της ευσεβειας]: God was manifest [εφανερωθη] in the flesh, jus-

tified in the spirit, [εδικαιωθη εν πνευματι,] seen of angels, [ωφθη αγγελοις,] preached unto the Gentiles," &c. It will be perceived that *Philalethes* has adopted Griesbach's text, which we find also in Newcome's margin, whose note, illustrating the construction, is well entitled to our regard.

1 Tim. iv. 1. "Giving heed to deceivers and to diabolical doctrines:" in R. V., "to seducing spirits [πνευμασι πλανοις] and doctrines of devils" [διδασκαλιας δαιμονιων]. With neither of these translations are we satisfied. Diodati indeed has it, *dottrine diaboliche*: yet *Joseph Mede* has, in our judgment, clearly shewn (Works, p. 626) the proper rendering to be, "doctrines concerning dæmons;" and this we meet with, accordingly, in Benson and in Newcome.

— 5. "Who shall require abstinence from marriage, and from food," &c.: in R. V., "forbidding to marry, and commanding to abstain," &c. [κωλυοντων γαμειν, απεχεσθαι βρωματων]. Here *Philalethes* has translated with felicity a difficult clause: for his success he seems to have been indebted, in part, to Doddridge. In Wakefield we read, "giving commands about abstinence from marriage and from meats:" see, too, Sect. xxiv. of his *Silva Critica*, P. i.

— 3, 4. "Partaken of with thanksgiving by believers, who should be sensible of this truth, that every thing," &c.: in R. V., "received with thanksgiving of them who believe and know the truth. For every creature," &c. [εις μεταληψιν μετα ευχαριστιας τοις πιστοις και επεγνωκοσι την αληθειαν. 'Οτι παν κτισμα, κ. τ. λ.]. The turn which *Philalethes* has given to this passage, is sanctioned by Castalio, Rosenmüller and Wakefield: and the last-mentioned author is very happy in his translation of a part of it, "them who believe and are convinced of this truth," &c.

— 8. "Certain exercises of the body are profitable in a small degree:" in R. V., "bodily exercise profiteth little." [Η γαρ σωματικη γυμνασια προς ολιγον εστιν ωφελιμος.] The translators and commentators are divided in respect of the import of the words προς ολιγον: Pagninus renders them, "ad modicum;" but Rosenmüller makes a reference to James iv. 14, and adds, "intellige χρόνον."

1 Tim. v. 1. "Rebuke not an aged man severely:" in R. V., "rebuke not an elder" [πρεσβυτερω μη επιπληξης]; which leaves it doubtful whether Paul speaks here of an ecclesiastical officer or of any man advanced in years. *Philalethes* is correct. So Worsley, "a senior;" and so the F. G. Vers., "celui qui est avancé en age." But Newcome and the I. V. adopt the common rendering.

— 4. "A suitable return to their parents and progenitors" [αμοιβας αποδιδοναι τοις προγονοις]: in R. V., "to requite their parents." Newcome has, "to requite their progenitors:" Schleusner restricts τοις προγονοις to *fathers and mothers*: of the rendering given by *Philalethes*, we must complain that it is circuitous and paraphrastic.

— 5. "She who is truly a widow, and left alone, should trust in God," &c.: in R. V., "she that is a widow indeed, and desolate, trusteth [ηλπικεν] in God:" We prefer the rendering in the P. T.—"Præteritum," says Rosenmüller, "pro præsentii."

— 6. "She who abandoneth herself to pleasure:" this is much better than the R. V., "she that liveth in pleasure" [η δε σπαταλωσα].

— 11. "When they grow weary of Christian restraints" (in the margin "grow wanton against Christ," and so, in substance, the R. V., "wax wanton, &c."); the original is, *οταν γαρ κατασρηνιασωσι του Χριστου*, "postquam lascieverunt contra Christum." Schleusner. We do not now undertake an interpretation of the phrase. Dr. Symonds, after having quoted the P. T., exclaims, "What an extraordinary phrase is this!" Mr. Wakefield's rendering is admirable: 'for, when they grow weary of the restraints of Christ, they wish to marry.' Much, nevertheless, as we respect the memory of Symonds and of Wakefield, we cannot join in this encomium. We give the preference to Newcome's rendering, which retains the spirit of the original, and cannot offend the most delicate modern ear, "when they become inordinate against Christ."

— 12. "Exposing themselves to condemnation by not being faithful to their first engagement:" in R. V., "having damnation because they have

cast off their first faith" [εχουσαι κριμα οτι την πρωτην πισιν ηθετησαν]. *Philalethes* seems to have apprehended the apostle's meaning: so the F. G. Vers., "puisque elles ont violé leur premier engagement."

— 17. "Let the elders who act well as superintendants, be considered worthy of a liberal recompence" [οι καλωσ προεσωτες πρεσβυτεροι διπλης τιμης αξιωθωσαν]. In R. V., "Let the elders who rule well be counted worthy of double honour." Here *Philalethes* follows, and with reason, most of the preceding translators and interpreters: thus Castalio, "gemino præmio," and Newcome, "double reward," which strikes us as the best rendering. For this sense of the word *τιμη* see Acts xxviii. 10. On the adjective *διπλη*, Rosenmüller, a most valuable expositor, remarks, "sumitur indeterminatè."

— 22. "Put thy hands hastily on no man" [χειρας ταχεως μηδενι επιτιθει]. The R. V. is ambiguous, "lay hands," &c. Symonds' *Observ.* &c., in loc.

— 23. "Use a little wine, on account of thy stomach, and the weak state, frequently, of thy health" [τας πυκνας σου ασθενειας]. In R. V., "thine often infirmities." Better, as in Worsley and Newcome, "thy frequent infirmities" [*disorders*].

— vi. 1, 2. "Let as many as are under the yoke of servitude account their own masters worthy of all respect, that the name and doctrine of God may not be blasphemed. And let not those that have believing masters treat *them* disrespectfully, because they are brethren, but let them give their service more readily, because those who receive the benefit of it are believers and objects of affection." In R. V., "let as many servants as are under the yoke [οσοι εισιν υπο ζυγου δουλοι] count their own masters worthy of all honour [τιμης], that the name of God and his doctrine [ινα μη το ονομα του Θεου και η διδασκαλια] be not blasphemed. And they that have believing masters, let them not despise [καταφρονειτωσαν] them because they are brethren, but rather do them service [αλλα μαλλον δουλευετωσαν], because they are faithful and beloved, partakers of the benefit" [οτι πιστοι εσσι και αγαπητοι, οι της ευεργεσιας απιλαμα-

ἐανοιμενοι]. The rendering here given by *Philalethes*, is not a little happy: in the last clause he follows Newcome, with a trifling variation.

1 Tim. vi. 13. "Who giveth life" [in R. V., "who quickeneth," του ζωοποιουντος]. A requisite correction and an obvious improvement.

— 14. "That thou keep thyself, as thou art instructed, unspotted," &c.: in R. V., "that thou keep this commandment without spot" [τηρησαι σε την εντολην ασπιλον]. Place a comma after *commandment*, and another after *unrebukeable*, which is better than to render την εντολην by "as thou art instructed."

2 Tim. i. 1. "As to the promise of life in Christ Jesus:" in R. V., "according to [κατ'] the promise of life which is in C. J." [ζωης της εν Χριστω Ιησου]. "As to," is also the rendering of Newcome: "with respect to," that of Benson.

— 3. "I thank the God of my forefathers, whom I serve with a pure conscience:" in R. V., "I thank God, whom I serve from my forefathers with pure conscience." [Χαριν εχω τω Θεω, ω λατρευω απο προγονων εν καθαρη συνειδησει.] Our readers will judge which of these versions is correct. We cannot discover any principle or authority for that of *Philalethes*. On this verse see Symonds, in loc.

— 6. "That thou keep alive the divine gift which thou possessest by the imposition of my hands:" in R. V., "that thou stir up the gift of God which is in thee [αναζωοπυρειν το χαρισμα του Θεου, ο εστιν εν σοι] by the putting on of my hands." [Δια της επιθεσεως, κ. τ. λ.]

— 8. "The attested doctrine of our Lord, nor of me who am in bonds for him:" in R. V., "the testimony of our Lord, [το μαρτυριον του Κυριου ημων,] nor of me his prisoner [μηδε εμε τον δεσμιον αυτου]. *Philalethes* has improved upon King James's translators; yet the rendering by Newcome is still better, "the testimony concerning our Lord, or of me, a prisoner because of him."

— 10. "Opening a clear view of immortal life, by the gospel:" in R. V., "hath brought life and immortality to light through the gospel." [Φωτισαντος δε ζωνη και αφθαρσιαν

δια του ευαγγελιου.] Wakefield has it, "spread abroad:" the F. G. Vers., "a mis en evidence."

2 Tim. i. 12. "What I have confided to him" [την παραθηκην μου]: in R. V., "what I have committed unto him." Translate, however, with the editors of the I. V., "what he hath committed to me," and read their note, and Schleusner, in verb. παρακαταθηκη, No. 2; also Rosenmüller, in loc.

— 18. "In the great day." According to R. V., "in that day." [Εν εκεινη τη ημερα.] Wakefield has supplied *great* in italics. Nothing is gained by freedoms of this description.

— ii. 4. "No man who goeth out to war, entangleth himself with the common affairs of life:" in R. V., "in the affairs of *this* life" [ταις του βιου πραγματειαις]. The addition, by *Philalethes*, of the word *common*, is unnecessary and unjustifiable.

— 6. "The husbandman must first labour, and then partake of the fruits." A requisite correction of the R. V., "the husbandman that labour-eth, must be first partaker," &c., which is the very reverse of the apostle's declaration [τον κοπιωντα γεωργον δει πρωτον των καρπων μεταλαμβανειν]. Wakefield's rendering, "the husbandman must labour before he be partaker of the fruits," is the best. See, too, the marginal translation in the larger English Bibles.

— 20. "The former for honourable, the latter for meaner uses" [αμεν εις τιμην, αι δε εις ατιμιαν]: in R. V., "some to honour, and some to dishonour." *Philalethes* has followed Doddridge.

— 22. "Flee from those things which excite the passions of youth:" in R. V., "flee also youthful lusts" [τας δε νεωτερικας επιθυμιας φευγε]. *Philalethes* has given a paraphrase rather than a translation.

— 26. "Taken captive by the devil," &c. [του διαβολου], so the R. V.; and thus Worsley, Wakefield and Newcome. With the I. V., we translate, "the accuser."

— iii. 3. "Averse to what is good:" in R. V., "despisers of those that are good" [αφιλαγαθοι]. Most translators and commentators refer the word to *persons*: probably it also

includes *things* or *qualities*. We, accordingly, render it, “averse from what is good,” or, with Wakefield, “enemies to goodness.” See Titus i. 8.

2 Tim. iii. 10. “Thou has followed in my steps, in doctrine,” &c. [παρηκολουθηκας μου τη διδασκαλια]: in R. V., “thou hast fully known my doctrine,” &c. Schleusner has, “conformasti te,” &c. Castalio, “assecutus es;” and so the Syriac. On the other hand, the P. T. is supported by Luke i. 3. We think that *Philalethes* gives the sense of the apostle, which Le Clerc also has well expressed, “vous, avez vu, en me suivant, ma manière d’enseigner.”

— 16. “All Scripture, divinely inspired, is profitable,” &c.: in R. V., “all Scripture is given by inspiration of God, and is profitable,” &c. [πασα γραφη θεοπνευστος και ωφελιμος, κ. τ λ.]. We would translate, “is also profitable.” Here we copy so much of a Abp. Newcome’s Note on this clause as concerns the Version of it: “some render, all Scripture given by inspiration of God is profitable, &c. So Syr., the three Arabic Versions, Vulg. Grotius, the English Bible of 1549,” &c.

— ib. “Virtuous discipline” [επανορθωσιν]: the R. V. has “correction,” which we prefer. *Reformation of manners*, seems intended.

— iv. 1, 2. “Before God, and the Lord Jesus Christ, who, when he shall appear in his kingdom hereafter, will judge the living and the dead, I charge thee preach the word:” in R. V., “I charge thee therefore before, &c. at his appearing and his kingdom,” &c. [την επιφανειαν αυτου, και την βασιλειαν αυτου]. Here we have chiefly to notice the needless deviation of *Philalethes* from the order of the original: in other respects his translation is an obvious improvement. With Griesbach he omits *ου εγω*: but, unlike Griesbach, retains *του Κυριου*.

— 2. “Be urgent” [επισηθη]: in R. V., “be instant.” We adopt the rendering by *Philalethes*, who agrees here with Newcome. Let us attend to the remark of a great master of the Greek tongue on the force of this verb: “Επισηθη, me quidem iudice, sine controversiâ valet, *insta atque incumbere*, ut solent εργοδιωκται, qui

nullum intermittunt tempus, quin institutum opus urgeant: diversa significandi virtus in Aor. 2, quæ multum ab Aor. 1 dissidet.” Hemsterhus. in Lucian. Vol. I. (Bipont,) p. 255.

2 Tim. iv. 6. “For my powers are now failing, [in the margin, I am now about to be sacrificed,] and the time of my departure is near:” in R. V., “for I am now ready to be offered [εγω γαρ ηδη σπενδομαι], and the time of my departure is at hand” [εφεςηκε]. The translation of *Philalethes* varies considerably from that of his predecessors. In Castalio we read, “jam jam immolandum sum,” and Doddridge retains the figure expressed by R. V. The Lexicon of Schleusner is perhaps the source of the variation: in verb. σπενδω (No. 4), “metaphoricè: paulatim absumor. Sic bis in N. T. legitur, Phil. ii. 17; 2 Tim. iv. 6,—omnes vires meæ sensim minuuntur et absumuntur.” However, we cannot admit that the learned lexicographer has proved this to be the sense of the word; and we consider the present example of his skill in illustration as singularly unhappy. The authorities to which he refers, are insufficient: valuable as are his labours, they would be yet more so, were not his subdivisions extremely numerous and refined.

— 7. “I have continued faithful:” in R. V., “I have kept the faith” [την πιστιν τετηρηκα]. Wakefield has, “I have been faithful to my engagements.”

— 14. “Alexander the brazier:” in R. V., “Alexander the copper-smith” [ὁ χαλκειος]. Here *Philalethes* agrees with Worsley.

— ib. “Will render.” In R. V., “reward” [αποδογη]. But *Philalethes* prefers the various reading, *αποδωσει*.

— 20. “Erastus remained, [in R. V., “abode,”] at Corinth.” The original word is *εμεινεν*; and this Worsley translates, *staid*, Wakefield, *stopt*, Newcome, *remained*.

Titus i. 1, 2. “The knowledge of religious truth, founded upon,” &c.: in R. V., “the acknowledging of the truth which is after godliness [επιγνωσιν αληθειας της κατ’ ευσεβειαν]. In hope of” [επ’ ελπιδι]. We consider “knowledge” as the correct translation. See Worsley and Schleusner. The rendering “founded upon,” is of the nature of a paraphrase.

Titus i. 5. "I left thee in Crete, that thou mightest set right the things that were defective, and ordain elders in every town:" in R. V., "left I thee—that thou shouldest set in order [επιδιορθωση] the things that are wanting [τα λειποντα]—every city" [κατα πολιν]. "It is well known," says Doddridge, note in loc., "that every considerable town was called a city by the ancients." *Philalethes'* translation of this verse, taken altogether, is correct. Symonds, in loc.

— 12. "A poet of their own:" in R. V., "a prophet" [προφητης]. Mr. Wakefield's rendering is singular, "one of their own teachers." We much prefer that of *Philalethes*, who agrees with Newcome.

— ib. "Slothful gluttons:" in R. V., "slow bellies" [γαστρες αργαι]. In proof "that γαστρες by itself signifies *gluttons*," the late Primate of Ireland refers to Wetstein.

— ii. 2. "Worthy of respect, discreet:" in R. V., "grave, temperate" [σεμνους, σωφροναις].

— 5. "Domestic." in R. V., "keepers at home" [οικουρους]. There is a good reading in Griesbach's margin, οικουργους.

— 11. "The saving grace of God hath appeared to all men:" in R. V., "the grace of God that bringeth salvation, hath appeared," &c. [επεφανη γαρ η χαρις του Θεου η σωτηριος πασιν ανθρωποις]. Wakefield, Newcome, and the F. G. Vers., place a comma after Θεου: "salutaire à tous les hommes."

— 13. "The manifestation of the glory of the Great God," &c.: in R. V., "the glorious appearing [επιφανειαν της δοξης] of," &c. In this instance *Philalethes* is more literal than usual.

— iii. 1. "Admonish them to be submissive and obedient to magistrates and men in authority:" in R. V., "Put them in mind [υπομινησκε] to be subject to principalities and powers" [αρχαις και εξουσιας]. Thus Worsley, "governors and magistrates." It is evident that the rendering and interpretation of this clause must determine the rendering and interpretation of Eph. vi. 12, "we wrestle against *principalities*, against *powers*,"—"magistrates and men in authority."

— 10, 11. "Reject a party man

in religion, knowing that such a man is perverted, and sinneth against his own conscience" [in the margin, "being self-condemned"]. "A man that is an heretic [αιρετικον ανθρωπον], after the first and second admonition, reject: knowing that he that is such, is subverted [οτι εξεστραπται ο τοιοτος], and sinneth, being condemned of himself" [αμαρτανει, ων αυτοκατακριτος]. Αιρετικος ανθρωπος, (says Campbell, *The four Gospels*, &c. Vol. I. 4to. pp. 435, 436,) "may properly be rendered 'a factious man.'" Wakefield's rendering is, "a fomentor of divisions:" and so the I. V. For the sense of παραιτου see 1 Tim. iv. 7.

— 14. "Our friends" [οι ημετεροι]. *Philalethes* has, with good reason, supplied the ellipsis. Here the R. V. is literal to a fault, "let our's" &c.

James i. 4. "Let constancy have its full exercise:" in R. V., "let patience [υπομονη] have her perfect work" [εργον τελειον εχετω]. Most of the translators have employed the word *patience*: *Philalethes* will, perhaps appeal, nor, we think, unjustly, to Rosenmüller and Schleusner.

— 8. "An undecided man:" in R. V., "a double-minded [διψυχος] man." Newcome translates it, "a man of a divided mind."

— 15. "Sin, when perpetrated, is pregnant with death:" in R. V., "when it is finished [αποτελεσθαισα], bringeth forth [αποκνει] death." But Wakefield, still better, "when her full time is come," &c. Castalio has, "peccatum porro perpetratum;" and so Doddridge.

— 16, 17. "My dear brethren" [αγαπητοι]. The R. V. is more dignified, "beloved."

— "Every good gift, and every perfect benefit" [δωσις—δορημα]: in R. V. the same noun is repeated, "every good gift, and every perfect gift." *Philalethes* follows Newcome, and has also the sanction of Wakefield and of the F. G. Vers.; not to mention Castalio, &c.

— 23. "A mirror" [εσοπτρω]. In R. V. "a glass." The majority of preceding translators will authorize the change.

— ii. 1. "The glorious faith of our Lord Jesus Christ, so as to have respect to persons:" in R. V., "the faith of our Lord Jesus Christ, the

Lord of glory [την πρῶτον κ. τ. λ. της δοξης], with respect of persons" [εν προσωποληψιας]. Wakefield says, "there can be no doubt of the propriety" of the connexion which is the basis of the rendering by *Philalethes*. In vindication of it, we are referred to 1 Tim. i. 11, το ευαγγελιον της δοξης του μακαριου Θεου, in which passage, however, a doctrine, not a person, is represented. Besides, the position of the words is not the same, την πρῶτον του Κυριου ημων Ιησου Χριστου της δοξης. We take Rosenmüller to be correct, "της δοξης ponitur pro ενδοξου." On the other hand, the alteration contended for has the countenance of not a few highly respectable translators, both ancient and modern. The I. V. retains the common rendering.

James ii. 4. "Ye become judges who reason ill:" in R. V., "judges of evil thoughts" [κριται διαλογισμων πονηρων]. Literally, "of wicked reasonings." Worsley has, "who reason wickedly."

— 10. "Whoever shall keep the whole law except offending in one point, is completely guilty:" in R. V., "whosoever," &c. and yet offend in one point [πταισει δε εν ενι] he is guilty of all" [γεγονε παντων ενος]. This difficult passage Worsley, a very accurate translator, has rendered with much felicity, "he is under the penalty of all."

— 19. "Evil spirits" [τα δαιμονια]: in R. V., "the devils." The only correct translation is, "the dæmons;" as in the F. G. Vers. Every thing beyond this, falls within the province of the expositor.

— 25. This verse *Philalethes* gives in a note, but does not insert in his text. Why should he suspect it of being "an interpolation"?

— iii. 13. "Shew his attainments with the meekness of wisdom." The R. V. has, "his works" [τα εργα αυτου]. Not only is this rendering literal: it possesses the further advantage of being consonant to the spirit and object of the epistle.

— 17. "Tractable" [ευπειθης]: according to R. V., "easy to be entreated." *Philalethes'* rendering is also Wakefield's.

— ib. "Without indecision" [αδιακριτος]. The R. V. has, "without partiality." So nearly all former translators: nor can we assign the

principle on which *Philalethes* departs from them.

James iv. 7. This writer here retains the common rendering, "the devil" [τω διαβολω]. So do his predecessors.

— 11. Though *thou mayest be a judge:* in R. V., "but a judge" [αλλα κριτης]. The words in italics, are unnecessary: after "judge," in the P. T., read, *of it*.

— v. 19, 20. "If any of you wander from the truth, and one reclaim him, be assured that he who reclaimeth the sinner from his wandering shall, &c., and extinguish a multitude of sins." To estimate the variations from the R. V., the reader will weigh the expressions πλανηθη, επισρεψη, καλυψει. Perhaps he will give the preference to the P. T.

ART. II.—*Letters on the Events which have passed in France since the Restoration in 1815.* By Helen Maria Williams. 8vo. pp. 204. Baldwin and Co. 1819.

ON a former occasion [Vol. XI. pp. 228—232] we were compelled, by a sense of justice, to make some rather severe strictures upon Miss Williams's statements with regard to the persecution of the French Protestants. Time has justified all our remarks. The liberal party has gained the ascendancy in France; it is no longer treason to avow at Paris that the restored government, for a time under the influence of the *Ultras*, did abet and sanction the persecutions in the South, nor does policy require the Parisian Protestants to disavow all connexion and sympathy with the Dissenting Ministers of London, who stood forward amidst difficulty and reproach to succour the victims of intolerance; and Miss Williams herself is emboldened by the altered tone of public feeling to assume the language which so well becomes her, of an ardent friend of civil and religious liberty.

She thus describes the political state of that generation of the French who will presently form the nation:—

"Above all, one class of the nation was found in vigorous resistance to all ultra-royalist measures; that class is composed of the whole youth of France. Among them there is no dissenting voice, no hos-

tile opinion. You may still inquire in French society, what are the political sentiments of a man in advanced life; but *if the person with whom you converse be young, inquiry is useless; that person is a lover of liberty.* The French youth have lived only under the new order of things, and have not been taught to respect the old. They have imbibed the principles of the Revolution, without having felt its evils. Its pitiless tempest rocked their cradle and passed harmless over their heads. They are not like those who, having passed through the Revolution, are weary of the conflict, and disposed to leave the reformation of the world to whomever it may concern. The minds of the French youth are unsubdued by suffering, and full of the ardour of independence. They know that liberty is the prize, for [which] many of their parents have bled in the field or perished on the scaffold. But they are too well read in modern history, of which their country has been the great theatre, to seek for liberty where it is not to be found. They do not resemble that misled and insensate multitude who, in the first years of the Revolution, had just thrown off their chains, and profaned in their ignorance the cause they revered. The present race are better taught, and will not bow the knee to false idols. They rally round the charter as their tutelar divinity, whom it is their duty to obey, and their privilege to defend."—Pp. 7—9.

We are pleased with the following notice, the first that has reached us, of the recal from exile of M. POMNIER RABAUD, the brother of the illustrious and unfortunate Rabaud St. Etienne, and for several years one of the Protestant ministers at Paris. M. Rabaud was one of the Convention that sate in judgment upon Louis XVI. He gave his vote for the death of the king, but with an additional clause designed to save his life. The measure of his political offences was filled up by his signing the "Additional Act," that is, the act of allegiance to Buonaparte on his return from Elba. And hence, at an advanced age, and without any means of subsistence but his profession, he was banished from France.

"M. Rabaud bears a name which is never pronounced but with veneration by the Protestants of France. His exile was generally deplored; the pious had lost a model, and the poor a friend. After two years of exile, his return was solicited by one of the best defenders of Protes-

tantism and of liberty in France, M. Boissy d'Anglas, and granted by the King with generous alacrity. The first time our venerable pastor appeared at church, a great part of the audience offered him a spontaneous tribute of affectionate reverence, by rising, when he entered."—Pp. 11, 12.

The great thing gained by the French is the election of representatives. This privilege is not equal in value to the elective franchise in England. The people only elect other electors, who, in what are called "electoral colleges," choose the actual Deputies; and in the assemblies of the "electoral colleges" no discussion is permitted on the merits of the respective candidates.

"The people, however, well understand the value of their right of election. They know the price it has cost. They are not ignorant that they have paid for it with thirty years of revolution, with their tranquillity, their fortunes, their children; — they regard it, like the sacred ark, which no impious hand could touch with impunity. During the last election at Paris, a friend of mine passed a group of people, who were talking politics in the street, when one man, stepping out of the group, pointed with his hand to a placard with the names of the electors, and exclaimed, *This is the Revolution.*"—Pp. 31, 32.

The sign and seal of French liberty is the impotence of the priesthood, of which Miss Williams gives an amusing proof:

"The carnival of 1817 was succeeded by an incident that spread a general gaiety over the first days of Lent. This was a *Mandement*, or Pastoral Letter, of the *Grand Vicaires* of Paris, the first episcopal authority in the interregnum of the archbishoprick, addressed to the faithful, and affixed as usual, at that season, to the walls of all the churches of the capital. It was in general, in the accustomed forms, prescribing abstinence, granting permission to eat eggs, &c.—but it contained one prohibition of a novel description. A bookseller had just published a compact edition of Voltaire for more general use; and against this publication the *Mandement* hurled all its thunders. The Parisians have long had sufficient reason to be serious, but their natural disposition is to be gay; they were glad of an occasion for mirth, and never was a *Mandement* before the cause of so much pleasantry. It furnished the subject of epigrams, the burden of songs; every body felt the ordinary

disposition to do what was forbidden; and such was the increased demand for Voltaire, that seven new editions were published and sold rapidly. These were followed by new editions of Rousseau, and other French classics, who now again descended from their shelves, and became for a moment the order of the day."—Pp. 105, 106.

The ancient ardour of the French for literature has given way to zeal for politics.

"Such is the present avidity for political intelligence, that Paris is filled with reading-rooms, which are crowded from morning till night, with old and young, all alike eager to seize upon some new pamphlet, and obtain information of what is passing. At the *Athenée*, a long established literary institution, nothing attracts so brilliant a crowd of both sexes as the discussion of some political question by M. Benjamin Constant, with that analyzing precision, and that persuasive eloquence of which he has so eminently the secret."—P. 108.

According to Miss Williams, the French are no longer irreligious:

"It is a pleasure to relate that, although enlightened persons in France give no quarter to superstition, a general respect for religion now prevails in this country. No glory can any longer be acquired by the miserable boast of infidelity. In the first years of the Revolution, those deplorable doctrines were so prevalent, that they had descended even to the vulgar. '*Il faut une religion pour le peuple*,' said a cobbler to a friend. At present the sneer of irreligion is as distant from the tone of good company, as it is from the principles of right reason. The infidel now bears his gloomy system as well as he can, in silence, and no longer obtrudes his incredulity on others; on those who, perhaps, in the bitterness of adversity, lean for their sole support on a creed that tells them of pity that partakes—of mercy that consoles, misfortune; and of goodness that will remember virtue."—Pp. 115, 116.

But with this respect for religion, there is little disposition in the French people to bigotry: they are said to view the missions of the priests with indignation. Of these Miss Williams says,

"Catholic missionaries are sent by nobody knows whom, to wander, nobody knows why, over France, with pilgrim-feet, and preach the dogmata of the Catholic faith, as if they were as little known on the banks of the Garonne as of the Mississippi. They plant great iron crosses

in the principal squares or streets of the towns or villages where they pass, and on which they engrave figures of hearts, inscribing on each heart the name of one of the faithful."—P. 116.

In a Supplementary Letter, Miss Williams vindicates the French Protestants from some charges which she understands have been preferred against them in England, and particularly by a reverend gentleman of the name of *Raffles*. From the vagueness and pompousness of the defence we can scarcely collect the nature of the accusation. Sabbath-breaking appears, however, to be one of the offences in question; and in treating this, Miss Williams breaks out into oratorical exclamations which mean nothing, instead of replying that the foreign Protestants do not hold the same notions as the English Nonconformists of the sanctity of the Sabbath, or rather the first day of the week.

One fact stated by our author (p. 195) shews the intimate connexion between civil and religious liberty. When attempts were lately made by the Ultras to violate the Charter in respect of the law of elections, persecuting movements were made at Nismes. On that occasion, the ardour of the bigots in the town was cooled by an intimation from the Protestant peasants of the Cevennes, that if one drop of Protestant blood were spilt, the *mountains would descend*, and "it would be woe to the Catholics." Happily (as Miss Williams concludes, pp. 197, 198), the peasants were not compelled to fulfil their menace, the Charter triumphed in the Chamber of Deputies, and the Protestants at Nismes are in safety.

ART. III.—*The Duties of Christians towards Deists: A Sermon, preached at the Unitarian Chapel, Parliament Court, Artillery Lane, Bishopsgate Street, on Sunday, October 24, 1819, on occasion of the recent Prosecution of Mr. Carlile, for the Republication of Paine's Age of Reason.* By W. J. Fox. 8vo. pp. 48. 1s. 6d.

THE argument against the punishment of opinions appears to us unanswerable. There can, in fact, be no liberty of inquiry, if there be not liberty for the avowal of the result

of inquiry, whatever that result may be. Mr. Fox has argued this point most ably and successfully. But whilst we agree with him in his main position, we think that he assumes too much of the character of an advocate, and that he indulges in what is called *special pleading*. It is due to him, at the same time, to say that where he discovers a leaning which is not consistent with impartiality, he is evidently under the influence of compassion towards those whom he considers wronged.

Notwithstanding Mr. Fox's acute remarks (Pref. pp. v.—vii.) we do not perceive that the conviction of Carlile "virtually rescinds the protection granted by the Legislature to Unitarians." We hesitate in our assent to the proposition, (p. 33,) that "to talk of the opinions of Deists dissolving all the bonds of society, destroying the obligation of an oath, and annihilating the distinction between vice and virtue, is *mere declamation*," "*the language of deception, of ignorance or of bigotry*." We cannot for a moment admit (p. 29) "that the rejection of Christianity may be thrown into a series of propositions, every one of which propositions is maintained by some sect of Christians," since we believe that the reverse is the truth, and that the essentials of the Christian religion may be put into a series of articles, not one of which has ever been denied by any Christian denomination. Still less can we agree with the assertion that the opinion of Unitarians is opposed to that both of other Christians and of Deists, (Pref. p. xv.) "in resting the hope of future existence upon the doctrine of the resurrection, and not upon the Orthodox and *Deistical notion of the natural immortality of the soul*;" for we apprehend that the majority of unbelievers are Materialists, and we know that the Unitarians are divided upon the question of the soul's natural immortality.

We make these exceptions to this Sermon for the sake of truth and free discussion, but we could quote many eloquent passages which have our cordial approbation. The following contains a beautiful extract, and as beautiful an adaptation of it to the preacher's purpose:

"The feelings of pious Christians are doubtless wounded by insulting language

offered to all they revere. Let them meet it by a Christian spirit. Nothing will shew so well the heavenliness of their religion. Let them imbibe the spirit of the following beautiful remark of Robinson:—'Is God dishonoured? Imitate his conduct then. Does he thunder, does he lighten, does he afflict this poor man? Behold his sun enlightens his habitation, his rain refreshes his fields, his gentle breeze fans and animates him every day, his revelation lies always open before him, his throne of mercy is ever accessible to him, and will you, rash Christian, will you mark him out for vengeance?' I fancy to myself a Christian, who has abetted a prosecution for Infidelity, reading such a passage as this. Does not his heart sink within him at the incorrectness of the picture, an incorrectness produced by his instrumentality? 'No,' he may say, 'the sun does not enlighten his habitation; I have consigned him to a dungeon. The rain does not refresh his fields; I have invaded his property. His home does not smile; I have filled it with mourning. Revelation is not open before him; I have made him loathe the book, and done the utmost of a mortal to reverse the benignity of God.' Miserable man!"—Pp. 42, 43.

ART. IV.—*A Few Words on an Important Subject: The Difference between Unitarians and Deists: Recommended to the Consideration of Unbelievers and Reputed Orthodox Believers.* By Richard Wright, U. M. 12mo. pp. 12. Eaton and Teulon. 2d.

A SEASONABLE little tract, drawn up with judgment and candour, and under a strong conviction both of the right of free inquiry and of the supreme importance of divine revelation.

ART. V.—*Thoughts on Suicide, in a Letter to a Friend.* 8vo. pp. 50. Payne and Foss, and Hunter. 1819.

SUICIDE is a distressing subject. We doubt whether any good can result from familiarizing the discussion of it to the public mind. In more than one instance, we have seen the mischievous consequences of making the lawfulness of it matter of debate. But if any publication on such a topic may be commended, it is that of the author before us, who, though he mitigates the crime and horror of suicide more than we quite approve, yet is so evidently swayed by pure benevolence, and preserves such a

cautious and reverential regard of morality and of Christianity, that no one can read his "Thoughts" and feel less disposed than before to watch against "presumptuous sins" or to pray that he may be "innocent from the great transgression."

ART. VI.—*A Letter to Lord John Russel on the Necessity of Parliamentary Reform, as recommended by Mr. Fox, and on the Expediency of Repealing the Corporation and Test Acts.* 8vo. pp. 80. Hunter, and Rodwell and Martin. 1819.

THIS is a temperate, healing pamphlet, on subjects which have caused great divisions, and led to much violence. The Author is a Whig of the Fox school; he appears also to be an Unitarian Dissenter: yet he is as little of a partizan as it is possible for any man of decided opinions to be; he will not indiscriminately censure the present ministers, and he can see some good in a National Establishment of Religion. At the same time, he does not, like some writers that we know, confine his liberality and candour to the stronger party; his civility to the Church of England is not designed to sharpen his hostility to the Methodists, nor his toleration of the Tories to unite a greater force in persecution of the Radical Reformers.

In defending the rights of the Protestant Dissenters, *Civis* (for this is the writer's subscription to the letter) maintains those likewise of the Unitarians, especially as far as they were called in question by Mr. Shadwell, in the Wolverhampton Case.

The whole Letter displays ability, reading and Christian feeling. We wish it may have its proper influence on the mind of the noble person to whom it is addressed, in disposing him to bring forward in Parliament the great questions here discussed. But why the two questions are associated we do not exactly perceive; Parliamentary Reform has no more connexion with the Repeal of the Corporation and Test Acts, than with the abolition of Revenue Lotteries; though, perchance, both might follow from it.

In a note to a passage on uncharitable creeds, pp. 64, 65, the author

relates the following story from Latrobe's Anecdotes of Fred. II. King of Prussia:

"The nobles of Valangin deposed a clergyman of the reformed religion for having preached against eternal damnation. The Clergyman applied to the King for redress, who immediately issued an order, commanding them to replace the Clergyman in his benefice, and to act in future in a more tolerant and rational manner. In consequence of this, the nobles presented a long remonstrance, in which they, in the most submissive language, insisted upon their right to depose the Clergyman, and positively refused to reinstate him, as the people were determined to hear nothing said against the doctrine of eternal damnation. The King, who did not choose on this occasion to dispute their privileges, but yet had always a great objection to contradict any order he had issued, sent back their remonstrance with these words added to the bottom, 'if my loving subjects of Valangin choose to be eternally damned, I have nothing to say against it.'"

ART. VII.—*American Unitarian Controversy, containing the Author's Defence of the Unitarian Doctrines against several Opponents; including also their Letters or Essays, &c.* By John Wright of George Town, Delaware County, United States of America. 8vo. pp. 114. Liverpool printed; and sold by D. Eaton, London. 2s.

MR. JOHN WRIGHT is well known to our readers as the person against whom the abortive prosecution for blasphemy was begun at Liverpool [Mon. Repos. XII. 244, 306, 431]. He has lately emigrated to America, and settled at George Town, near Washington, where (in Quaker phrase) he is *bearing his testimony* to Unitarianism. (See p. 458 of our present Vol.) The pamphlet before us is an interesting record of a controversy in the American newspapers, in which assumed orthodoxy appears on the other side of the water in the same character that it bears on this; presuming, censorious, intolerant and very much disposed to misrepresentation. But the cause of truth is in good hands, and we have no doubt that the result of Mr. Wright's judicious, temperate and persevering assertion of the Unitarian doctrine will be a large accession to the worshippers of the *One God, the Father*.

OBITUARY.

1819. June 23, at *Paris*, aged 76, M. PROSPER-GABRIEL AUDRAN, Professor of Hebrew of the French College. He was the son of the celebrated Audran, director of the Gobelins-Tapistry, whose house was the resort of many distinguished artists. The young Audran, who had naturally a taste for the arts, wished to embrace the profession of one of them; but his father, who destined him to the bar or the magistracy, made him pursue the requisite studies, and purchased for him in 1768 the charge of Counsellor of Justice at Paris. He carried to this dignity an inflexible integrity, which formed the foundation of his character. He displayed with his companions the firmness and the courage which then distinguished the tribunals and courts of justice, and he took his share of the disgraces and the injuries put upon them by the government. He was banished with his brethren in 1771, under the Chancellor Meaupou, and recalled in 1774, at the accession of Louis XVI.

At this period, he connected himself especially with the advocate M. Baudin, who died President of the Council of Ancients. This latter, who had drawn from the school of the Oratory more solid principles of religion than those that were then taught in the majority of seminaries, made it his duty to communicate them to his friend; and as M. Audran was naturally serious, he had no difficulty to understand and relish them: thenceforward he gave himself up more particularly to the study of Holy Scripture, without at all neglecting his duties as a magistrate. After some years, being persuaded that it was, if not impossible, yet at least very difficult to reconcile the spirit of penitence with his magisterial functions, he sold his office to live in retirement, and to devote himself to the kind of life which appeared to him the most conformable to his divine model. He went to lodge in a small apartment (*Rue des Maçons*) near his mother, of whom he took a particular care until her death.

There he lived in his retreat, leading the life of a penitent, and meditating day and night upon the eternal truths which were all his consolation. To improve himself in Hebrew, to which he had applied principally since he had quitted the magistracy, he made acquaintance with M. Rivière, professor of this language in the College of France; he, on his side, finding in M. Audran all the aptitude necessary for mastering it and becoming a proficient in it, made him a friend, and presently a rival in his favourite pursuit. M. Audran made such progress under such a master, that on the death of M. Rivière, which happened a few years after he was judged worthy to succeed him?

His modesty led him to resist for some time, but he was at length constrained to yield to the intreaties of his friends, especially of M. Camus, then keeper of the national archives.

In his new appointment he displayed his wonted conscientious zeal. Not contented with public and stated lectures, he threw open his closet at all hours of the day to students. More than once he has been known to seek out those that were unavoidably absent from lecture, and to give them instructions at their own lodgings.

Though his income was considerable, his style of living was that of a hermit. He nursed his fortune for the poor; supporting a great number of families, educating children and setting out youths in the world. His last worldly act was to give the little money that he had in store to a friend for the benefit of the poor, wishing, as he expressed himself, to carry into the other world no wealth but what was current there.

One of his friends has drawn up for him the following monumental inscription:—

Hic jacet
Prosper-Gabriel Audran,
Linguar. Hebr. Chald. et Syr. in Regio
Franciæ
Collegio Professor.
In viis justiciæ ambulavit;
Doctus, doctrinæ sapientiam antetulit;
propriæ laudis contemptor, soli Deo, et
verbis
et factis, gloriam dare voluit;
firmâ fide, spe certâ,
vitam æternam constanter anhelavit;
caritatis non fictæ, erga Deum et homines,
mandatum implevit;
paupertatem et pacem amavit;
pauperes, quos dotavit, defunctum, per-
petuò
lugebant;
obdormivit in Dom. die 23 mens. Junii 1819,
an. ætatis 76.

October 8, at *Homburg von der Höhe*, near Frankfort on the Mayne, in the 22d year of his age, MR. JOHN WELLBELOVED, second son of the Rev. Charles Wellbeloved, and lately a divinity student in the Manchester College, York. The disorder, which carried him off, was a nervous fever; and probably arose from an excess of fatigue and excitement. The premature death of this amiable and promising young man is one of those mysterious appointments, which, however firm our trust in the wisdom and goodness of the Creator, must powerfully impress us with a sense of our own ignorance and our utter inability to measure his unfathomable counsels. Gifted by nature with superior talents,

and furnished by education with the amplest means for their development, he had already excited the fondest anticipations of future eminence and usefulness in all those by whom his worth was known. Every advantage of instruction and excitement which could promote their growth and hasten their expansion into the full bloom of excellence, seemed combined to fulfil the most sanguine wishes of his friends, when a sickness, as apparently casual in its origin as it was rapid in its progress and consummation, all at once threw a cloud on the fair prospect, and has left to his sorrowing survivors only a deep and painful conviction of the inscrutable purposes of Providence, and the pensive memory of virtues which are now no more.

To dwell on the many amiable and excellent qualities of those whom we have loved, and retrace the lineaments of a friendship, whose sweet and genial influence once shed happiness on the social hour, is a pleasing, but, at the same time, a delicate and responsible task; and yet, to pass wholly in silence so much that was truly good, so much that must awaken our love, and may provoke imitation, to be denied the gratification of paying a slight tribute to the memory of departed worth, would be a privation at once painful and improper.

Perhaps no one ever had a more thoroughly warm, benevolent, and guileless heart, than the friend whose untimely death it is the sad office of these pages to record; had more of that universal rectitude and purity of feeling, which guided him aright, even in his gayest and most thoughtless hours, when imagination was on the wing, and reason had least direct influence on his actions. For an occasional warmth of temper, the result of a sanguine temperament and enthusiastic ardour of mind, and which his cooler judgment would have taught him to repress, he more than atoned by the total absence of every tincture of malevolence and selfishness, and by a generous and uniform readiness to acknowledge himself in error, when convinced, in his calmer moods, that he was so.

Of his intellectual character, if a friend may be permitted to speak, perhaps elegance of taste and quickness of perception were the distinguishing features. More disposed and better suited to the lively and elegant illustration of the meaning of others than to striking out new and original combinations of his own, or engaging in patient and laborious research, his mind was perhaps rather acute than comprehensive; his taste rather literary than philosophical. But he was young; and his mind, elegant and well-informed, as it certainly was, might have contained within it germs, yet undeveloped and unknown, which, had his life been spared, might have ripened, by the gentle dews

and mild sun-shine of letters and philosophy, into still nobler fruits, and given the promise of even a fairer harvest.

But these, alas! will never blossom for us; transplanted, we believe, and religion is our glorious pledge, to more genial skies and a happier clime. Delightful, however, as are the anticipations of faith, and animating the hope of a final and indissoluble union, yet still it is a sweet and mournful satisfaction to remember what once he was, to recall those mild engaging manners, that gentle and benevolent spirit, those pure and pious dispositions, which once charmed and made happy the wide circle of mourners, who now deplore his loss; it is soothing to have offered these last dues to a friendship which now lives only in remembrance;

Accipe fraterno multum manantia fletu,
Atque in perpetuum, frater, ave atque
vale.— J. J. T.

Oct. 23, after a few days' illness, aged 65, JANE, the wife of Mr. Richard MANLEY, Sen. of *Chowbent, Lancashire*. She was the mother of a numerous family of children, twelve of whom arrived at years of maturity, and all, excepting the eldest daughter, who died about twelve months before her mother, now survive her. She was followed to the grave by the afflicted and bereaved partner of her joys and cares in life, accompanied by his eleven children, ten sons and daughters-in-law, and several of his grand-children, altogether forming a large group of family mourners, rarely witnessed. The sight was awfully impressive to those who viewed it. To the last week of her life, "she looked well to the ways of her household. Her children rise up and call her blessed; her husband also, and he praiseth her." As an industrious and affectionate wife and mother, a kind and generous neighbour, she has left an example worthy the imitation of her numerous family and of all who knew her.

B. R. D.

Nov. 3, in the 41st year of her age, MARY, the eldest daughter of Mr. CANNON, of *Chowbent, Lancashire*. Of a delicate habit of body from childhood, she bore the sufferings, generally attendant on such a constitution, with a degree of fortitude and patience truly Christian. During the last spring and summer, while disease was evidently hastening on her dissolution, and her sufferings, at times, must have been very acute, she neither murmured nor complained, but was always placid, and resigned to the will of God. Educated in the principles of Unitarianism, they became the choice of her maturer age, and the foundations of her faith and hope. Rarely was she absent from her place of worship. Those unfavourable changes of the seasons, and those trifling bodily ailments

which too many think a sufficient excuse for the neglect of public worship, by her were disregarded; and if not entirely confined to the house by severe indisposition, she was a constant attendant on the ordinances of religion. Her afflicted parents, while mourning the loss they have thus sustained, on the verge of time, have this Christian consolation remaining, that they have followed to the grave that moral worth and excellence, which, in the great day of retribution, will conduce to their and her eternal joy.

B. R. D.

Nov. 4, in the 77th year of his age, at Allington, near Bridport, Mr. ANDREW ABBOT, a native of Bradford in Dorsetshire, who always maintained a character that attracted the respect and attachment of those who knew him. For many years, in partnership with Mr. Turner, he carried on the business of a considerable China, glass, and Staffordshire warehouse, in Fleet Street, London; and on the Lord's day usually attended the religious services of the Rev. Mr. Tayler, in Little Carter Lane Meeting House. For some time past he had retired from business and resided at Weymouth, from whence he removed to this neighbourhood (with one of his daughters and another relation who lived with him) that he might be near to his deceased wife's connexions in Bridport, persons endeared to him also by the ties of friendship. Within a few weeks of this last removal, he was borne to his long home, "the house appointed for all living."

From frequent intercourse I had with Mr. Abbot some years ago, I found that he was a diligent reader of the sacred Scriptures, and that when he met with difficulties in the perusal of them, which had not previously arrested his attention, he usually committed them to writing, for more mature examination. This judicious method may be recommended to those who wish to understand what they read, as calculated eventually to give satisfaction to the mind, on passages in the records of divine revelation, which, at first view, appear obscure or inconsistent with others. Religious truth is of so invaluable a nature, as abundantly to repay the labours of those who, with fervent prayer to the Father of lights for his gracious blessing, seek for it as for hidden treasure.

For some time past Mr. Abbot experienced the infirmities which frequently attend declining years, and contribute to reconcile persons to that awful change by death, which is the appointed lot of man. Two of his precious senses, those of seeing and hearing, had been gradually decaying, and a fever, within a few days after he was seized with it, terminated his mortal existence. Great as was the trial which his bodily infirmities occasioned, he bore it with Christian equanimity,

having in himself a source of pleasing reflections. His mind was stored with a variety of useful knowledge, of which, indeed, he never made any ostentatious display; his judgment was sound and discriminating, and his disposition was placid and amiable in no common degree.

As to his religious sentiments, they were decidedly Unitarian. I visited him but two days before his death. He was aware of his approaching dissolution, and his mental faculties were as perfect as I ever knew them. On my speaking to him of the soothing consolations, which religion tends to afford the Christian in the most trying circumstances, he expressed his firm belief in the truth of Christianity, the greatest blessing that could be bestowed on man. He said, "I derive much satisfaction from the views of it which the Unitarian doctrine presents. I am persuaded," he added, "there is but one God the Father, the only proper object of religious worship, and that our blessed Saviour derived all his powers from him." He dwelt with sacred pleasure on the paternal character of God, as represented in scripture, and on his infinite wisdom and boundless goodness. In his free mercy, as revealed by Jesus Christ, he declared, he reposed unshaken confidence for final acceptance. His gradual approach to the termination of his mortal course, with a mind steadfast in the Christian faith, and cheered with the hopes of the gospel, may be likened to a serene summer's evening, without a cloud to obscure its brightness. We are hereby reminded of the observation of the Psalmist (though from various causes there are some exceptions to this, general rule), "Mark the perfect man, and behold the upright, for the end of that man is peace."

Such a death-bed scene, of a person, whose general life and conduct have been suitable to his Christian profession, is peculiarly instructive and interesting. It sweetly recommends a course of piety and virtue. It furnishes an additional instance of the efficacy of Unitarian principles, when properly understood, and their genuine influence have been felt in the heart and life, to support the mind under the afflictions to which frail humanity is subject, and in those solemn moments, when nature is sinking within us, and the ties which bind us to this mortal existence, are fast dissolving. It directs our views beyond the confines of the grave, to the second coming of Jesus Christ, and the glory and happiness which then await his faithful followers.

Who is there, if a witness to the scene above-described, that would not be disposed to exclaim, "Let me die the death of the righteous, and let my latter end be like his!"

T. HOWE.

Bridport, Nov. 13, 1819.

INTELLIGENCE.

DOMESTIC.

RELIGIOUS.

Correspondence in the Times Newspaper, relating to the Unitarians.

[We are urged by many Correspondents to register the following Letters in the *Monthly Repository*. To explain them we prefix the *Clergyman's Letter*, together with the remarks of 'The Times' Editor, which appeared in that Newspaper on Tuesday the 9th instant. The Letters were inserted on the two following days. Ed.]

The Clergyman's Letter.

To the Editor of the Times.

SIR,

I was much pleased to find you taking an interest in, and giving so good a report of, the proceedings of the Bible meeting, at the Mansion-house. There are, however, one or two observations which you make in relation to those proceedings, in your journal of yesterday and to-day, respecting which, I shall merely offer to your consideration one or two queries.

1st. Do you not think that the repeal of the Act in reference to Socinians, afforded Mr. Carlile the only show of defence which he made on his trial? And was there not—I appeal to you as a member of the Church of England—was there not some truth in his defining a Socinian to be a Deist in a cloak? Was there not, also, some point in his question, "Where were your bishops and Christian advocates when the above-mentioned Act was repealed?"

I may just add, on this head, that I wish no sect of religionists to be called to account for their principles; but, still I think the permitting the Act to remain as originally passed, while it would have been an effectual barrier to infidelity, would not have operated in any thing like persecution, with regard to the persons against whom it was levelled. It might have been suffered to remain suspended as a sword over their heads, not, indeed, to be ever employed against them, but to shew that the Legislature, though it did not punish, at the same time disapproved of their tenets.

2dly. Does it not strike you, as a

defect in the law of the land, that a blasphemer, after conviction, may carry on, and most profitably and shamelessly too, the nefarious trade for which he has been convicted by a jury? Where was the wisdom, then, of repealing a statute, or part of one, by which, in the case of Eaton, his whole stock was seized and destroyed after his conviction; and will it not be wise in Parliament to revive the said statute, or provide in some other way for the remedy of such a grievance? I am convinced religion is in no danger, so far as the enlightened and reflecting are concerned; but ought not provision to be made, both that the Infidel should not be suffered to outrage the public feeling by continuing to sell what his country has condemned as blasphemous; and that the ignorant and unthinking should be defended from exposure to the seduction and the plausibility and the impiety of blasphemous publications?

With regard to the statement made by the clergyman with whom Mr. Cunningham differed, allow me to remark, that the former has been very recently in what are called the disturbed districts, and gives, as the result of his observations, the somewhat alarming view of the progress of infidelity which his speech exhibited. Were it not that Bible meetings are not to degenerate into debating clubs, I am confident he could have produced to the meeting sufficient reasons for what he asserted; and I doubt not that he satisfied Mr. Cunningham's mind at the close of the meeting, that his opportunities of information had been such as to render considerable regard due to his opinion. The gentleman in question is not in the habit of forming opinions hastily, nor publishing them rashly.

I am, Sir, your obedient humble servant,

A CLERGYMAN.

Nov. 6.

Remarks of the Editor of the Times.

We insert a letter from "A Clergyman," which treats of the late meeting at the Mansion-house,

and subjects springing out of it. Our correspondent asks us several questions, to which we have before stated our opinion that the Socinians ought to reply. Carlile, a mere blasphemer, mingled himself with them, and claimed, no doubt, the protection of the Act made in their behalf. But then our correspondent forgets to mention, that the Chief-Justice declared again and again the utter inapplicability of the Act to a man in Carlile's situation. This defendant, therefore, might, we presume, (if the Judge is to be considered as the authoritative interpreter of the existing laws,) as well have urged the Riot Act, or the Statute of Frauds, in his defence. Carlile's merely urging the Act is no proof that the Act could, by a sane understanding, be considered as sheltering him. But if Carlile slandered the law, may he not also be considered as slandering those in whose favour it was really passed? when he said, that a Socinian "was a Deist in a cloak," or something to that effect? It is obvious at first sight, that an Act may be so framed as to allow of the reasonings of sincere men on the interpretation of the admitted truth of Scripture, which would not tolerate the horrid blasphemies of Paine and Carlile.

Mr. Aspland's Two Letters.

To the Editor of the Times.

LETTER I.

SIR,

As you declare in your paper of this day, that the Unitarians *ought* to reply to the questions of your correspondent, "A CLERGYMAN," I trust you will allow me space for a short answer. Humble as my name is, I shall subscribe it, that you may know who is responsible for the statements which I am about to give.

Unitarians, Sir, have been so long accustomed to hard language from their theological opponents, that nothing of this kind can surprise them; otherwise, they might wonder at the readiness of your clerical correspondent to accept Mr. Carlile as an authority against them. The object of this gentleman in representing Unitarians as Deists is obvious; but as the learned Chief-Justice would not admit his doctrine with regard to them to be *law*, so neither will any one, not

blinded by bigotry, allow it to be *moral truth*. He contended, I believe, that the denial of the doctrine of the Trinity is *Deism*, confounding, probably, the original with the actual meaning of the term. According to its etymological sense of *a belief in God, or one God*, the Unitarians are Deists or Theists, and so are all Christians; but in its present received sense of *a belief in God, to the exclusion of the Divine mission of Jesus Christ*, the Unitarians are not Deists, nor has their system any affinity with Deism. The charge of Deism "under a cloak," is a calumny, which they can answer only by appealing to their lives and characters.

You are aware, Sir, that Deism and Atheism are terms of reproach, which have, in all ages, been employed to serve unrighteous party-purposes. The Pagans accused the primitive Christians of Atheism; the Roman Catholics represented the first Reformers as disguised Deists; the Reformed charged the admirable Grotius with being little better than a Heathen; and the Jacobites did not hesitate to stigmatise the venerable and pious Archbishop Tillotson (*quem honoris causa nomino, semperque nominabo*) as an atheistic infidel. In such company, the Unitarians of the present day feel little anxiety concerning the coarse and calumnious epithets that are heaped upon them; though they may be allowed to lament, that at this late period of Christian history the disciples of Christ have learned so imperfectly their great Master's divine lesson of charity.

It will be found upon inquiry, that the Unitarians have taken, at least, their share of labour in the defence of "the common salvation." Their ministers have been always accustomed to discuss and enforce zealously, from the pulpit, the evidences of Christianity. The work of Socinus that is best known is his *Demonstration of the Truth of the Christian Religion*. This book was translated into English in 1731, by Combe, a dignitary of the Church of England, with a commendatory preface by Bishop Smallbrook, and a dedication to the then Queen. Several volumes of Dr. Priestley's works are devoted to the same subject; and I question whether any

book be so well adapted to remove the prejudices, and conciliate the affections of a sceptic of superior intellect as his *Letters to a Philosophical Unbeliever*. And (not to multiply authorities, though many more names might be cited) who is it that is universally appealed to as (by way of distinction) *the Champion of Christianity*? Is it not Dr. Lardner? That same Lardner who is justly considered as the leader of the modern English Unitarians, and whose *Letter on the Logos* Mr. Charles Butler, of Lincoln's-Inn, points out, in his "Historic Account of Confessions," as the Unitarian symbol, or confession of faith.

Who that knows this but must smile at the folly of charging Unitarians with Deism? But there is more than folly, there is injustice in the charge, and injustice that may be mischievous beyond its immediate effects upon the persons injured. In the present feverish state of the public mind, when the prevalence of scepticism, even amongst the common people, who are swayed more by names than by arguments, is so generally admitted and so deeply deplored, can it be desirable to swell the list of unbelievers, by classing under that denomination the numerous body of Christians, of all ages, who have been more or less dissatisfied with the doctrine of the Trinity? Would Christianity lose nothing in public opinion, if it could be successfully maintained, that Dr. Lardner, Dr. Samuel Clarke, Mr. Locke, and Sir Isaac Newton, who were none of them Trinitarians, were, on that account, not real Christians? Where are the men to fill the void that would be created by this depopulating bigotry?

Unitarians Deists! What, then, is it to be a Christian? Is it essential to this character that a man should hold "whole and undefiled" the creed of St. Athanasius? The truth is, Sir, that the Unitarian encounters reproach for his scrupulous adherence to the Scriptures, and especially to the words of his acknowledged Master, Christ. He will not give his "assent and consent" to creeds of human invention, but confines himself to the confession of faith laid down in the Gospels and the Acts of the Apostles;

hence he is reviled as a heretic, and condemned as an unbeliever. His creed is the New Testament. He judges, indeed, by the best lights that biblical learning can supply, of the correctness of the text or of translations of this Sacred Volume; but he makes no alterations in it, and he adopts none which are not abundantly justified by the most learned authorities in every church; and if in the critical question, for instance, of the genuineness of the three witnesses' text, 1 John v. 7, 8, he should err, he errs with many divines and scholars usually reputed *sound*, and may plead in bar of unchristianizing censures the arguments and admissions of the present erudite Bishops Tomline and Marsh.

Christianity, Sir, is the religion, not of a party, but of the universal church; and the rule for determining what constitutes a Christian is, that of *quod semper, quod ab omnibus, quod ubique creditum*. Is it asked, what have all Christians, in all ages and all places, believed? I reply, in the words of a competent and impartial judge, Mr. Butler, before quoted, (*Life of Fenelon*, p. 235,) "All Christians believe, 1. That there is one God: 2. That he is a being of infinite perfection: 3. That he directs all things by his providence: 4. That it is our duty to love him with all our hearts, and our neighbour as ourselves: 5. That it is our duty to repent of the sins we commit: 6. That God pardons the truly penitent: 7. That there is a future state of rewards and punishments, when all mankind shall be judged according to their works: 8. That God sent his Son into the world to be its Saviour, the author of eternal salvation to all that obey him: 9. That he is the true Messiah: 10. That he worked miracles, suffered, died, and rose again, as is related in the four Gospels: 11. That he will hereafter make a second appearance on the earth, raise all mankind from the dead, judge the world in righteousness, bestow eternal life on the virtuous, and punish the workers of iniquity."

These articles of faith, which "may be proved by most certain warrants of Holy Scripture," constitute the creed of the Unitarian; and it is for any impartial man to say whether, believing thus, it be either just to him

or serviceable to the interests of Christianity, that he be denounced and proscribed as an enemy of the Christian faith.

There are two or three other points in the Clergyman's letter and your remarks, to which, with your permission, of which your known liberality will not allow me to doubt, I shall call the attention of your readers in another letter; and, in the mean time, I am, Sir, your humble and obedient servant,

ROBERT ASPLAND.

Hackney, Nov. 9.

LETTER II.

To the Editor of the Times.

SIR,

I thank you for your prompt insertion of my letter of yesterday, and proceed, with your indulgence, to make a few further remarks upon the Clergyman's Letter.

With the ground of Mr. Carlile's defence, Unitarians, as such, have no concern. His pleading the 53rd of the King, (the Act for relieving those that do not believe the doctrine of the Trinity from certain pains and penalties,) no more implicates them in his cause, than his appealing to the Toleration Act would have identified with himself the whole body of Protestant Dissenters. It is sufficiently clear that this statute protects the Unitarian Christian in the conscientious avowal of his opinions and observance of his worship: whether it have any collateral operation, it is not for him, but for courts of law to determine. But it is very strange that the Act should be considered by either Mr. Carlile or the Clergyman as commixing Deists and Unitarians; when the true state of the case is, that they were confounded in the 9th and 10th of William and Mary, but are separated by Mr. Smith's Bill, which takes Unitarians from under the operation of the statute, but leaves all other persons contemplated by it in the precise condition in which they stood before.

The Clergyman seems to be dissatisfied with the Legislature, the Ministers, and the Bench of Bishops, on account of the Unitarian Protection Act; and if he thinks it a bad measure, he has a right to express his dissatisfaction, and even to call (as he

actually does) for its repeal. Let him not, however, deceive himself. The restoration of pains and penalties against impugners of the doctrine of the Trinity would not at all affect the case of unbelievers. The law, as it now stands, is, we see, sufficient for their conviction and punishment; but if it were not, what possible connexion could there be between the repealed clauses of the 9th and 10th William and Mary, which relate only to Antitrinitarians, and the seizure and destruction of the stock of Deistical booksellers? Having, on Mr. Carlile's authority, confounded Deists and Unitarian Christians, your correspondent seems to suppose that to harass and terrify the latter would awe and silence the former. Does he not know, then, that the *Age of Reason* was first published when the statute which he would recall from oblivion was in full force? I appeal, Sir, to his Christian justice and candour, and call upon him to say, whether the Unitarians have more part or interest in the circulation of irreligious books than himself. He may rest assured that they feel as much disgust as he at the daring falsehoods and the ribaldry of the *Age of Reason*. From their pens proceeded some of the earliest answers to it: and the Unitarian Society has, from its institution, made a point of distributing tracts in defence of Divine Revelation; and by means of it, thousands upon thousands have been circulated of Dr. Hartley's chapters "on the Evidences of Christianity;" of the answer to the question, *Why are you a Christian?* by Clarke, an American divine; and of Bishop Law's *Reflections on the Character of Christ*.

I wish not, Sir, to be disrespectful to your correspondent, but you must allow me to express my astonishment that any Protestant clergyman of the present day should propose to revoke exploded pains and penalties against his fellow-christians for a difference of faith. If, in his opinion, they be erroneous, let him point out their error, and let him defend the truth with all his ability and zeal. As a Christian, he must believe that in fair argument the advantage is on the side, not of error, but of truth. If arguments cannot prevail against Unitarians, what can? Your correspondent is scarcely of Dr. South's mind, that

“they were fitter to be crushed by the civil magistrate than to be merely confuted:” did I believe him to be so, I would only refer him to the rebuke of a distinguished member of his own church, Dr. Jortin, who says, in reference to South’s ill-natured rant, “Such is the true agonistic style or intolerant spirit—such the courage of a champion who challenges his adversary, and then calls upon the constable to come and help him!”

Your correspondent, indeed, protests against the imputation of persecution; he would only have “the sword suspended over the heads” of Unitarians; he would revive the penal statutes merely *in terrorem*. This explanation is idle. “If these statutes,” said Mr. Fox, “are too bad to be put in practice, they ought not to be suffered to exist.” He that wishes for their recovery shews by that wish that they could not be safely trusted to his hands. The Clergyman will not, I am persuaded, find many of his own, or of any profession, who long for the revival of laws which punish a difference of faith and worship with civil incapacities, fines, outlawry, imprisonment and death. The Unitarians, I can assure him, have no fears with respect either to their fellow-countrymen or to the government of their country. They repose securely upon the law of the land, strengthened especially as that law is by liberal public opinion, and by the tolerant disposition of the illustrious family now upon the throne of these realms, to whom they, in common with all the Dissenters, have been always warmly attached, and under whose sway they feel that it would be disloyal to entertain a doubt of their own safety, while they continue to conduct themselves as faithful, peaceable and useful subjects.

The alarm that now prevails with regard to the spread of Deism, appears to me somewhat extravagant; and I cannot but applaud your attempt to quiet the fears of Christians. If their religion be, as I believe it is, divine, it has within itself the principle of life, and will come out of every contest more fresh and vigorous. The assaults of unbelief may be necessary, under Divine Providence, to bring men to a personal sense of religion,

and to separate the pure word of God from human traditions. This view was taken of the Deistical controversy, which began with the French Revolution, by the most able and successful apologist of Christianity which that eventful period produced: I refer to Bishop Watson, who thus expressed himself in an episcopal charge—“The time, I think, is approaching, or is already come, when Christianity will undergo a more severe investigation than it has ever yet done. My expectation as to the issue is—that *Catholic countries will become Protestant, and that Protestant countries will admit a further reformation.*”

Nothing, in my humble judgment, can give even a momentary triumph to infidelity, unless it be the angry zeal of Christians in prosecuting its advocates, and placing them on the vantage ground of suffering for their principles. This is, I am aware, an unpopular sentiment; but I trust I may be permitted to say with the immortal Chillingworth, “I have learned from the ancient fathers of the church, that nothing is more against religion than to force religion.” With what truth and eloquence, and with what an evangelical spirit, is this doctrine illustrated and enforced by Bishop Lowth, in his celebrated Visitation Sermon. Suffer me to make one quotation from it, peculiarly adapted to these times:—

“Christianity itself was published to the world in the most enlightened age; it invited and challenged the examination of the ablest judges, and stood the test of the severest scrutiny: the more it is brought to the light, to the greater advantage will it appear. When, on the other hand, the dark ages of barbarism came on, as every art and science was almost extinguished, so was Christianity in proportion oppressed and overwhelmed by error and superstition: and they that pretended to defend it from the assaults of its enemies, by prohibiting examination and free inquiry, took the surest method of cutting off all hopes of its recovery. Again, when letters revived and reason regained her liberty; when a spirit of inquiry began to prevail, and was kept up and promoted by a happy invention, by which the communication of knowledge was wonderfully facilitated, Christianity immediately emerged out of darkness, and was in a manner republished to the world in its native simplicity. It hath always flour-

rished or decayed together with learning and liberty: it will ever stand or fall with them. It is, therefore, of the utmost importance to the cause of true religion, that it be submitted to an open and impartial examination; that every disquisition concerning it be allowed its free course; that even the malice of its enemies should have its full scope, and try its utmost strength of argument against it. Let no man be alarmed at the attempts of Atheists or Infidels: let them produce their cause: let them bring forth their strong reasons, to their own confusion: afford them not the advantage of restraint—the only advantage which their cause admits of: let them not boast the false credit of supposed arguments and pretended demonstrations which they are forced to suppress. What has been the consequence of all that licentious contradiction with which the gospel hath been received in these our times and in this nation? Hath it not given birth to such irrefragable apologies and convincing illustrations of our most holy religion, as no other age or nation ever produced? What in particular hath been the effect of unrestrained opposition in a very recent instance, prepared with much labour and study, and supported with all the art and eloquence of a late celebrated genius? Hath not the very weakness and impotence of the assault given the most signal and decisive victory to the cause of truth? And do not the arms of this mighty champion of infidelity stand as a trophy erected by himself to display and to perpetuate the triumph?"

In conclusion, Sir, I beg leave to explain, that I have denominated the community of Christians amongst whom I have the pleasure to rank—not "Socinians," but *Unitarians*; and for this obvious reason—that we are not the disciples of Socinus: we neither adopt his entire creed, nor observe his worship; and we hope that we are not tinctured with his spirit, for it cannot be concealed that he was a persecutor. This is a matter of comparatively little importance; but it is surely no more than justice, not to mention candour, to allow a sect to choose their own denomination, provided that it does not reflect upon their fellow-christians.

With many thanks for your indulgence, I am, Sir, your obliged and obedient servant,

ROBERT ASPLAND.

Hackney, Nov. 10.

Manchester College, York.

THE Thirty-third Annual Meeting of Trustees of Manchester College, York, was held in Cross-street Chapel Rooms, Manchester, on Friday, August 6, 1819, Joseph Strutt, Esq., of Derby, President of the College, in the Chair.

The proceedings of the Committee since the last annual meeting were read, approved of, and confirmed.

The Treasurer's accounts for the year were produced, duly audited by Mr. Samuel Kay and Mr. James Darbishire, jun., and were allowed.

The thanks of the meeting were unanimously voted to the President, Vice-presidents, Visitors, Treasurer, Deputy Treasurers, Secretaries, Committee and Auditors, for their services. The following officers were elected for the year ensuing: Joseph Strutt, Esq., of Derby, President; James Touchet, Esq., of Broom House, near Manchester, Peter Martineau, Esq., of St. Albans, Daniel Gaskell, Esq., of Lupsett, near Wakefield, and Abraham Crompton, Esq., of Lune Villa, near Lancaster, Vice-presidents; Rev. William Turner, of Newcastle-on-Tyne, Visitor; Rev. Joseph Hutton, B. A., of Leeds, Deputy Visitor; Mr. George William Wood, of Platt, near Manchester, Treasurer; Thomas Robinson, Esq., of Manchester, Chairman of the Committee; Mr. Thomas Henry Robinson, of Manchester, and the Rev. J. G. Robberds, of Manchester, Secretaries; Mr. Samuel Kay and Mr. Joseph Mason, Auditors.

The Committee of last year was re-elected, with the exception of Samuel Jones, Esq., deceased, Wm. Winstanley, M. D., the Rev. William Jevons, and B. H. Bright, Esq., who have removed from Manchester, and Thomas Potter, Esq. These gentlemen are succeeded by Mr. John Touchet, Mr. James Potter, Mr. James M'Connell, Mr. Robert H. Greg, and Mr. Samuel Alcock, of Manchester.

The names of Alfred Estlin, Esq., of Bristol, and Thomas Jevons, Esq., of Liverpool, were added to the lists of Deputy Treasurers; the former, as the successor of Thomas Rankin, Esq., resigned; the latter, as the colleague of John Ashton Yates, Esq.

There were fourteen divinity students in the College during the last session, all on the foundation. Of these Mr. James Tayler, Mr. Charles Wallace, Mr. Burton, and Mr. William Worsley, have completed their course, and have entered upon the duties of their profession, as Protestant Dissenting Ministers. Two others have been obliged by ill health to discontinue their studies. The new admissions for the ensuing session are only two, in consequence of which there will next year be some vacancies on the foundation; appli-

* Lord Bolingbroke.

ications for which, accompanied with the requisite testimonials, it is requested may be sent, before the first of May 1820, to the care of the Secretaries.

For the first time since the removal of the College to York, which took place in 1803, the Trustees are deprived of the gratification of making their usual communication of progressive annual increase in the amount of the subscriptions. The subscriptions discontinued last year amount to £33 1s. 6d. whilst the new ones received, are only £26 14s. 6d. It is hoped that the liberality of the friends to the Institution, will, in the course of the ensuing year, more than make good this small deficiency.

The Trustees have as usual been enabled to make an addition to the Permanent Fund, by vesting therein the benefactions of the year, which have amounted to £296 2s. In making a small annual addition to that fund, they believe they are fulfilling the wishes of the great majority of the friends to the College, and the rule they have adopted, as far as circumstances would permit, of investing in it the whole of the benefactions, they believe to be the one most generally approved of. To some, it may appear, that this increasing accumulation of permanent property, is unnecessary; but it should be borne in mind that the principal part of the property of the Trustees, consists of buildings, which are gradually becoming of less value, and that, at all events, some accumulation is necessary, to replace this progressive depreciation. In making their annual estimate of the value of this property, in the printed reports, the rule adopted by the Trustees has been to make a small regular reduction every year, and they hope that they shall always be enabled, annually, to add to the Permanent Fund, a sum at least equal to the amount of this reduction.

The total receipts of the year, including the usual exhibitions received for foundation students from different public trusts, through the continued kindness of their respective Trustees, have been £1952 4s. 9d. The payments, including the investment in the Permanent Fund, amount to £1824 8s. 6d. The balance remaining in the Treasurer's hands, will be scarcely sufficient to defray the expense of some alterations rendered necessary for the accommodation of the Rev. William Turner, Junior, Mathematical Tutor, who will, in the ensuing session, reside in the College with his family, and take charge of the commons and the entire domestic controul of the establishment. It is hoped that this arrangement will be of important advantage to the Institution, and contribute materially to the comforts of the students; but it is necessary to be stated,

that it will entail on the Trustees an increased annual expense, which will have to be provided for.

It appearing from the minutes of the Committee, as read to the meeting, that a communication had been made to them, of the bequest of "a legacy of five thousand pounds to some of the principal officers of the College, by the late Samuel Jones, Esq., of Green Hill, near Manchester, in trust, the annual interest thereof to be appropriated to the augmentation of the salaries of Protestant Dissenting Ministers, giving a preference to such as have been educated in Manchester College, York;—"

It was unanimously resolved, "that this meeting doth acknowledge, and is desirous to record its grateful sense of the distinguished honour conferred upon this Institution, by the late Mr. Jones, in selecting the officers of the College, as instrumental in the application of so munificent a donation, and in appointing the ministers educated in this Institution, as the more immediate objects of his benevolence."

A letter was read at the meeting from W. B. Kennaway, Esq., of Exeter, to the Rev. Charles Wellbeloved, dated Bristol, July 23, 1819, announcing that "the late Rev. Joseph Bretland, of Exeter, had bequeathed to the Trustees of the College, all such printed books as the Rev. John Kenrick and the Rev. Charles Wellbeloved may choose from his library, excepting such only as he had already bequeathed." Whereupon it was unanimously resolved, "that the thanks of this meeting be given to Mr. Kennaway for his polite communication, and that he be informed, that the Trustees will have great pleasure in placing the books bequeathed to the Institution, by their late respected friend the Rev. Joseph Bretland, of Exeter, in the College Library."

At the close of the business the thanks of the Trustees were voted to the President, for his kindness in visiting Manchester, purposely to attend their meeting; and about fifty gentlemen afterwards dined together at the Bridgewater Arms, to celebrate the Thirty-third Anniversary of the College, when Joseph Strutt, Esq., President, presided, and the evening was spent with much cheerful enjoyment to all who were present.

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

Manchester, Sept. 25, 1819.

MISCELLANEOUS.

At the Annual Commencement held in Brown University, Providence, Rhode Island, in the United States of America, on the 1st of September, the degree of

LL.D. was conferred on the Rev. JOHN EVANS, of Islington, near London, described in the report as "the Author of the Sketch of various Christian Denominations, and other instructive Works." This University is in a flourishing condition, the number of students exceeding 120. We observe with pleasure the following description of the officers :

The Right Rev. ALEXANDER V. GRISWOLD, D.D. Bishop of the Episcopal Church in that State and Massachusetts, is the Chancellor.

The Rev. ASA MESSER, D. D. and LL.D. a Baptist Clergyman, is the President.

The Rev. CALVIN PARK, D.D. a Congregational Divine, is the Professor of Languages, Moral Philosophy and Metaphysics.

The Rev. JASPER ADAMS, A. M. of the Episcopal Church, Professor of Mathematics, Natural Philosophy and Astronomy.

The Parliament.

THE two Houses have been called together. The Speech from the Throne is of the most gloomy and threatening kind. It dwells upon the prevalence of irreligion and blasphemy, and this complaint has been echoed in the speeches of many of the Lords and Commoners. On this topic, Sir FRANCIS BURDETT made some remarks in the second day's debate in the House of Commons, which we think deserving of public attention, and therefore copy:—"It was remarkable that it had become a prevailing fashion amongst many, to mix up reform and irreligion as two things necessarily connected. Some persons appeared to consider them, like Church and State, inseparable; but, for his own part, he could not imagine how the destruction of Christianity should be favourable to the cause of reform. The result would, as he apprehended, be entirely the reverse. In point of fact, the same opinion was entertained in the time of Charles II., when it was the policy of the Court to favour every species of irreligion, with a view of extinguishing all zeal for a free government. Christianity was felt to be a religion of liberty; it taught a doctrine abhorred by many, the natural equality of mankind. But it likewise inculcated justice, it recommended charity, and forbade the imputation of evil motives to others, without sufficient ground. It was scarcely consistent with its spirit to throw out charges of disaffection and disloyalty against all who were not loyal *par excellence*, which he understood to mean supporters of his Majesty's ministers. His own conviction was, that the people throughout the country were strictly loyal, and firmly attached to the constitution. But then they wanted that constitution;

they desired to see King, Lords and Commons. They were as unwilling that the Commons should be excluded, as that the King should be excluded.—The tendency and spirit of the Christian religion were to spread general liberty throughout the civilized world; there was no ground for supposing that the people were insensible to its influence; no ground for those unqualified accusations which almost seemed to describe that house as the only part of the country that was uncontaminated. But even if that were the case, it might require consideration to decide upon the most effectual remedy. Was it possible to refute opinions, or convince men of their errors, by physical punishments? Actions, and not opinions, were the proper objects of legislation."—

Sentence on Carlile.

A motion was made by R. CARLILE, on the 11th inst. for a new trial, on the ground that there was no law applicable to the charge of blasphemy, that the Court was twice adjourned and the jury separated, that one of the jury on the list had died a year before his nomination, and that another was not summoned, that he was prevented from making the defence which he conceived to be necessary, that the Chief-Justice addressed observations to the jury which were extra-judicial, and that the 53rd of the King (the Trinity Bill) protected him. These grounds were overruled, and the motion refused. The defendant intimated that he should appeal to a higher court, meaning the House of Lords. The judges made several remarks upon the Trinity Bill. Mr. Justice Best stated the object of the Legislature, in passing it, thus: "There are sects of men who believe Jesus Christ to be the Son of God, but who do not believe parts of the Scriptures; and therefore this statute was passed to bring them within the scope of the Toleration Act." This, if correctly reported, is surely an inaccurate statement. The Act is designed to protect certain Christians, not in rejecting "parts of the Scriptures," but in putting an interpretation upon them contrary to the doctrine of the Trinity.

Previously to this, Mr. GURNEY had moved for a criminal information against Carlile and his wife, for publishing a report of his trial (called in the publication his "Mock-Trial") in two-penny numbers, containing the whole of "The Age of Reason" which he had read through in his defence. The Court refused the application with regard to Carlile himself, he being a prisoner, and therefore, it might be presumed, ignorant of what was passing at his own house, but granted it with regard to the wife. On the 14th, Mas.

CARLILE appeared in Court, to shew cause against the rule. She excited the sympathy of the Court, on account of her situation, being far advanced in pregnancy. She was unable to plead, but put a paper into court which was read by an officer. This objected that her name was not mentioned specifically, and that the Trial was a fair and impartial account of the proceedings. But it was ruled that the information had been sufficiently served upon her, and that it was illegal to publish any report of a trial which contained any thing defamatory or indecent. The rule, therefore, was made absolute, but Mr. JUSTICE BEST expressed his opinion that the prosecution was not brought forward from vindictive motives, and that *sub-mission* would be available.

On the 16th, R. CARLILE was brought up for judgment. Mr. DENMAN now appeared for him, and pleaded, in arrest of judgment, that the 9 and 10 of William and Mary set aside the Common Law on the subject of blasphemy, and that the defendant ought to have been tried on that statute, and then, in case of conviction, he would have been subject only to the penalties therein enacted. The Court, however, laid down the rule, that no misdemeanour at Common Law could be repealed, except by the clear intention and express words of the Legislature. The defendant now spoke, not, as he said, in order to mitigate punishment, but to shew that no punishment at all should be inflicted upon him. He was several times interrupted by the Court. The purport of his observations was, that opinions are not proper objects of prosecution; that opinions, now held to be true, had been formerly punished; that intention constituted crime, and that his own motives were pure and honest; that his prosecution was a stain upon the tribunals of the country, but that it had excited free discussion, and that good effects would result. The ATTORNEY-GENERAL and Mr. GURNEY then addressed the Court, calling for a severe judgment upon the defendant. This must surely have been an irksome task for them, educated as they both were, and the latter at least remaining, amongst Protestant Dissenters, by the most enlightened of whom such prosecutions as these have now for a century been regarded with suspicion and dislike. Their legal duty bound them, we suppose, to seek to aggravate the crime of the defendant by the usual common-places of forensic oratory. So they reckoned; and therefore they called, in the name of the gospel of peace and love, for a heavy sentence of imprisonment and fine upon the convicted unbeliever. Mr. Justice BAYLEY delivered the sentence, after an address upon the crime and the mischievous effects of blasphemy. The sentence was, for the first offence, the

publication of "The Age of Reason," a FINE to the King of ONE THOUSAND POUNDS, and IMPRISONMENT for TWO YEARS in *Dorchester Gaol*: for the second offence, the publication of "Palmer's Principles of Nature," a further FINE of FIVE HUNDRED POUNDS, and a further IMPRISONMENT in the same gaol for ONE YEAR: the defendant to be imprisoned until the Fines are paid, and until he gives security, himself in the sum of £1000, and two others in the sum of £100 each, for his peace and good behaviour during the term of his natural life.

"Tuesday," (say the newspapers) "immediately after sentence was pronounced on Mr. Carlile, a writ of *levari facias* was issued to take possession of such of the defendant's property as could be found upon his premises in Fleet Street. In an hour afterwards property to the amount, as is supposed, of £600, was taken, in part satisfaction of the fines imposed on the defendant; and Wednesday morning the Temple of Deism was completely closed. Crowds, however, at times collected round the door. Somebody had placarded a printed paper, with an obnoxious inscription, in tearing down which placard the beadies were much interrupted and hooted by the populace."

Since this was written, Mrs. CARLILE has appeared again in Court, and it appears that the information against her will be tried, though the trial is put off to next term.

Sentence on Russell, the Parodist.

At the last Warwickshire Assizes, JOSEPH RUSSELL was found *guilty* of publishing an alleged blasphemous Parody on the Liturgy of the Church of England; one of those on which *William Hone* had been tried and *acquitted* in London. The jury, however, recommended the defendant to mercy. He was brought up for judgment on the 17th instant. He put in several pleas in extenuation, not omitting Hone's verdicts nor the recommendation of his jury. But an affidavit was put in on the part of the prosecution, stating, that soon after his trial the defendant had republished the Parody with a gross and libellous dedication. In answer to this the defendant dwelt upon a paragraph in the republication, in which he asserted Christian principles, and insisted that he had republished only the political part of the parodies. He urged also the perplexity into which this long-delayed prosecution had thrown him, his embarrassments, and the poverty and wretchedness of his family. The Court declared that the recommendation of the jury had been considered, that there was every disposition to shew leniency, and that to his republication of the parody the defendant owed whatever he should

suffer. The sentence was, imprisonment in Warwick Gaol for six months, and security for the peace for three years, himself in the sum of Two Hundred Pounds, and two others in the sum of Ten Pounds each; to remain in prison until such security be given. Russell left the Court, exclaiming that he was imprisoned for life.

It is to be regretted, that after the acquittals of Hone the prosecution should have been persevered in. Amidst such contrary verdicts, what are the common people to think of the law of the land?

If parodies of Scripture, as well as of the Liturgy, be blasphemous, even-handed justice requires that poor parodists alone should not be punished. The grossest parody of modern times is one upon the Ten Commandments in Lord Byron's *Don Juan*, published and republished within a few months, by Murray, of Albemarle Street, the publisher of the *Quarterly Review*, and of other "orthodox" and "loyal" works. In truth, the offence is not turning the Scriptures into ridicule, but making ministers of state ridiculous.

AMUSING PASSAGES FROM "THE ANTI-JACOBIN REVIEW."—Few of our readers probably are apprized that this work is continued; by the help of the "No Popery" party it has been saved from absolute perdition, and just contrives to appear

monthly in the shape of (its second title) a "Protestant Advocate." The two following passages ought to be recorded: any comment would spoil the effect of them. Of the UNITARIANS, the Anti-Jacobin of the present month says, pp. 109, 110, "It is now well known that they profess DEISM completely. To keep up appearances, they pretend a regard for the Scriptures, but first so altered and remodelled, that they just say any thing the editor pleases to make them. A critical scholar will at once perceive that, in these alterations, the only rule is, to blot out as interpolated, or explain away as misunderstood, every passage which relates to the peculiar doctrines of Christianity."—Again, in reference to CARLILE'S convictions, p. 192,— "Carlile, indeed, gave himself no chance, and irritated against him even his *quondam* friends, who call themselves Rational Christians. He bluntly declared, that they were in fact no Christians at all. We sincerely wish that they would meditate on this point with more care. All parties join in assuring them that they have no title to the denomination of Christians, that it is a misnomer. So general a consent" [that of Mr. Carlile and the Anti-Jacobin Review, and probably the successor of Wm. Huntingdon] "cannot be without some foundation, and it is probably but too well-founded."

CORRESPONDENCE.

Communications have been received from Messrs. T. F. Barham; G. Harris; W. Parkinson; J. Clark; and J. James; and from Brevis; T. D.; R. F.; J. C.; J. F.; Z. Z.; J. B.; Selrahe; Seek-Truth; and An Unitarian of the Old School.

In our next Number, the last of the Volume, we hope to bring up our arrears of *Review*. Such Communications will be selected for that Number as relate to foregoing Numbers in the Volume, with the exception of a few of temporary interest. The others on hand, upon more general topics, must lie over to *Volume Fifteen*. As the ensuing Number will contain the *Indexes*, which we make pretty copious, and which we are desirous of rendering as accurate as possible, we shall be obliged to print the Miscellaneous part very early in the Month, and, therefore, Correspondents who have Communications to send to the present Volume, are requested to forward them immediately.

We are obliged to postpone many Articles of *Intelligence*, and some on Foreign affairs, which we were very anxious to insert.

ERRATA.

- Page 600, in the date, for "Eversham," read *Evesham*.
 - Page 601, col. 1, line 13, for "Mersel," read *Merrel*.
 - Page 601, col. 1, line 21, for "Emons," read *Emans*.
 - Page 632, col. 1, line 24 from the bottom, before "forgiven," insert *freely*.
 - Page 632, col. 1, line 22 from the bottom, dele the word "freely."
 - Page 633, col. 1, line 20 from the top, for "receive," read *revive*.
 - Page 633, col. 2, line 22 from the top, for "zon," read *son*.
 - Page 651, col. 2, line 5 from bottom, for "Sept." read *October*.
 - Page 652, col. 1, line 4, "Gavel," read *Gravel*.
 - Page 652, line 2, *Correspondence*, for "Taylor," read *Tayler*.
 - Page 682, col. 2, after the text, [To be concluded in the next Number,] was accidentally omitted in some copies.
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