

# THE Monthly Repository.

No. CXCI.]

NOVEMBER, 1821.

[Vol. XVI.]

*Original Letters between Mr. (afterwards Archbishop) Secker  
and Mr. John Fox.*

*From Mr. Secker.*

DEAR SIR,  
I KNOW not whether you will admit it as an excuse for above half a year's silence, that I have been in the country almost all the time without news or books or leisure. But I hope at least that resuming the correspondence voluntarily, now I am in somewhat better a condition of returning the entertainment your letters would give me, may shew it was not out of disrespect to my friend, that I dropt it before. And if a resolution of amendment could receive any credit from the time when it was made, I should desire you to look upon this as one of the particulars in which I seriously purpose to spend this year better than the last. This letter is wrote in so great an uncertainty of finding you, that you will easily excuse me, if it say less of some things than might have been else expected. Not to say nothing, however, our friend Mr. Bearn is removed to Hammer-smith, and designs to write to you as soon as he is settled. Mr. Reyner is in town still, but without any present prospect, so far as I can find, of mending his condition. Mr. Chandler conducts his flock with great success, and your humble servant studies physic with very little. The Nonjuror, which you have doubtless heard of, is a very fine thing, published to-day. Mr. Ridgely is writing against Dr. Clarke. Mr. Harris has promised to plead for Stockden (I think his name is) at the Fund. Jerry Burroughs has got a boy lately. I should be glad, (inter nos,) for a certain reason, to know, whether you do not take his wife for a woman of pretty strong natural inclinations. Mr. Pope has lately published all the Poems he will own himself author of, with a very handsome, smart preface, and seems to hint that, excepting his Homer, he has now left off writing. This, I think, is almost all the news I have at present. The King and Prince is a subject of which every one thinks he knows more than his neighbour,

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and half my acquaintance know more than I believe myself, or think worth repeating to you. The hope of repealing the bills against us, is almost as uncertain. And as for ecclesiastical affairs, more in my next. For you see I presume upon the goodness I have always observed to guide your actions, to hope for a speedy assurance, that you take more notice of the repentance than the fault of

Your most humble servant,  
T. SECKER.

January 1, 1718.

Multos et felices.

*From Mr. Secker.*

DEAR SIR,  
I have still more good news for you. Our Fund have rejected a complaint made against the Western ministers' carriage towards Mr. Acrigg, who, as it was affirmed, could not obtain a good word from them, because he was no Arian, though a man in all other respects unblameable. But the thing, by some there, was placed in another light, and the Synod declared themselves to be judges of no such matter. And to-day there is a paper handed about at Hamlyn's, containing the joint advice of the Three Denominations to their brethren in the ministry, (which I suppose will be sent to some of your divines; for laymen are not permitted to have it,) full of the most generous and free principles imaginable, particularly not only precepts of charity to all Christians, but one paragraph express to exhort them to carry it well to the Deists, and maintain their liberties, because any hardship used to them, would be contrary both to humanity and the Christian religion, and the rest is of the same strain. I have not seen Mr. Stockden's confession, but am inclined to think, by some hints and circumstances, that the good man trimm'd a little, and your paper is genuine; however, if you will send me a copy of it, I shall inquire further.

We are growing a little out of humour, I think, with our ancient friends the Whiggish ministers, who, if fame have left off to be a liar, do not agree very well amongst themselves neither. The Duke of Devonshire was certainly for some time with the King last Sunday but one; and 'tis said he and Somerset, and I know not who else, is coming into play. Langden, whom I think you know, is likely to be chosen to a place, if his heresy do not hang in his way; for some zealous Christian hath given advertisement of it to the leading members of the Church. They have proposed to him to declare his assent to the Assembly's Catechism. He hath refused it, and how the thing will end I know not. Mr. Bearn gives his service.

I am, dear Sir,  
Yours sincerely,  
T. SECKER.

*London, May 20, 1718.*

*From Mr. Secker.*

DEAR SIR,

I have waited to send you a piece of news, which I hope you will think worth waiting for. Yesterday the Fund resolved, nemine contradicente, to increase Mr. Stockden's allowance. Mr. Tong, I am told, was silent for some time, and then went out. He had sent them some confession of his faith in that article, which I have not yet seen: but unless he prevaricated in that pretty considerably, 'tis a noble resolution they have taken. We hear with great pleasure what Mr. Peirce does at Exeter, and if Mr. Monckley were to succeed him, either you would find him an honest man than you expect, or we a much greater villain than we can think him. I saw Mr. Bearn on Saturday. He will certainly write to you in a little time. Here has been a proposal made to the Bishop of Bangor of the Bishoprick of Londonderry, which I suppose he has refused; but whether the hand of the King was in it I know not. We are, in all probability, sold once more to the bishops for the bill against Mutiny and Desertion. I have been labouring to get an Arian ordained by some of our great divines, who know him to be such, and do not much question succeeding. I hope you will

judge, by my crowding my matters so close, that I should be glad to write you a longer letter, but I am in haste, going to the Careless Husband with company; a pleasure you would no more wish to hinder me of, than I to conceal from you the good news above for a day.

I am,  
Dear Sir, with sincerity, yours,  
T. SECKER.

*From the Same, then Bishop of Bristol.  
St. James's, Westminster,  
May 8, 1736.*

SIR,

I return you my hearty thanks for the congratulations you have made me in so obliging a manner, and for your friendly expressions of good will and good opinion; which I place a high value upon, as they came from a person whose frankness and sincerity I remember very well and esteem very truly. I hope your private manner of life hath been free from any great uneasinesses; and, I assure you, the more public one which I lead hath no great satisfaction in it. I endeavour to think as justly, and act as rightly as I can. I do my best to do no harm in the world, and it is not easy to do much good. Every one in his station, however, should try. And I hope the experience I have had of the world, hath tended to strengthen in me one disposition very necessary for this end; a disposition to think reasonably and mildly of all men, and to respect and honour all good and virtuous men; from which principle I am, with sincere regard,

Sir,  
Your affectionate humble servant,  
THO. BRISTOL.

*From Mr. Fox.*

*Plymouth, June, 1736.*

MY LORD,

I think it my duty to return your Lordship my hearty thanks for your favour of May last, especially as it gave me the great pleasure of observing and relishing once more, that peculiar frankness and goodness which always did, and always must, make you beloved by all who know and converse with you. I am very much obliged for the favourable sentiments you

are pleased to conceive of me; it has always been my care, and I hope ever will be, to recommend myself, as it came in my way, to the opinion of wise and good men, without which, according to my way of thinking, a man in my idle station can take no great pleasure in his existence. I don't mean, my Lord, that I have aimed at what the world calls name or character. I well know, and your Lordship knows, that my foundation has no strength for that. I can say honestly, that I have been doing out of the world, what your Lordship has been doing in it—endeavouring to do no harm; and if I am entitled to any share of merit, it is on that only I must place it, which in such a station as mine must be a very small one. If any uneasiness has attended my manner of life, it has proceeded from the consideration of having nothing to do. I mean in that sense in which the world understand it; however, it is my comfort that I have never declined any station of life pointed out by Providence, in which I could have done more good or less harm than where I am; and on a serious review of the world and my own temper, I can live as I am disposed of without being out of humour, and without the uneasy impressions of envy and ambition. Your Lordship doubtless remembers what I was designed for when I left London. I had no prospect of being easy or useful that way. I soon dropt all thoughts of it, and, as things went, you cannot blame me. I have since been just as I was, enjoying my books and my friends, with health, peace and liberty, with an humble competence which just supports me between the sunshine of life and the clouds and darkness of it. For some years past I have conformed, partly out of regard to public peace, and partly for the sake of paying that respect to the public, which I think it is entitled to from every man who can pay it fairly. I could say much on some other subjects, which your Lordship's conversation has formerly very strongly impressed upon me, but it is now time to ask pardon for having said so much of myself. My best thanks attend your Lordship for that affectionate regard you still retain for me. I assure you, my Lord, I feel a pleasure in this which I have been a stranger to

for many past years, and it will always be one great satisfaction of my life to be permitted to subscribe myself your

Lordship's friend,

And most obedient servant,

JOHN FOX.

*Analysis of M. Feuillade's work designed to restore Primitive Christianity, and to re-unite all Christian Sects.*

**T**HE Correspondent who transmits us the following analysis of M. Feuillade's work, became accidentally acquainted with him at Paris the last autumn. M. F. was a Catholic priest, who gave up his emoluments in the French church apparently from the most conscientious motives. He professes now, what he calls the true Catholic system of Christianity, the leading principle of which he announces to be, that Jesus Christ was merely an exemplary teacher of the principles of natural religion. He is an agreeable, sensible man, and if he has gone too far in wiping off what he conceives to be errors and corruptions, it is most probably from disgust at the deplorable mass of absurdity and superstition by which he was surrounded, and the total want of any persons of purer and more enlightened views of revealed religion, with whom he could communicate on the subject.

His book was written, or rather published, during the 100 days. Even if the power of the Emperor (to whom it was meant to be presented) had not then been overturned, his desire for reforms in religion was probably gone, otherwise the system of M. Feuillade would appear to coincide very much with the notions which his active mind seems once to have entertained, before he had determined to patronize the Pope, and when he is reported to have inquired about the religion of Dr. Priestley. M. F. has been much persecuted since the publication of his book, and the restoration of his orthodox Majesty. His brother even, who is a Curé, refuses to have any intercourse with him. The Earl of B., now at Paris, lately met with his work, sought his acquaintance, and has ever since been very kind to him. He has directed his attention to the works of some of our able theologians, and by his Lordship's desire, M. F. has employed himself in superintending

French translations of Paley's *Horæ Paulinæ* and Butler's *Analogy of Natural and Revealed Religion*.

Our Correspondent gave him a copy of the "Expositio," published by the Foreign Committee of the Unitarian Fund (which has obtained a wide circulation by the exertions of several zealous friends of the cause who have been and are now travelling through the southern states of Europe). He expressed himself highly gratified and interested at the account which it contains of the opinions of English Unitarians, with which he was before almost entirely ignorant, and he promises to make himself better acquainted with them, on the visit which his noble friend has invited him to make with him to England, in the ensuing spring. Our Correspondent has not had time to read more than that part which is addressed chiefly to the refutation of Roman Catholic doctrines, and this he finds very interesting and ably written.

The following analysis is of course furnished by the author himself. Our correspondent has given us the name of the Earl who has protected and endeavoured to direct the inquiries of M. Feuillade, but he does not feel authorized to state it publicly on our pages. His father was, we believe, a Bishop.

Analyse d'un ouvrage intitulé, *Projet de Réunion de tous les Cultes, ou le Christianisme rendu à son Institution primitive*, par M. Feuillade, ancien vicaire de Privas, chef-lieu du Département de L'Ardèche. (4 vol. en 80. prix 22 fr., et 27 fr. 50 c., franc de port.

1<sup>o</sup>. Cet auteur démontre par une foule de raisonnemens, et notamment par une série de principes incontestables, que la religion naturelle est la seule qui soit d'institution divine, et qu'elle mérite, à l'exclusion de toutes les autres, d'être honorée du titre auguste de *Catholique*.

2<sup>o</sup>. Il prouve clairement, par l'autorité de l'écriture et par celle de la tradition de la primitive église, que Jésus-Christ s'est borné à enseigner la religion naturelle, et que tel a été le culte des Chrétiens durant les trois premiers siècles : de sorte que le but de cet ouvrage est de réunir tous les Français à la religion de l'état consacrée par la charte, mais dégagée de tous les abus et innovations qui s'y sont successivement introduits depuis l'établissement du Christianisme.

C'est ici que l'auteur examine la grande question de l'autorité de l'écriture et de la tradition. Il établit, par des faits et

des témoignages irréfragables, que les Chrétiens se sont beaucoup appliqués, surtout depuis le 4<sup>e</sup>. siècle, à altérer l'écriture et la tradition ; mais il donne une excellente règle de critique pour discerner, sur les points essentiels, ce qui doit être réputé authentique, et ce que l'on doit considérer comme apocryphe.

3<sup>o</sup>. L'auteur démontre également, que la religion naturelle est la plus propre à conserver les bonnes mœurs. Il fait voir, de même, que les Souverains temporels ont un intérêt tout particulier à favoriser les progrès de cette religion, en ce qu'ils en seront les chefs naturels, et qu'ils rentreront dans la plénitude de leurs droits, dont des Pontifes usurpateurs les ont dépouillés en partie, depuis plusieurs siècles, au nom du ciel.

4<sup>o</sup>. Il examine la grande question de l'infailibilité que l'église Romaine s'attribue, et qui fait le principal fondement de sa foi. Le résultat de ses recherches est que l'écriture, la tradition et la raison se réunissent pour combattre une telle prérogative ; qu'elle ne peut pas mieux invoquer, en faveur de sa prétendue infailibilité, la gloire des miracles, parce que, bien loin qu'aucun d'eux soit suffisamment prouvé pour faire impression sur un esprit judicieux, il établit, au contraire, par les livres même du Nouveau Testament, quoiqu'ils fassent la relation d'un grand nombre de prodiges, que ni Jésus-Christ ni les Apôtres n'en ont opéré aucun.

C'est également par des preuves tirées de l'écriture, de la tradition et de la raison qu'il combat en particulier les principaux dogmes de l'église Romaine ; de sorte que l'on peut dire véritablement que cette église est réfutée par elle-même dans cet ouvrage.

5<sup>o</sup>. L'auteur fait le parallèle des cérémonies et de la doctrine de l'église Romaine avec celles du Paganisme, dont il fait remarquer la plus exacte conformité ; et il établit qu'à dater du premier concile général de Nicée, les pères de ce concile furent obligés sous peine de déposition et d'exil, par l'empereur Constantin, d'adopter un genre de Paganisme, sous le nom de *la religion du Christ*.

6<sup>o</sup>. Les cultes Protestans n'échappent pas non plus à la critique de M. Feuillade. Il convient cependant qu'ils sont de véritables réformes ; mais il démontre qu'elles sont incomplètes. Il approuve bien le principe qui a motivé leur séparation de l'église Romaine, en établissant qu'il est très-fondé, et qu'il conduit même droit au Déisme ; mais il fait voir aussi qu'ils admettent un second principe, qui est inconciliable avec le premier, et qu'ils ne suivent guère ni l'un ni l'autre dans la pratique.

Telles sont les principales matières qui font l'objet des deux premiers volumes. Le 3e. volume comprend trois dissertations, dont la 1re. sur la nature de l'ame ; la 2de. sur la Nature Divine, et la 3e. sur le genre de récompenses et de punitions que Dieu réserve aux bons et aux méchants. Ces dissertations offrent, par leur singularité, le plus vif intérêt ; et quoique l'auteur y combatte la doctrine de l'église Romaine, elles sont cependant appuyées sur des preuves tirées de l'écriture, de la tradition de la primitive église, et de la raison.

A la suite de ces dissertations, l'auteur fait quelques observations sur les moyens que pourrait employer le gouvernement pour accélérer la réunion des Français au culte extérieur dont la religion naturelle est susceptible, sans occasionner la plus légère secousse dans l'intérieur du royaume, et en garantissant même à chacun la plus grande liberté de conscience.

Cet ouvrage, qui ne comprenait dans le principe que trois volumes, fut imprimé à Lyon dans les cent jours ; mais, avant d'avoir pu être annoncé dans les journaux, il fut mis sous le séquestre, par un arrêté de M. de Chabrol, alors préfet de Lyon, à la date du 20 Septembre, 1815. Cependant, en vertu de la loi du 17 Mai, 1819, il fut rendu à son auteur par un autre arrêté de M. le préfet actuel, en date du 24 Juin, 1819. Depuis lors M. Feuillade a ajouté un supplément à son 3e volume, relatif à sa dissertation sur la Nature Divine, et, en outre, un 4e volume.

Dans ce 4e volume, l'auteur réfute 1<sup>o</sup>. la religion Judaïque, en démontrant que les livres de l'Ancien Testament présentent un grand nombre d'absurdités, dont plusieurs sont injurieuses à Dieu ; en y faisant remarquer beaucoup de contradictions ; en indiquant l'époque précise, et par qui ont été ajoutées après-coup les grandes merveilles qui y sont racontées ; en faisant voir, enfin, que ses prophéties sont insignifiantes, et que l'on ne saurait en conclure rien de positif ni en faveur des Juifs ni en faveur des Chrétiens.

2<sup>o</sup>. L'auteur fait l'examen critique du Mahométisme, qu'il divise en 3 chapitres. Dans le 1er il fait connaître les principaux articles de la doctrine des Musulmens ; dans le 2nd, il fait la relation des cérémonies et rites de leur culte ; dans le 3e enfin, il démontre que cette religion n'est appuyée sur aucun fondement solide.

3<sup>o</sup>. M. Feuillade fait ressortir les grands avantages que procurerait la réunion des cultes à toutes les classes de la société, et notamment au chef suprême de la nation, ainsi qu'aux ministres des divers

cultes, qui ne se regarderaient plus que comme des confrères animés d'un même esprit.

4<sup>o</sup>. Il réplique victorieusement à trois critiques qui ont paru contre son ouvrage, dont l'une à Lyon, l'autre dans le journal de *L'Ami de la Religion et du Roi*, et la troisième dans un autre journal rédigé par un ministre Protestant à Nîmes, intitulé, *Mélanges de Religion, &c.*

5<sup>o</sup>. Enfin, M. Feuillade fait quelques réflexions critiques sur trois ouvrages modernes ; dont l'un est intitulé, *Essai sur l'Indifférence en Matière de Religion* ; le second a pour titre, *La Vérité de l'Histoire de Saint Paul* ; et le troisième est intitulé, *L'Analogie de la Religion Naturelle et Révélée avec l'Ordre et le Cours de la Nature*. Ces deux derniers ouvrages ont été traduits de l'Anglais, dont les auteurs étaient ministres Protestans.

Il n'est pas inutile d'observer que M. Feuillade remit, en 1816, un exemplaire de son ouvrage à Mgr. de Mende son évêque, en le priant de le faire examiner par qui bon lui semblerait, lui promettant que si l'on en réfutait directement et d'une manière solide le 1er chapitre seulement, il se tiendrait pour battu sur tous les autres, et qu'il rentrerait dans le giron de l'église, cédant ainsi aux pressantes sollicitations qu'il lui en faisait. Une semblable proposition fut faite vers le même temps à M. le supérieur du séminaire de Viviers, sans que personne ait encore réfuté ce premier chapitre, dont le but est d'établir que *la Religion Naturelle est la seule qui soit d'Institution Divine*. Comme M. Feuillade persiste dans les mêmes sentimens, et qu'il ne désire rien tant que de revenir à la vérité s'il est dans l'erreur, il a invité l'auteur de cette analyse à y insérer, qu'il prie instamment les personnes qui croiront pouvoir réfuter ce premier chapitre ou tout autre de son ouvrage, de vouloir bien s'occuper de ce genre de travail, et qu'il tâchera de leur en témoigner sa vive reconnaissance.

L'adresse de M. Feuillade, est  
Hotel et Place Cambrai,  
Rue St. Jacques,  
Paris.

*Uncharitable Spirit of Dr. J. P. Smith towards Mr. Belsham, in his "Scripture Testimony."*

SIR,

**P**ERHAPS it is a consummation more devoutly to be wished than to be expected, to witness the controversy\* between Trinitarians and Unitarians conducted in a spirit not only almost, but altogether Christian. Very

commendable efforts to cherish and preserve this spirit, seem to have been made by Dr. Wardlaw and Mr. Yates in their recent publications. And were we to be solely guided in our opinions by some of the reviews of Dr. Smith's "Scripture Testimony to the Messiah," we might congratulate ourselves that the æra had at length arrived for the appearance of this phenomenon, of an extensive theological controversial work so conducted as to be absolutely perfect in its kind, and presenting a model for the imitation of all future controversialists.

"It is," says a Reviewer of Dr. Smith's work, in the Congregational Magazine for May, 1821, "eminently entitled to the designation (were we partial to such a title for such a subject) of a 'Calm Inquiry.' As far as temper and suavity of manner is concerned, it is perhaps *unique* as a work of theological controversy. We do not know that there is a fairly objectionable epithet to be found throughout the three volumes. We hope his example will be extensively followed."

I shall quote the remainder of the paragraph merely to shew how closely the Reviewer's hope and practice correspond, how close he treads in the steps marked out for him, and how perfectly well disposed he is to leave the specimen of temper and suavity the Doctor has presented as *unique* as he found it:

"At times, indeed," he continues, "we have been a little afraid lest the Doctor's compliments to some of his opponents should be misunderstood. We do not observe any complimentary language in the Bible to the perverters of the good ways of the Lord. We can view Socinians in no other light than that of enemies to the cross of Jesus Christ; and, as such, we can employ towards them no terms which admit the existence of candour, humility or devotion, in their mode of treating the Sacred Scriptures."

In the Eclectic Review of April, 1821, Dr. Smith's work is eulogized in the following terms:

"In resuming our examination of Dr. Smith's 'Scripture Testimony to the Messiah,' the concluding portions of which are now before us, we are gratified to notice the abundant evidence which they contain of the correct feeling of the author. He has furnished an admirable specimen of the manner in which a great argument should be prosecuted. A more

temperate publication, one more free from every species of moral blemish, we do not remember ever to have seen. It owes nothing to the artifices of controversy; it is faithful in representing the opinions which it brings to trial; it is sound in quotation; it is mild, patient and equitable in its investigations; and is altogether written in the style of a sober and cautious inquirer. The work is of considerable magnitude, and is highly honourable to the author's reputation, not only for the ability with which it has been composed, but also for the devout and amiable spirit which pervades it."

Having carefully perused the Scripture Testimony, I am concerned that my sentiments do not wholly coincide with those of the Reviewer. I have no desire to detract from the various excellencies of Dr. Smith's elaborate treatise; I feel myself under great obligations to him for it, and consider it a most valuable addition to the theological student's library. Towards Dr. Smith himself I entertain a most affectionate regard, and have long contemplated him as a man, a Christian, a tutor and a scholar, one of the most distinguished ornaments of the denomination to which he belongs. For Mr. Belsham, also, I possess a very high esteem, and in reading Dr. Smith's "Careful Examination of Mr. Belsham's Calm Inquiry," have felt as a sincere friend to both parties. Finding myself in this, it may be, singular situation, I cannot but acknowledge that the impression on my mind has been, that Mr. Belsham has had, in particular instances, hard measure dealt out to him, and that in some unfavourable moments it might justly be inquired of Dr. Smith, "Know ye what manner of spirit ye are of?" I am so fully satisfied of the integrity of intention, the nice sensibility of honour, the dignity of Dr. Smith's mind, and his tenderness of conscience both towards God and man, that if it can be made evident that he has treated Mr. Belsham injuriously, he will have unfeigned pleasure in making such reparation as the nature and quality of the offence may equitably demand. Dr. Smith need not be reminded that while coming to his task with a spirit naturally mild, candid and conciliating, he had also laid himself under additional obligations to the exercise, not merely of courtesy, but of the highest degree of Christian forbearance and

charity, by his marked reprehension of a contrary conduct in the third chapter of his work, "on the Errors and Faults, with respect to the present Controversy, which are especially chargeable on the Orthodox, but in part also on their Opponents." "The want of just respect to the persons of opponents," is there specified as a fault "deserving no leniency of treatment; and in whomsoever it is found, to be held in severe abhorrence." In the sixth chapter Mr. Belsham is thus introduced:

"The author of the *Calm Inquiry* is respectable for his age, his knowledge, and his talents, for the amenity of his manners in social life, and for the variety, the copiousness and the agreeableness of his conversation. What he is as a professed disciple and minister of HIM 'who came into the world to save sinners,' is a question too awful for human decision: it will be determined in its own time by the RIGHTEOUS JUDGE, from whom 'the Lord grant that he may find mercy in that day!' But we all participate the public right to judge of his merits as a divine, provided that we form our judgment with candour and integrity, and express it with decorum and respect."

Passing over the Sixth Chapter, I shall confine my remarks to a part of the Seventh, and to one of its supplementary Notes. Indeed, it is to this note, which contains the most offensive passages in the whole work, and which, I am happy to say, is only Dr. Smith's by adoption, I purpose in my present communication to direct the attention of your readers almost exclusively; it is a note which appears to me not only a *moral blemish*, but a *foul blot*, a sort of moral impassable gulph, which must be filled up before any amicable intercourse can exist between Dr. Smith and Mr. Belsham. Mr. Belsham must have imbibed no small portion of his Master's spirit if he can hold out the hand of fellowship, or deign to reply to his opponent, till this uncharitable, and, as it seems to me, wholly unwarrantable and unrighteous auxiliary be disavowed. I shall abstain from the use of other epithets in the designation of this note, which I cannot but hope Dr. Smith's fond attachment to the writer and entire confidence in him, has unhappily led him to sanction and commend without due examination and reflection. Should Dr. Smith notice these strictures, I

shall think my time has been well employed and no small object gained, if, on the one hand, he is induced to withdraw his imprimatur from his friend's production, or, on the other, I should be convinced of the error in judgment and feeling into which I have fallen, and be relieved from the painful sense of criminal injustice having been done to Mr. Belsham. I shall now proceed to quote a paragraph from the Seventh Chapter of the first Book of the Scripture Testimony, the title of which is, "Observations on the Introduction to the *Calm Inquiry*," and some extracts from the appended Note farther illustrating that paragraph:

"In a still more painful style of misrepresentation this author takes upon himself to stigmatize our doctrine, as if it taught 'the incarceration of the Creator of the world in the body of a helpless, puling infant:' a notion about which it would be absurd to talk of 'evidence direct, presumptive or circumstantial,' for it is a *palpable and self-evident impossibility*. But our Unitarian Commodus secures his victory at a cheap rate, when he makes his admirers believe that his opponents are plumbean enough to maintain such doctrines as this. It would, however, be no disparagement to him to meditate on the maxim of Scripture, often verified by unhappy experience; 'a scorner seeketh wisdom, and findeth it not.'—I. 129.

"In the same periodical journal, i. e. the *Eclectic Review*," says Dr. Smith in the supplementary note to Chapter 7, "appeared a critique on the *Calm Inquiry*, from which I am happy to select some passages, both for their intrinsic worth, and on account of their being among the last earthly labours of a very superior mind. That article was credibly imputed to Dr. EDWARD WILLIAMS, who died March 9, 1813; and whose memory, as a divine, a tutor, a friend and a Christian, will never perish from the gratitude and veneration of those who had the happiness of witnessing the uncommon powers of his intellect, and the peculiar fervour and simplicity of his piety."

The Reviewer having observed, that human language could not be found adequate to express the modal distinction in the Deity by which the human nature of Christ was assumed, observes,

"Of this inadequacy of language to define, or even to describe supernatural realities, many of the Antitrinitarians,

both ancient and modern, have taken a disingenuous advantage. This also is the frequent practice of sceptics and infidels, in their allusions to the phraseology of Scripture. But all such men, and especially those who wish to retain the Christian name, must be either pitied or blamed; because, if they are free from lamentable ignorance, they are chargeable with criminal perversity. Whether the language of our author be not too often tinged, we may say strongly tinged, with this species of pollution, let the Christian reader judge for himself. 'The incarceration of the Creator of the world in the body of a helpless, *puling* infant, is a fact, the credit of which must rest, like that of all other facts, not upon grammatical subtleties, but upon evidence direct, presumptive or circumstantial, upon the validity of which every person of common sense is competent to decide.'

"In what an awful state of obdurate impiety must the mind of that man be, who could pen such a paragraph as this! The sentiment, indeed, is worthy of an infidel, but for the credit of our nature, we hope that the bad eminence of being able to express it with the same degree of coarse and vulgar levity belongs to Mr. Belsham."—I. 146.

"It will be readily granted, that a critical knowledge of the niceties of language contributes but little towards an accurate perception of celestial truths. (1 Cor. i. 19, &c.) 'A sound understanding and an honest mind' are, doubtless, of greater moment; but it is not easy to convince any man that his understanding is not sound, that his heart is not honest: and many will suspect that the short passage, last quoted, does not proceed from sources quite so respectable. 'The incarceration of the Creator of the world in the body of a helpless, *puling* infant!' What could produce this profane effusion, but strong and unrestrained prejudice at the commencement of the inquiry? The latter of these marked expressions will appear to most 'calm' inquirers, as an exuberant ebullition of contempt against the doctrine itself, which is here impiously ridiculed, and against myriads of Christians of unquestioned virtue, talents, learning, piety and integrity. The former expression indicates either a want of knowledge or a culpable misrepresentation. It conveys to most readers, and to all, in its plain construction, that the Creator is inclosed or circumscribed by the human nature of Jesus, as a man is by the walls of a prison! Is it possible that this representation can proceed from a mind imbued with the slightest tincture of candour or decency? What Trinitarian was ever

absurd enough to entertain for a moment the sentiment here imputed to the whole body? Do they, when they with reverence represent the Deity as assuming the essential principles of our nature for the purpose of expanding them to the utmost limits of which that nature is capable, and of illustrating before adoring myriads, the harmony and grandeur of divine perfections in the salvation of countless multitudes of the human race,—do they deserve to be outraged with the low ribaldry we have quoted—a mode of expression, we will venture to say, which is much more appropriate to the character of a renegade, than a Christian? Mr. Belsham would do well to reconsider what he has written, with 'a sound understanding and an honest mind!'—I. 148, 149.

Now, Sir, my principal object is to offer to your readers, and to bring to the recollection of Dr. Smith a few quotations from some of the most celebrated orthodox writers in which the sentiment is advanced, which, coming from Mr. Belsham, is deemed worthy an infidel, and advanced with similar accompanying epithets, for the use of which he is represented as something very like a monster of impiety.\* Without wishing to be considered as an apologist for the phraseology of Mr. Belsham, I think it must be admitted, that so far as the orthodox have adopted the same language, justice requires that the anathemas denounced against him be reversed, or the whole included in the same condemnation. If, farther, it should appear that they have expressed themselves in even stronger terms than Mr. Belsham, he must retire from the "eminence" assigned him, and give place to his orthodox rivals. Should the question of pre-eminence remain undecided, Mr. Belsham need not feel himself degraded in being found in the ranks with such names as Bacon, Hall, Hopkins, Charnock, Flavel, Claude, Saurin, Watts, Clayton, Simeon; with illustrious Episcopalians, Puritans and Nonconformists of a former age, and

\* I have not thought it necessary to follow the Reviewer's example in the use of italics to direct the reader's attention to what is most offensive in the above paragraphs, nor shall I in any future extracts from other authors, but produce them in the form in which the authors themselves have presented them to the public.



popular Churchmen and Dissenters of the present. For a moment I hesitated whether to produce any other testimonies than those of Trinitarians, as Dr. Williams inquires, "What Trinitarian was ever absurd enough to entertain for a moment the sentiment here imputed to the whole body?" And Dr. Smith says, "In a still more painful style of misrepresentation, this author takes upon himself to stigmatize our doctrine, as if it taught 'the incarceration,'" &c.; but equity to Mr. Belsham demands that Arian testimonies should not be withheld, but, if necessary, be made as prominent as Trinitarian. Dr. Smith and Dr. Williams could not but be aware that Mr. Belsham's views and language, in the sentence referred to, were as pointedly directed against the Arian as the Trinitarian hypothesis; and Dr. Smith has repeatedly quoted expressions in which the distinction is clearly made: as, "the Creator of the world, or the Almighty God himself in human shape!" "If the fact were, that Jesus of Nazareth was truly God, or the maker of the world in human shape." And, perhaps, it would have been but fair in Dr. Williams to have quoted the whole sentence on which he has animadverted in so extraordinary a manner, when this circumstance would have been apparent. The sentence, as written by Mr. Belsham, begins thus: "The incarnation of a God, the incarceration of the Creator of the world," &c. Not being aware when I commenced this paper of extending my remarks to the extent I have done, and being sensible that I am trespassing on too many pages of your Miscellany, I must content myself with sending only two or three extracts for the present, and leaving the remainder for the ensuing month.

Lord Bacon says, in his "Characteristics of a Believing Christian,"

"He believes a virgin to be the mother of a Son; and that very Son of hers to be her Maker. He believes him to be shut up in a narrow cell, whom heaven and earth could not contain. He believes him to be born in time, who was, and is, from everlasting. He believes him to have been a weak child, and carried in arms, who is the Almighty; and him once to have died, who alone has life and immortality in himself."—Shaw's Bacon. II. 285.

Here it may be observed, there is no vast difference between weak and puling; \* and that if "incarcerate" signifies to imprison, to confine—to "shut up in a narrow cell" † expresses a state of equally close or closer confinement in the prison itself.

Bishop Hall, in his *Contemplations on the Birth of Christ*, observes,

"He, for whom heaven is too strait, whom the heaven of heavens cannot contain, lies in the strait cabin of the womb; and when he would enlarge himself for the world, is not allowed the room of an inn. Though many mansions of heaven were at his disposing; the earth was his and the fulness of it; yet he suffers to be refused of a base cottage, and complaineth not."—Works, by Pratt, II. 207.

Cabin appears to have been used by Bishop Hall as synonymous with cell, as well as by his contemporaries, the translators of the Bible.

The good Bishop thus continues:

"Here was neither friend to entertain, nor servant to attend, nor place wherein to be attended: only the poor beasts gave way to the God of all the world. It is the great mystery of godliness, that *God was manifested in the flesh and seen of angels*; but here, which was the top of all wonders, the very beasts might see their Maker. For those spirits to see God in the flesh, it was not so strange, as for the brute creatures to see him, which was the God of spirits.

"Oh the wonderful dispensation of God, in concealing of himself from men! Christ was now some five years old. He bears himself as an infant; and, knowing all things, neither takes nor gives notice of ought concerning his removal and disposing, but appoints that to be done by his angel, which the angel could not have done but by him. Since he would take our nature, he would be a perfect child; suppressing the manifestation and exercise of that Godhead, whereto that infant-nature was conjoined. Even so, O Saviour, the humility of thy infancy was answerable to that of thy birth. The more thou hidest and abasest thyself for

\* "When ice covered the water, the child bathed his legs; and when he began this custom, was *puling* and tender."—LOCKE.

† "Cell." A small and close apartment in a prison. "When Jeremiah was entered into the dungeon, and into the cabins" [in the margin, *cells*].—Jer. xxxvii. 16.—*Johnson's Dict.*

us, the more should we magnify thee, the more should we deject ourselves for thee. Unto Thee, with the Father, and the Holy Ghost, be all honour and glory, now and for ever. Amen." *Matthew ii. Works, II. 222.*

"Was this, then, thy first miracle, O Saviour, that thou wroughtest in Cana of Galilee? And could there be a greater miracle than this; that, having been thirty years, thou didst no miracle till now? That thy divinity did hide itself thus long in flesh? . . . We silly wretches, if we have but a dram of virtue, are ready to set it out to the best show; thou, who *receivedst not the spirit by measure*, wouldst content thyself with a willing obscurity; and concealest that power that made the world, in the roof of a human breast, in a cottage of Nazareth."—P. 247.

I shall close the extracts from Bishop Hall with two eloquent passages from his Devotional Works:

"O mercy, transcending the admiration of all the glorious spirits of heaven, that God would be incarnate! Surely, that all those celestial powers should be reduced to either worms or nothing, that all this goodly frame of creation should run back into its first confusion, or be reduced to one single atom, it is not so high a wonder, as for God to become man: those changes, though the highest nature is capable of, are yet but of things finite; this is of an infinite subject, with which the most excellent of finite things can hold no proportion. Oh, the great mystery of godliness; *God manifested in the flesh, and seen of angels!* Those heavenly spirits had, ever since they were made, seen his most glorious Deity, and adored him as their omnipotent Creator: but to see that God of spirits invested with flesh, was such a wonder as had been enough, if their nature could have been capable of it, to have astonished even glory itself; and whether to see him that was their God so humbled below themselves, or to see humanity thus advanced above themselves, were the greater wonder to them, they only know."

"It was your foolish misprision, O ye ignorant Lystrians, that you took the servants for the Master: here only is it verified, which you supposed, that God is come down to us in the likeness of man, and as man conversed with men."

"What a disparagement do we think it was for the great monarch of Babyton, for seven years together, as a beast to converse with the beasts of the field! Yet, alas, beasts and men are fellow-creatures; made of one earth; drawing

in the same air; returning, for their bodily part, to the same dust; symbolizing in many qualities, and in some mutually transcending each other's: so as here may seem to be some terms of a tolerable proportion; since many men are in disposition too like unto beasts, and some beasts are in outward shape somewhat like unto men: but for him that was, and is, *God blessed for ever, Eternal, Infinite, Incomprehensible*, to put on flesh, and become a man amongst men, was to stoop below all possible disparities that heaven and earth can afford. O Saviour, the lower thine abasement was for us, the higher was the pitch of thy divine love to us."—Works, VI. 231, 232.

"With what less than ravishment of spirit can I behold thee, who wert from everlasting, clothed with glory and majesty, wrapped in rags! Thee, who fillest heaven and earth with the majesty of thy glory, cradled in a manger! Thee, who art the God of power, fleeing in thy mother's arms from the rage of a weak man! Thee, who art the God of Israel, driven to be nursed out of the bosom of thy church! Thee, who madest the heaven of heavens, busily working in the homely trade of a foster-father! Thee, who commandest the devils to their chains, transported and tempted with that foul spirit! Thee, who art God all-sufficient, exposed to hunger, thirst, weariness, danger, contempt, poverty, revilings, scourgings, persecution! Thee, who art the just Judge of all the world, accused and condemned! Thee, who art the Lord of life, dying upon the tree of shame and curse! Thee, who art the Eternal Son of God, struggling with thy Father's wrath! Thee, who hast said, *I and my Father are one*, sweating drops of blood in thine agony; and crying out on the cross, *My God, my God, why hast thou forsaken me?* Thee, who hast the keys of hell and of death, lying sealed up in another man's grave!"—Works, VI. 233.

(To be continued.)

SIR,

IT has occasioned me, and perhaps others among your readers, some surprise and disappointment to peruse the Review of the Peterborough Questions, which appeared in the Monthly Repository for September (p. 542). Regarding the conduct of Dr. Marsh as in the highest degree overbearing, and considering him as openly at war with every thing honest, fair and manly, in the Established Church, I

hardly expected that a Unitarian would be found who would stigmatize the plain truths which the author of "Episcopal Innovation" brings forward, with the epithet of "biting," or insinuate that "passion or the supposed influence of the spirit has prompted him to worry and devour" the Bishop of Peterborough.

The question seems to lie in a narrow compass. The Evangelical or Calvinistic party are the only individuals in the kingdom who are sincere members, for conscience' sake, of the Established Church. They are the genuine disciples of Cranmer, of Latimer and of Ridley: that they are, as well as Dr. Marsh, zealous admirers of the union of Church and State, there can be no doubt; but their engagements are of a religious, his of a political nature. Yet with them remains that Protestant spirit of which we must take a long farewell, if ever Dr. Marsh carries his exterminating designs into execution. By *their* means has the Bible been sent, without the accompaniment of creeds and catechisms, over the greatest part of the habitable globe. To them, it appears to me, that Dissenters owe a large debt of gratitude, and however Unitarians may feel themselves excepted from their friendly regards, I should think they *must* look upon them as honest and open antagonists. It is well known that in several cases the Evangelical Clergy have been treated with great harshness by their spiritual superiors, for no other crime than that of a rigid adherence to the doctrines of that Church, from which attempts are making to eject them as spurious members. On this ground, as conscientious individuals, they have, I conceive, far higher claims to the sympathy of Dissenters than the lordly priest, who at one time declaims against them for joining with sectarians in the distribution of the Scriptures, insinuating that they believe *too little*, at another, carefully puts his own sense upon the Articles, lest they should believe *too much*,—that is, as much as those Articles plainly include.

I am quite aware that the peculiar aversion manifested by the Evangelical party against Unitarian principles, has a tendency to mislead them, (the Unitarians,) and incline their judgments in favour of the High Churchmen,

from whom they meet with far more courteous treatment: but in this respect it is much to be feared, that any milder measures, which may be pursued by such men as Dr. Marsh, have their foundation rather in aversion to Calvinists than in Christian charity, or in any large views on the subject of Christian liberty. The spirit which forbids the circulation of the Scriptures without the Prayer-Book, which wages war against the British and Foreign School Society, on the ground that to teach reading and writing without the Catechism is dangerous to Church and State, may be disguised and connected with much courtliness, much Jesuitical fascination; but, let Unitarians look to it: the lion is an open and undisguised foe; the crocodile, if reports speak true, is as treacherous as cruel. Q.

SIR, Clapton, Oct. 8, 1821.

I WAS glad to observe the letter from a "Dissenter," (519,) which will, I hope, excite the animadversions of your correspondents. That Christians in general, and Unitarians no less than others, have much to learn respecting the most scriptural and efficacious methods of providing for their public worship and instruction, cannot, I think, be fairly questioned, or that inquiries on such subjects especially, should be conducted with an unassuming spirit, under the influence of that charity which "vaunteth not itself," and "is not easily provoked."

I suspect that Dr. Taylor's pamphlet, which gave occasion to your Correspondent's letter, was not written under that influence so fully as some earlier publications of the learned and eminently pious author. His Preface to the "Scripture Account" declares, indeed, that "liberty to choose our own way of worship, implies a liberty to deliberate which way is best," and the *title-page*, inoffensively enough, describes the pamphlet as "occasioned by a new Liturgy some Ministers of that County [*Lancaster*] are composing for the Use of a Congregation at Liverpool." Too soon, however, the conduct of these ministers, among whom "the Rev. Mr. Seddon, of Warrington," appears distinguished, is placed in a light not very reputable. They are, at least indirectly, repre-

sented to have forfeited their claim to the "esteem and honour" generally due to "the *Lancashire* ministers."

Dr. Taylor first attributes "the scheme of a Liturgy," when "started, about four hundred years from the birth of Christ," to the "sensuality, pride, ambition, luxury, sloth and ignorance—of ministers" which, according to *Augustin*, had produced "an inability to pray." They "were not able," Dr. T. says, (40,) "to hammer out a prayer for themselves, but borrowed prayers from others, such as they happened to meet with, good or bad." He then considers "the Dissenters in Lancashire" prepared to "form some judgment upon the new scheme of reading prayers—which has been for a long time meditated, and now is putting in execution by some of *their* ministers," whom, however, though "innovators," he is not "disposed" (48) "to rank with St. Augustin's *injudicious praters*, or his *ignorant brethren*;" subjoining (47) the following note:

"I do not here, nor in any following part of this address, take in any considerable number of the *Lancashire* ministers, much less of the whole body; whose characters I know to be worthy of esteem and honour. I mean only those who are immediately concerned in this affair. And though I cannot do justice to the subject without arguing upon the case, and their conduct in it, yet I have no design to expose their persons, but sincerely wish they may be concealed from the inquisitive reader."

And now what unworthy deeds were these ministers contemplating, that Christian charity forbore "to expose their persons"? In an advertisement to the "Scripture Account," which the author did not live to publish, his Editor, very fairly, inserted the letter sent by the "congregation at Liverpool—to several ministers who were solicited to assist in drawing up a Liturgy." This congregation describe themselves as "a society of Protestants who do not entirely approve of the present method of conducting the public devotions in Dissenting congregations, and who cannot comply with the terms of Conformity to the Established Church, and are desirous to introduce a rational Liturgy into their form of worship. And as they would

wish it as perfect as possible, they make free to solicit the assistance of some of their learned friends, in the compilation of it, who may approve of the design.—Their general sentiments" they thus express:

"They would wish to have no ambiguous, disputable opinions introduced into the public service; but that the whole may be plain and intelligible to the meanest capacity. Creeds and articles of faith of human invention, they think should have no place in a public Liturgy, as those things have no tendency to promote either Christian unity or a spirit of devotion. The language they could wish to have as plain as possible, but suited to the peculiar character of each distinct branch of devotion, in every part grave, manly and perspicuous, and no where falling into the flat style of narration.

"They think the principal part of their time should be taken up in praise and thanksgiving, and that the other branches of devotion should be comparatively short.

"They desire the petitioning part may be so cautiously expressed, as not to lead the people into mistakes about Divine assistance; but that they may be led to think, that prayer is chiefly to be answered by the effects it produces in their own tempers and lives.

"They would have some proper responses to be pronounced by the people, that they may consider themselves as more immediately engaged in the solemn service of devotion; but what they are to say should be very short, generally a suitable reply to the preceding sentiment, and strictly devotional;—and would have the whole service so short, as to leave room for the exercise of free prayer, that the advantages of precomposed and extempore prayer may be united."

It is obvious that there are four different methods of conducting worship in Christian congregations, unfettered by an Establishment. They adopt forms of devotion to be publicly read by one of their number, whom they have chosen for their minister; or they listen to his prayers delivered either extemporaneously, or memoriter, or they hear him read devotional compositions, which he has written for such occasions. I agree with "A Dissenter" in perceiving some weighty objections to the last method, while

the first has long appeared, in my judgment, to provide for the most edifying performance of *social* worship. At least I cannot see why the design of a Dissenting congregation to use a Liturgy, which might, probably, be approved and adopted by other congregations, should have vexed, as it appears to have done, the last days of such a Christian inquirer as Dr. Taylor.

J. T. RUTT.

P. S. I have before me a proof that this design of a Liturgy was accomplished, in "A Form of Prayer and a new Collection of Psalms for the use of a Congregation of Protestant Dissenters in Liverpool," 1763. Can any of your readers say what was the fate of that book, and what became of the congregation; or give any account of the origin or end of "The Christian Common-Prayer-Book or Universal Liturgy," published in 1762, *Remarks* on which are annexed to "The Scripture Account," apparently by the Editor; also who was that Editor? Dr. Taylor mentions (39) a MS. by Mr. Brekell against Liturgies, and (60) his "Remarks, published in 1758."

Alnwick,

SIR, September 4, 1821.

LUKE tells us that on the night in which Jesus was betrayed to his enemies, he inquired of his disciples whether they had any swords, assuring them that he who had not, must sell his garment and buy one. (Luke xxii. 36—38.)

Now Matthew assures us, that when Jesus was apprehended, one of his disciples, in honest indignation, drew his sword, struck a servant of the high priest, and smote off his ear. Jesus reproved him for this act, saying—"All they that take the sword shall perish with the sword;" and further intimated, that he had no occasion for carnal weapons, being able, if necessary, to command more than twelve legions of angels. (Matt. xxvi. 51—53.)

These statements seem to clash with each other; a real difficulty appears; and I shall feel obliged to any of your learned correspondents who will deign to remove the apparent inconsistency, and justify the Lord Jesus, both in giving a command so positive for

swords, and then for prohibiting their use.

WILLIAM PROBERT.

Edinburgh,

Oct. 4, 1821.

SIR,

IN the last number of the *Christian Reformer* (Vol. VII. p. 316) are some critical remarks of Dr. Lockier's, in which he says, "the same word in Hebrew signifies blessing and cursing." This is indeed the case according to our common version, but it is so highly improbable, that we can hardly hesitate in adopting any good interpretation which will remove such a strange anomaly. The word בָּרַךְ occurs very frequently in Scripture, and is always translated *bless*, except Job i. 5, "It may be that my sons have sinned and *cursed God* in their hearts;" ii. 5, "and he *will curse* thee to thy face;" ii. 9, "curse *God* and die;" and 1 Kings xxi. 10, 13, "Naboth did *blaspheme God* and the king." These are all the passages in which the word was ever thought to have any other meaning but that of *bless*. In Job i. 11, ii. 5, the place makes equally good sense, if we translate, "put forth thy hand and touch all that he hath, to see if he hath *blessed* thee to thy face," that is, hypocritically, or only while thou wert favouring him. In all the other passages, the word אֱלֹהִים, translated "God," may with equal propriety be rendered "the Gods," that is, idols. Thus Job says, i. 5, "it may be my sons have *blessed the gods*," and his wife says to him, ii. 9, "bless the gods and die;" or perhaps, "dost thou still continue *blessing God* and dying?" that is, even till death. In 1 Kings xxi. 10, 13, the word מֶלֶךְ, translated *king*, may with equal propriety be considered as the name of an idol. It is the same as *Moloch*. The verse will then be rendered, "Naboth *blessed the gods and Moloch*." This, by the Mosaic law, was a capital crime, and though Jezebel was notoriously an idolatress, yet she made this her pretence to take away the life of the innocent Naboth. This shameful hypocrisy is of a piece with all the rest of her conduct as recorded in this chapter. I have now shewn that in every instance, in which our common version gives a different meaning to the word בָּרַךְ, it may, without any for-

cing, be rendered bless, which is undeniably its meaning in every other place where it occurs, which it does many hundred times in the Old Testament. Genesis iv. 15, on which there is in the work referred to, a criticism of Dr. Lockier's, is well explained in the note in Mr. Wellbeloved's Bible; it probably means, "Jehovah worked a miracle before Cain, to assure him, that no one should kill him."

T. C. H.

SIR,

**T**HE Mosaical account of the creation has been attacked for many ages on the pretext, that it is inconsistent with notions derived from sound philosophy. This charge has been lately revived in a discourse, delivered by Mr. Belsham at Warrington, which has been printed at the request of the congregation, who, from the powerful impression it made on their minds, are anxious that its influence may be more widely diffused. I am just as anxious to counteract this influence, for reasons which appear to me of very high importance, and I shall endeavour to place the subject before your readers in as dispassionate a manner as I can, that they may use their own understanding upon this very interesting portion of our sacred writings.

I shall first select those parts of Mr. Belsham's discourse, which contain his views of Moses, or whoever was the writer of the first chapter of Genesis. Of him it is said in p. 6, that he "manifestly errs in his philosophical theory;" in p. 7, the preacher declares his intention "to specify the mistakes into which he (Moses, or the writer of Genesis, ch. i.) has been led by an erroneous philosophy." In page 16 it is said, "This curious narrative (namely, the first chapter of Genesis) expresses or implies certain moral truths of supreme and universal importance; it also contains many great philosophical errors." In page 20 we read, "It is plain that this writer's system of philosophy is that which arises from the observations of the most obvious appearances of the universe, and that he adapts his account of the creation to his own philosophical speculations, which were probably those of the age in which he

lived. It is evident that this writer believed, that light might exist in the absence of the sun. He regarded the firmament as a solid arch, which separated the waters above from the waters below. He conceived the sun and moon as lamps fixed in the solid firmament. The stars he regarded as ornamental spangles in the firmament." In page 26 we have this broad assertion made, "It is apparent, that the narrative in its plain and obvious sense cannot possibly be true, nor indeed in any sense whatever which the words will reasonably admit, because this writer's account of the creation is directly and palpably inconsistent with what is now known and demonstrated to be the true theory of the universe." In page 27, "The efforts of learned men to reconcile the Mosaical cosmogony to philosophical truth have been preposterous in the extreme, and have exposed revelation and its advocates to the scoffs of unbelievers. It would be far better to give up the point as untenable. The author, as we have seen, is right in his theology, but erroneous in his philosophy."

Now, Sir, as I am not disposed to give up any part of the sacred writings on account of the scoffs of unbelievers, so will I not do it upon the confident, but to me erroneous, assertions of one who professes to believe in Christianity. So palpable a misrepresentation of the Mosaical account of the creation, could not have been expected from a person who is known to have made the Scriptures his study; but there is evident proof in the extracts I have given, that the writer has not studied the first chapter of Genesis in the original Hebrew. There is scarcely an assertion to which I can give my assent, except one, namely, "It is evident that this writer believed, that light might exist in the absence of the sun."

That light may exist in the absence of the sun will not be disputed, I think, by any one who walks the streets of London, and admires its effects in the lamps, which, by the emission of gas, produce so strong an illumination. Moses asserts, that light was produced before the sun had the power of producing that effect which we call daylight. Now this assertion is continually called in question by philosophers, who, forgetting the benefits that they

receive from their lamps, when the intervening earth prevents the solar rays from illuminating our atmosphere, with great pertinacity maintain, that the sun is the author of light. This is not a novel opinion, as from what we can collect from history, it seems to have been an opinion of ancient date, and thence the sun became the object of general adoration. Now this latter tenet owed its rise to an observation of the most obvious appearance of the universe; but how Moses should be conceived to have derived his opinion from this source seems to me unaccountable. This very opinion, that light existed before the sun, which must have shocked the worshipers of this luminary in former times, and which is considered as absurd by modern philosophers, is a strong proof, that Moses did not derive his opinions from the source attributed to him by Mr. Belsham; and if it is not allowed to us to refer the information of Moses on this subject, as I most willingly do, to the pure light of revelation, still it appears to me to be most preposterous to conceive him to have made up a history of the creation, from the most obvious appearances of the universe, and the vulgar notions current in the days of the writer.

The more I contemplate this universe, the more am I struck with the beauty of the Mosaical account of the creation. This universe has been open to the contemplation of the wise of all times, yet what a tissue of absurdity is contained in the cosmogonies of all ancient nations, except in this record preserved to us by the chosen people of God! Whence comes this superiority? We who are favoured with the information communicated to us, may perceive how consistent it is with obvious appearances; but that we should ever have arrived at the same conclusion by the study of these obvious appearances, is to me not merely improbable, but absolutely impossible.

First, our system is represented to have been in a chaotic state, whence emerged, first, the light, second, the air, third, the water was separated from the dry land. Thus the four elements of light, air, water and earth had their respective regions assigned to them. When the earth, as we now perceive it, was thus formed, then and not till then, did the solar rays penetrate the

atmosphere, and the sun and the moon became the determiners of our seasons, our days, our months, our years.

Had Moses reasoned, as Mr. Belsham pretends, from obvious appearances, would he not naturally have made the sun the author of light? Would he have subjected himself to the scoffs and sneefs of unbelievers? For we may be assured that the philosophers of his days were just as likely to make this account their standing jest as those of our own times. But, as I said before, the more I contemplate nature, the more convinced I am of the truth of the Mosaical account; and the better the nature of light is understood, the more evident will it appear, that that pure substance was the first thing that emerged from the chaos, and the sun is merely an instrument, by which it is put in motion, and the rays strike that part of the earth which is exposed to their influence.

I should take up too much of your pages if I entered into similar confutation of the misrepresentations given by Mr. Belsham of the Mosaical narrative; but I cannot refrain from expressing my surprise, that he should have taken up with such a strange conceit, as that of Moses believing that there was such a thing as a firmament, a solid arch, which separated the waters above from the waters below. Had Mr. Belsham consulted the Hebrew Bible, he must have known, that no such idea ever entered the mind of Moses. He no where speaks of a solid arch, nor was any such thing the work of the second day. But Mr. Belsham was led astray by the word *firmament* in the vulgar translation; which was adopted by the translators, if they may be so called, of our Bible, from the Latin *firmamentum*; and this word *firmamentum* was made use of by the Latins, because they translated originally from the Greek, where is a word of similar import, *στερεωμα*. Upon this slender fabric Mr. Belsham has erected his solid arch, and palmed it upon his readers, as if erected by Moses. But the slightest knowledge of the Hebrew language shews the absurdity of this opinion, and the philosophy of Moses is in no danger when attacked by such weak assertions.

W. FRIEND.

SIR, August 16, 1821.  
**W**HEN I first glanced upon the communication of your respectable correspondent Mr. Cornish, in the last Repository, (p. 390,) and saw that it was introduced with the venerable name of Mr. Howe, I was led, by an immediate association, to expect some very useful and benevolent proposals. In this expectation, however, I was greatly disappointed, and I suspect the same disappointment was experienced by most of your readers.

That the condition of Dissenting Ministers in general, is unfavourable to matrimonial engagements, even to the degree represented by your correspondent, is a truth which, unfortunately, I cannot question; but in what manner the remarks of Mr. Cornish are calculated to ameliorate that condition, it is impossible to perceive. Are our congregations and wealthy individuals at present so very liberal to their ministers, that they need to be publicly furnished with authorities and arguments for checking the overflowings of their benevolence? Mr. Cornish recommends that ministers should exercise that restraint which the present state of society requires. If any man has, or flatters himself that he has exercised such restraint, from prudent and virtuous motives, it is not for me to question the merit of his conduct. But is it even *just* that ministers should be constrained to make such a sacrifice of comfort and happiness, and be precluded by poverty from forming a connexion which religion sanctions, and which is, perhaps, highly favourable to virtue? This, I think, will hardly be maintained for a moment. If it be *unjust*, then, would not the pages of the Repository be better occupied with plans and recommendations, in the spirit of "our dear and lamented brother Howe," for assisting the needy families of those ministers who may chance to be unfortunate, than with hints and anecdotes which, with whatever good intentions they may have been written, can have no other tendency than to enervate the efforts of charity?

Mr. Cornish relates, with apparent approbation, the conduct of an acquaintance, who, when applied to for the relief of a minister's *widow and eight children*, REFUSED,—because *young A was about to marry Miss B,*

*and such imprudencies should be discouraged.* Now, Sir, after considering and re-considering this conduct, with the help of all the candour which I could summon to my breast, I cannot possibly discover in what manner it redounds to the honour of Mr. Cornish's acquaintance. Supposing that young A was about to form a connexion imprudently, were the widow and eight poor orphans of a departed minister to suffer on that account? I never, for my life, could avoid a slight degree of suspicion, when persons in affluence turn a deaf ear to the immediate calls of charity, from such *very comprehensive* views. If the principle of this conduct can be justified, I do not see why the subscribers to the "Fund for the Relief of the Widows and Orphans of Dissenting Ministers," should not immediately withdraw their subscriptions. By shewing, as the friends of that most excellent institution now do, that they are generously inclined to assist the families of faithful ministers, when they are gone to receive their reward in a better life, there is certainly a possibility that they may encourage some to commit the sin of marriage.

Dissenting Ministers, as all other men, are to be censured for imprudencies, but if they are bound to lead a solitary life until they are certain that their income will enable them to leave their families in a state of independence, they must usually wait a long time indeed. If, in addition to the narrow circumstances of a Dissenting Minister, his home, to which from his retired and studious habits he must be almost constantly confined, is always to be a home of mere brick and mortar, where he may vainly gaze around him, till his eye and heart ache, for objects of domestic affection; then it is clear to me, Sir, that any man of refined and social feelings, who chooses this profession, makes a sacrifice very little short of martyrdom. The character of Mr. Cornish is a satisfactory pledge that his intentions were good, but the tendency of his paper has appeared to me to justify these remarks. If you can give them insertion in your next, you will oblige a constant reader and

A MINISTER.



*Funeral Service for Mrs. C. Aikin.*

[An Obituary Memoir of this lady was inserted, pp. 623, 624: we have been favoured by Mr. Browne with the following account of the Funeral services, with extracts. Ed.]

On Monday, October the 15th, the honoured remains of the late Mrs. Charles Aikin were interred in Bunhill-fields; the Rev. S. W. Browne officiated, as pastor to the Monkwell Street congregation, with which this lady united for the duties of public worship.

After having briefly noticed the instability of all the external objects of human complacency, the Rev. S. W. Browne thus continued:

“These considerations come more fully home to our feelings on the present mournful occasion. We here consign to the grave the honoured remains of a Christian wife and mother, whose loss must be acutely felt in the circle of relatives and friends in which she moved. The accomplishments of the mind, and the beauty of virtue were hers; a sympathizing heart, an ingenuous love of truth, a Christian simplicity of life, an amiable anxiety for her family and friends pre-eminently distinguished her, over whom we mourn. They who were most intimately connected with her can speak of the solidity of her understanding, and the purity of her affections; can tell us that while she seriously discharged the duties of religion, she was a stranger to the exclusive spirit of bigotry: that in the endearing relations of a wife, a mother, and a friend, she reached the summit of human excellence. And in the present awful moment it is a healing balm to our wounded spirits to look back on a life spent in the fulfilment of duty, and to be able to bear so ample a testimony to the merit we have lost. We also who surround her grave, sad passengers of a few years, must soon, like her, mingle with the dust: those strong emotions of the heart which our earthly desires and passions excite, must soon cease: from us life with all its enchantments, with all its disgusts, shall be withdrawn; let then our career, like that of the Christian friend to whose excellence we bear such a willing homage, be a career of virtue, that when all the idle or painful agita-

tions of life shall be over, our good deeds may survive, and stimulate others to an imitation of our usefulness; and be to the world an honourable testimony to the worth of our respective families; and in the eternal mansions of the just, may they secure to us that bright reward religion unfolds to our view.”

PRAYER.

Almighty and everlasting God, the fountain of Being, who bringest us into existence to assure us of thy favour, and to prepare us for future glory, may these sad instances of mortality call us back to seriousness and to duty. In the midst of life we are in death, but in the revelation of thy will, as manifested to us in Christ Jesus, immortality is brought to light; and we are raised to the most awful expectations.

May these moments, consecrated to the pious duties we owe to the dead, impress us with a lively sense of the shortness of life, and of the fragility of all human possessions, and thus rouse us from our supineness, and lead us on to virtue. They tell us as they pass, that the great tide of time is rolling on, and bearing us to the unknown regions of eternity. O may we receive the awful admonition; that when we shall quit the duties of life, we may be admitted to the glories of heaven, to that happiness the world can neither give nor take away, but which flows from thy right hand for evermore. Grant this, O heavenly Father, we humbly beseech thee: we ask it in the name and as the disciples of Jesus; and through him we ascribe to thee, the One Supreme, honour and glory. Amen.

The subject of the Sermon delivered at Monkwell-street Chapel, the Sunday after the death of the late Mrs. Charles Aikin, to a numerous auditory of her relatives and friends, was the assurances of immortality derived from our Christian faith. The text was, “Death is swallowed up in victory,” 1 Cor. xv. 54, and after having dwelt on the glorious hopes the Saviour of mankind from sin and death has given to his followers, the Rev. S. W. Browne thus concluded:

“How naturally these reflections harmonize with the mournful solemn-

ties lately performed in honour of a Christian wife and mother, whose loss is most acutely felt by her family, her friends, and by this society with which she united in the duties of public worship, a society proud of the honour she reflected on it, both by the accomplishments of her mind and the unspotted brightness of her virtue! Alas! what a task is mine, to lament so much excellence, and though deprived of it for the future, to exhort you to sustain the intensity of your sorrow! In her, greatness of soul was hereditary. Descended from a father of a most high-wrought character,\* she was early disciplined to an acquaintance with moral grandeur: she saw the loftiness of genius, and the inflexibility of disinterested patriotism enlisted in the cause of religion and liberty: nor did she see it unmoved. The sufferings he underwent in his ardour for the amelioration of the world were deeply engraven on her memory, and caused her heart to glow with a noble enthusiasm for all that advances human nature in its progress towards its perfection, or sustains it on the towering heights to which it sometimes ascends. The instructions she received from the transcendent erudition and classic elegance which rendered the author of her days so pre-eminently capable of appreciating whatever ancient genius offers of beautiful or sublime, inspired her with the purest and most tasteful admiration of the excellent: and though by a modesty most rare this was never ostentatiously displayed, no judgments did she pronounce but struck her auditors with a sense of her superiority in the delicate estimates she made both of sentiment and character. Though the reflection of having lost her for ever from our earthly tabernacles wrings the heart with anguish, it was our happy lot to witness her assiduous attendance on the sacred duties of the temple; where the soul is sustained in all that adorns and dignifies our nature by the communion we here hold with heaven, and by the august character of the morality diffused from that fountain of light emanating from the Divine mind, which revivifies the seeds of virtue sown in our early days, and

renders them imperishable. How endearing! how refreshing to the heart when sickened by the indifference of the world to its best interests, to behold the Christian mother surrounded by her offspring in those solemn moments, when the cares and anxieties of life are suspended, and the whole soul is absorbed in the contemplation of God and of duty! Thus by her example and her aid did she foster in her children the nobler qualities of the heart, while their minds were imbued with the most valuable truths. O! loss irreparable to that darling offspring, the objects of so many pious and anxious cares. In her private connexions, her attachment to the kindred minds she cherished with her affection, was most endearing; and disclosed the value of the principles she had imbibed, and the warmth which glowed in her breast. These unions were founded on a love of the good, and must ever be remembered with exultation.\* But her family alone, her amiable husband, and the circle she honoured and made happy with her friendship, can alone speak all her worth; can alone paint in all their brightness that truth, simplicity and sympathising heart which she inherited from one of the most noble-minded of human beings.† Our sympathies are with that family of which she was so exemplary an ornament; we weep with the husband, the relative and the friend, over so much departed worth; we sorrow for ourselves, and our regrets augment as we pass in review the merit we have lost. But in the anguish of our souls a voice speaks within us, and assures us such virtue cannot have been in vain. To the honour of our religious and moral habits, the triumphs which illustrate our Christian societies are rendered pre-eminently radiant from the lustre reflected from the discharge of private duties: they are therefore more pure

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\* Besides her own family I allude to her intimacy with Miss Lawrence of Gateacre, near Liverpool, one of the brightest examples of human virtue. All who are acquainted with her worth will know I do not exaggerate.

† To the honour of her father be it remembered, that at Liverpool, a mart where the traffic in African blood was supported, he raised his voice against the nefarious commerce.

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\* The late Rev. Gilbert Wakefield.

than those of the world: the ashes of the departed good plead with resistless eloquence in the cause of virtue: a beam bursts forth even from the tomb, and points to the path of duty as the path of glory. O may the sacred spirit spread around! May so bright an example be ever before her young survivors to animate them to an imitation of her usefulness! May her tender offspring, through the pious care of an afflicted father, penetrated with a sense of the worth he once possessed, and the memory of which he must ever cherish, fan the glorious flame till it burst forth in their lives, with equal force, and may it throw an equal lustre over their characters when all earthly ties for them shall be dissolved, and when all the agitations of the human breast will have been of no avail; unless they have left behind, like hers, traces of duties discharged, and of days spent in piety and goodness.

SIR,

Torquay.

YOU may remember that in Horsley's controversy with Priestley, a question arose about the usage of the Greek pronoun *ὄτος*, which occurs in the opening passage of John's Gospel. *ὄτος* (ὁ λογος) ην εν αρχη προς τον Θεον. As Priestley contended that we ought not in this passage to understand "*the word*" as the name of a person, but only as a divine power or principle, the Bishop met him with an objection to this effect: that the pronoun *ὄτος* is not used, standing alone, as it does here, unless it refers to a person. Now, in this point of criticism, I believe Horsley was mistaken; and Priestley maintained as much in his reply: but as it is a matter of consequence in the interpretation of this notable passage, and as Dr. Priestley did not, as far as I know, by sufficient quotations, completely take off his opponent's critical objection, I have put down a few passages which I think very conclusively decide the question. In order to shew where the question hinges, I will observe, that Priestley defended himself by quoting from John, *ὄτος εστιν ὁ αρτος ὁ καταβας εκ τῃ θρανου, &c.* Now this was certainly not an appropriate instance, not only because it is not clear that by *ὄτος*, in this place, a person is not really intended, but because

even allowing that it means, "this bread," still it would be used emphatically, *this bread, in distinction from other bread.* And as there is no such emphasis in the passage under consideration, the quotation is hereby rendered unsatisfactory. But in the following instances no such room for exception will be found.

1 Kings xxi. 2: *Και ελαλησεν Αχααβ προς Ναβουδαι, λεγων Δος μοι τον αμπελωνα σε, — ὅτι εβγιζων οὔτος τῳ οικῳ μου.*

Aristophanes, *Νεφέλαι*, 95:

*Εντανῶ οικουσιν ανδρες, ὃι τον θρανοι  
Λεγοντες αναπειθουσιν ὡς εστιν πνιγευς.  
Κασιν περι ἡμας οὔτος, ἡμεις δ' αν-  
θρακες.*

Xenophon, *Cyropædia*, i. 4: *Ἐπεσθαι δε δοκει μαλιστα τη αχαρισια ἢ αναισχυντια· και γαρ αὔτη (αχαρισια) μεγαση δοκει ειναι επι παντα τα αισχρα ἢ γεμων.*

A similar usage appears to prevail with *εκεινος*, a word completely analogous to *ὄτος*. Thus,

John xii. 48: *Ὁ λογος ὃν ελαλησα, εκεινος κρινει αυτον εν τη εσχατη ἡμερα.*

In Lucian's Dialogues, speaking of young Mercury, Apollo says to Vulcan, *Ῥαβδοι τινα πεποιηται θαυμασιαν την δυναμιν, ἢ ψυχαγωγει τῃς νεκρες.* Vulcan answers: *Εγω εκεινην εδωκα αυτῳ, παιγνιον ειναι.* It would be easy to multiply such quotations to any extent; but these, I think, will be sufficient to shew that Dr. Horsley was in this instance, at least, a hypereritic.

I have been induced to offer these remarks, from my estimation of the value of that interpretation of this remarkable passage which they go to support. Not that they are absolutely necessary to it; because were it conceded that *ὄτος*, standing alone, must be personal, still there would be no serious objection to joining to it the words, *ὁ λογος*, which immediately precede, as it would be merely a change of punctuation. But I have shewn that there is no need even of this change. There is nothing, as far as I can see, in this passage which seriously implies any distinct personality in the *Word*, although there may be a slight figurative personification in the mode of expression. The ancient interpretation appears to me also the best. It is that which supposes the word spoken of in this passage not to be a name of any person whatever, but

to imply the creating, life-giving and enlightening energy of the Deity, inherent in him, though, in operation, proceeding from him. Of the *word* in this sense we read abundantly in the early fathers, in the Jewish Targums, and even in the Old Testament. It is true, in the two former we find something added to this primary and original notion of the *word*, and a distinctly personal being under that name introduced, but this was a later and secondary application of the term, and did not at all supersede or interfere with the other. This interpretation appears to me to give the whole passage a sublime and beautiful significance, exalting in the highest degree our Lord's spiritual dignity, while it in no way obscures the true unity of God or proper humanity of Christ. This, moreover, is the interpretation that has been followed by the most distinguished Unitarians, Photinus, Sabellius, Lardner, Lindsey, Priestley. I cannot but express my wonder that it has been abandoned by the Editors of the Improved Version, in favour of that proposed by Socinus, which accepts the term, The Word, as a name of the man Jesus; in my judgment one of the most unfortunate to which exegesis ever had recourse. Of the clauses, "the word was a god;" "by him the world was enlightened," and "the word was flesh;" the first seems to me shocking to the English reader, the two latter altogether inadmissible to the reader of the original: while the whole passage, thus understood, has no savour of the age in which it was written. I will only add a passage from Dr. Waterland, which will serve to shew the relative estimation in which our opponents hold these two explanations. "The next," says he, "that offers itself is the Socinian, properly so called; never espoused by heretic or Catholic; never so much as thought of, at least not heard of, before the days of Socinus. He supposes St. John to have intended a real person by the *Word*, viz. the man Christ Jesus. A construction so manifestly forced and foreign as this is, carries its own confutation with it. But to do the later Socinians justice, they have, I think, for the most part, given up this violent interpretation; and instead of it have rather closed in

with the Sabellian construction, which is more ingenious and plausible, and serves their hypothesis as well."

EUELPIS.

Manchester,

October 4, 1821.

SIR,

I WAS very much amused with a letter in your Number for August last, (p. 446,) entitled "Remonstrance against Lay-Preaching." Before I saw this I was very much afraid we should have had no remonstrances against lay-preaching for years to come. Glad am I to acknowledge myself mistaken. But ought this to be called a *remonstrance*? Should it not rather be styled an *invective*? Your correspondent does indeed set out with great humility, but before he concludes he quite forgets himself, and thunders away about bold declaimers, wild enthusiasts and the silly rhapsodies of self-created ministers. Where are the self-created ministers? Are there any so foolish as to preach without having hearers? Is a bishop necessary at the *creation* of a minister? I always thought (but then I am a *heretic*) that the hearers ordain the preacher, that as long as they continue to hear, the minister has an undoubted right to continue to preach.

Your Correspondent seems quite chagrined and astonished that "an enlightened and respectable minister sanctions the performance of the religious duties in a man whose situation in life is little better than a common servant." This sort of language is the exact counterpart of some which was uttered against Jesus Christ. Your Correspondent will recollect that the *privileged orders* in our Saviour's day, were sometimes at a loss for an argument to play against him. And how did they supply this deficiency? By urging the meanness of his extraction, his trade, &c. "Is not this Joseph's son? Is not this the Carpenter's son? Is not this the Carpenter?"

It is notorious, that a regularly educated minister can collect a congregation of *rich people*; but I would ask, whether, in the generality of our congregations, the rich and the poor *meet together* as if the Lord was the maker of them all? The fine flowing diction of many of our collegians, though it may suit the *genteel*, the

*respectable, the rich, is nevertheless Latin to the poor uneducated man,—* he understands it not, he leaves the chapel, and hence results the utility of Lay-preachers, who can afford to tell a plain tale in their own way, irrespective of the frowns of the wealthy.

“It has always been considered advisable that our priests should receive a superior education.” I was shocked when I read this. The word priest applied by an Unitarian to his minister! In the name of all that is reasonable and consistent, if we are to have any of the fraternity amongst us, let us have them all, bishops, curates, rectors, I know not how many of them, enumerated in one of Mr. Fox’s lectures. As to superior education, did Christ, or any of his apostles and evangelists, receive a “superior education”? The college of fishermen has been much run down, but, after all, I think *that* is the best we can go to, if we want to do good, rather than tickle the ears and the fancies of men. Let those who understand biblical criticism be willing to communicate; let them clear up the doubtful passages of Scripture, so that the lay-brother can understand them, and then surely there can be no objection to Lay-preaching. Above all, let regular ministers apply themselves with simplicity and zeal to the work in which they are engaged; let them shew that they can do all the work that wants doing in the great vineyard, *themselves*; let them completely heave lay-preachers out, and lay aside that miserable inactivity which has *verily shamed* so many laymen into the pulpit. Instead of preaching only twice a-week, and that, without any particular exertion, let them be instant in season and out of season; let them, in a *body* deliver evening lectures, and preach at least once between Sundays. This will be the way to combat Lay-preaching, and much should I rejoice to see it attacked in this manner. This would be truly a remonstrance against Lay-preaching; such a remonstrance, too, as would have more effect in stopping, or at least in curbing, it, than all the sarcasms and invectives which M. S. can set in array against it.

W. B. S.

Devonshire,

October 18, 1821.

SIR,

JUDGING by my personal feelings, I was sadly apprehensive that the cause of popular Unitarianism was about to sustain a sudden, and, it might be, an irremediable check, from the animadversions on Lay-preaching, by your learned and sacerdotal Correspondent, M. S. (p. 446). The impression likely to be produced on persons of delicate and timorous minds, who, from the most laudable motives, have ventured to assume the temporary office of instructors or admonitors of their fellow-christians, and conductors of their religious services, I should fear would be rather of a discouraging nature: for I know well, that in this district there are very many truly excellent individuals (not certainly “learned above mediocrity,” yet nevertheless *not deficient in modesty*), who have cheerfully contributed their best, though but humble assistance, towards the keeping up, nay, in some cases, the setting on foot of social Christian worship on Unitarian principles, in places where it otherwise might never have been introduced, or where, if established, it must, but for such assistance, have languished, if not become totally extinct.

Partaking in some degree of the scrupulosity of disposition alluded to above, I had, at the conclusion of my perusal of the “Remonstrance,” nearly persuaded myself that I had incurred, at least, the guilt of presumption, in having repeatedly ascended the hallowed steps of the rostrum, into which, I ought to have recollected, it was not lawful for any to enter save *the priest* alone; and that the only indication of contrition for my offences which I had in my power to exhibit, would be to resolve for the future to keep my “silly rhapsodies” to myself, and in the absence of a regular, thorough-bred, erudite, *gentlemanly* minister, to recommend to my fellow-christians either to abstain entirely, pro tempore, from social worship, in conformity with the suggestion of M. S., or if they found it difficult to overcome the settled habit of assembling themselves together, that they would resort to their parish church, or to the nearest conventicle, duly furnished, that might present itself. The pow-

erful reasonings, the pungent rebukes of *the Reverend M. S.*, had borne down or frightened away all the puny and feeble arguments which a helpless "illiterate" plebeian, although backed even by a Cantabrigian A. M., was able to adduce in vindication of the sacrilegious practice of Lay-preaching: so that the determination, on my part, was well nigh taken, never again with unsanctified fingers to open the sacred books, or expose my unconsecrated head in the reading desk or pulpit, those sancta sanctorum of the Christian high priest. And although the equitable maxim, "audi alteram partem," was not utterly forgotten, yet to little purpose did such passages as the following present themselves to the trembling recollection of the self-accurring sinner—"Ye may all prophesy (preach) one by one." "He that is not against us is for us." "Be ye helpers of each other's joy," &c. The arrows of, possibly, a D. D., barbed by prerogative, and hurled with *priestly* malignity, were too surely directed by the dexterous arm of this high-born champion of privileged orders, not to reach the very vitals of a self-taught, (consequently ignorant,) "self-created minister," unpractised in controversy, and unequal in talent to even utter a deprecation, on his own behalf, in the imagined presence of a personage so awful and imposing as the academically instructed, the rightfully ordained Parson S. No, Sir, but I was about to whisper to myself this admonition, "*keep thy foot* when thou goest into the house of God, and be more ready *to hear*," (or if there be no one to address thee, to silently retire,) "than to offer the sacrifice of a fool," when the truly able and convincing replies of your liberal and zealous Correspondents, Mr. Rutt of Clapton, and *the Reverend William Hincks* of Exeter, in the Number for September, (pp. 516 and 531,) attracted my delighted eyes, and yielded a seasonable relief to my hesitating and terrified judgment. The anxiety I felt on my own account, and my apprehensions on account of the Unitarian cause, were considerably allayed by the cogency of their united arguments. I soon resolved on rescinding my half-formed purpose. And I earnestly entreat all the Lay-preachers of the connexion who may have been

alike disheartened by the philippic of M. S., to peruse with cool attention the valuable comments on it above referred to, and, I trust, that they likewise will determine to persevere in the good work they have undertaken, on all fit occasions, not suffering themselves to be diverted either by the ridicule of the learned, or the slanders of the malicious, from the faithful exercise of their virtuous endeavours. What, my fellow-disciples of the same heavenly but unlettered teacher, what if ye be not able to express yourselves in the nervous eloquence of a Blair, or the polished periods of a Fawcett; what, if even every sentence that may escape your lips do not exactly harmonize with the syntactical code of Lindley Murray, or that to translate a text from Griesbach may be to you an impracticable task! Be not dismayed; ye must be worse than "illiterate," and really unfit for your Master's service, if ye cannot read with common propriety the plain word of God, in decent, intelligible English, offer a word of exhortation to your brethren, or prefer a sober, pious, *sincere*, and, *therefore*, acceptable petition to your Father who is in heaven. It is the service of the heart, and not of the lip merely, that God requires. And especially forget not, that if you cannot draw nectar from classic fountains, or if the wine-presses of science offer no libations for *you*, wherewith to allay the thirst of your flock, the Saviour of the world will not disdain the "cup of cold water" from the springs of truth and honesty, which, in the spirit of his religion, you may have presented, in the course of your pilgrimage, to the meanest of his disciples. "Verily I say unto you, inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

It is, Sir, not a little remarkable that the same Number of your Journal which contains the replies to M. S., (as though in corroboration of their justice and excellence even the grave would bear its testimony!) should record also in the obituary the demise of an active and indefatigable Lay-preacher [pp. 556—560] who, during half a century, notwithstanding his multifarious secular employments, had zealously devoted much of his time and attention

to religious pursuits, and had stately ministered in holy things to a society in the town where he resided, which, possibly, in the absence of the gratuitous assistance of this veteran disciple of truth, might have long ceased to exist, but which, I would fain hope, can now produce one or more capable and willing successors to so worthy an apostle. Say, ye oppugners of "self-created ministers," do you in truth believe that the Son of God would have driven this "money-changer," out of his Father's house, should he have found him at his second coming on earth ardently engaged in the benevolent work of enlightening, comforting and improving his less informed brethren? It cannot be. "Blessed are those servants whom their Lord when he cometh shall find so doing!" I fear there are, nay I believe it, though with much reluctance, and with a hope that I am wrong, certain among the most enlightened of Unitarians, who are not desirous that the sect should be a very numerous one, or that it should extend its proselytizing spirit to the lower orders of society. I strongly suspect M. S. to be of this number. They would confine the faith to the elect, the illuminati, nor would they hear of the profane "vulgar" participating in the glad tidings which impartial Heaven designed for all. Like the philosophers of ancient Greece, they would have one simple and sublime religion for themselves, and leave the multitude to grope and grovel in the darkness of superstition and idolatry. What a *mélange* of pride and selfishness! I leave it to such to reflect how nearly such a disposition is in accordance with the gentle spirit of him who declared that he came "to preach his gospel to the poor," and commissioned his disciples to go and convert all nations. Let the Unitarian public divide itself if you like into two classes, namely, the high and the low, but let them, in the name of Christian charity, be, if not mutually assisting, yet not *opposed* to each other. Let not "our foes be those of our own household." Under such an arrangement the Rev. M. S., and others of like dignity, might figure to advantage and display their oratory and gracefulness *in excelsis*, among the learned and polite of the meridian of Whitehall, while at the

same time, the lowly and despised "sons of Wapping," by means of the cobblers, shopkeepers, or bankers, who might feel a little Christian sympathy towards them, would not be left to perish for lack of instruction in those doctrines and principles which we deem the essentials of the uncorrupted gospel of Christ.

In conclusion, I beg to reiterate my exhortation to my brethren of the lay-ministry, that they remain steadfast at their post, so long at least as the churches amongst and for whom they labour are desirous of, and satisfied with their services. But I would be clearly understood that I wish not by any means to countenance the erroneous conceit, or the ridiculous vanity, that because we may be adequate to the office of pouring a little stream of light over the darkened intellect of our less fortunate brother of low degree, that we are therefore to presume ourselves qualified to harangue the highly cultivated and philosophical congregations of London, Hackney, or Birmingham. These lie without the sphere of our attainments, and consequently cannot be benefited by our exertions. The men to whom are committed five talents will be expected to improve them in those rich and fertile vineyards; while they who have but two will not be called to account for more than have been entrusted to them. I am apprehensive that it may have been the indiscreet indulgence of this species of ambition in the one or two cases instanced by M. S. that excited his disgust, and enkindled his anger, and led him to pass an unqualified sentence of disapprobation upon the whole body of "self-created ministers," who, he conceived, in the judgment of discerning and well-educated auditors, must unavoidably, from the samples before him, draw down odium and derision upon the sect generally. It is proper in common justice to M. S. to imagine this apology for his intemperate but well-written tirade.\*

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\* It may be that M. S. attaches the greater importance to the *orations* or *sermons*, which it is customary to deliver on the Lord's-Day, nor thinks, with many serious and exemplary Christians, that social prayer and praise to the Former and

If, Sir, in the preceding remarks, I have discovered any thing like levity or ill-humour, I unfeignedly solicit your and the reader's forgiveness.

AN OCCASIONAL LAY-PREACHER.

SIR,

Oct. 22, 1821.

IT is related by *Whiston*, in his *Memoirs*, (Ed. 2, p. 175,) that he considered "the end of the hour, and day, and month, and year, for the Ottoman devastations, *Apoc.* ix. 15, to have been put by Prince Eugene's glorious victory over the Turks, Sept. 1, 1697, or the succeeding peace of Carlowitz, 1698." Under this impression the pious and learned, but too often fanciful commentator, prefixed to "a copy" of his "Essay on the Revelation of St. John," a short Latin dedication to that Prince, whom he congratulates on having fulfilled one of the Apocalyptic predictions. Prince Eugene generously acknowledged the compliment by "a present of fifteen guineas," adding, according to Mr. Nichols, (*Lit. Anec.* I. 499,) that "he did not know he had the honour of having been known to St. John."

I was reminded of this anecdote by a discovery, said to have been made, during the *illumination* lately spread over the city of Hanover, that *George IV.* had been "known to St. John." In the *New Times* of Oct. 20, amidst a glowing description of that transcendent display of German gratitude for the priceless condescension of a royal visit, is the following *pious* passage: "Even religion afforded its source of satisfactory congratulation. The white horse of Hanover was associated with that mentioned in the Book of Revelation, Ch. xix. ver. 11: 'And I saw heaven opened, and behold a white horse; and he that sat upon him was called faithful and true, and in righteousness he doth judge and make war.'"

Whether here be a prophetic description of "our most religious king," according to the Liturgy, or whether in the hands of a *Hanoverian* commentator, "John the divine," has

Sustainer of man and the universe, and the reading of the Holy Scriptures, comprehend all the positive duties of the Sabbath.

been polished into a courtier, who "pays to George the tribute of the skies," I presume not to determine.

N. L. T.

Dr. J. Jones on Dr. J. P. Smith's Critique on *Philipp.* ii. 5.

THOUGH the ellipsis which I pointed out (p. 535) in the following passage, has removed its principal difficulty, much remains to be said before we can see it in all its beauty and propriety. The following is a faithful version: "Who being in a form of God, did not think his being like God a thing to be caught at *in order to avoid death*; on the contrary, he divested himself of it, having taken the form of a slave, being in the likeness of men, and in frame proved to be as a man, he humbled himself, having become obedient to death, even the death of the cross. Wherefore God has highly exalted him, and given him a name above every other name, that in the name of Jesus every knee should bend—of those in heaven, of those on the earth and of those under the earth, and every tongue should confess Jesus Christ to be Lord,—to the glory of God the Father." The Doric *μορφα*, which, by a transposition of its letters, became in sense and sound the Latin *forma*, signifies, as Dr. Smith justly observes, the external shape and figure of a material object. He might have added any figure addressed to the fancy, such as an abstract idea personified. Schleusner, to whose labour every biblical critic must feel indebted, thinks that in this place the term means *nature* or *essence*. He might as well have said that white may mean black, as *μορφη* and *φυσικς* or *εσια*, are ever used in contradistinction to each other. Two instances, however, are produced, one from Plato, the other from Josephus, to prove that they may sometimes be taken as synonymous. Plato was in the habit of speaking of the gods as possessing visible appearances; his authority, therefore, carries no weight on this question. The words of Josephus are the following: *Contra Apion*, lib. ii. 22: 'Ο Θεος εργοις μεν ενανργης . . . μορφην τε ημιν αφανεσατος. *God is conspicuous in his works, but most invisible to us in form.* This is said in reference to the Greeks, who



represented their gods under material images, and the object of the writer is to set aside that superstitious practice. His words are to this effect: "God is not in the least visible in form; it is, therefore, most absurd to represent him under forms that are visible." This is not saying that God has any form, or that form and nature have here the same meaning, but that it is improper to assign to God any form at all. In this confusion, gross and palpable as it is, is founded the interpretation put upon this passage by the orthodox divines.

God can doubtless assume to himself any form, and again empty himself of it. But it is not irreverent to say of him that he cannot empty himself of his own nature. The Almighty can effect every thing which is not in itself impossible. It is within the compass of Omnipotence to arrest the planets in their orbits, and instantly extinguish the light of the sun; but he cannot for one moment extinguish the light of his own countenance; he cannot lay aside his own infinite perfections, or suspend that energy which pervades and sustains the fabric of nature. Equally impossible is it that Jehovah should die; superiority to death being, by the concurrence of all men, Jews and Gentiles, an attribute essential to the character of the Deity. When the apostle, then, asserts that Christ did empty himself of his divine form, he asserts that, however distinguished by the favour and power of God, he did not possess the nature and essence of God. By holding forth our blessed Lord, not only as subject to death, but as having actually died, Paul holds him forth as not the same with that eternal Being who cannot die, and whose death, if possible, would be followed by the instant dissolution of the universe.

The apostle in making these assertions alludes to the Gnostics, one of whose fundamental principles was, that Christ is a God and could not possibly suffer. It is of the utmost importance to establish the reference which the apostle makes to the Gnostic teachers, as the force and propriety of his words will then be most apparent, and his direct notice of them leaves no room to doubt on this head; for he calls them, in this Epistle, "enemies of the cross of Christ,"

chap. iii. ver. 18. The substance of their tenets consisted in this saying, and in the further declaration that they did not make "us for an ensample." In other words, they denied that Christ, as being of a divine nature, was really crucified, and that there was any necessity on the part of the converts to change, on receiving the gospel, their former opinions and practices. Their doctrine was, "Christ was not a man, but in the likeness of a man, or as a man." Paul uses their very terms, "being in the likeness of a man;" and lest, by the use of their words, he should appear to countenance them, he adds, "And in frame found as a man"—found to be a man on examination and evidence—proved to be what he appeared to be, by the circumstance of his trial and his expiration on the cross. Irenæus is express in asserting that, however they might extol Christ as a God, they rejected him *as Lord*, i. e. they denied any obligation on their part to obey his moral precepts, and follow his virtuous example as a divine Master. This made Paul say, "Brethren, be you together with me followers of him, and watchfully observe those who thus *irregularly* behave themselves, so that you may retain us for your model:" and this moral obedience, this conformity to the doctrine and example of Jesus Christ, is the object of the apostle, when he says, "That every tongue should acknowledge Jesus Christ to be LORD."

When converts were made to Christianity among the Greeks, it is erroneous to suppose that they all alike resigned the prepossession for their former tenets. On the contrary, such of them as had any pretensions to learning, naturally carried with them into the churches planted by the apostles, a strong predilection for the Greek theology, and this circumstance might often have led Paul, while he staid in any particular place, to peruse and discuss with the learned believers such portions of Greek literature, as more immediately supported the Pagan system. And it was natural for him to allude to these discussions in the Epistles which he afterwards addressed to the several churches, though we have now little means of discovering the pieces to which such allusions are made. One piece, however, I have

just discovered, and, with unspeakable pleasure, I now disclose it to the world.

A hymn of Aristotle, in praise of virtue, was known over the world. The chief object of this hymn was to celebrate *Hermias*, who, from a slave, rose, as it seems, by his wisdom and valour, to be a petty sovereign. His hospitality and magnificence as a prince won the applause of the Greek philosopher; and as he was an *eunuch*, he submitted to become the instrument of a passion in his eulogist too base to be named. For his condescension in these respects, the Grecian sage extols him in a language which justly brought upon him, even from his corrupt countrymen, the imputation of impiety. The words of Aristotle imply that his favourite was invested with a form splendid as the sun. Paul, we have seen, places the character of Jesus in a similar light, the same term, *μορφη*, as expressive of external figure and beauty, being used by both writers. Aristotle calls this form *καλλιστον θηραμα*, the most beautiful thing to be hunted, the finest game, the fairest booty; Paul calls that of Jesus *αρπαγμος*, a thing greedily to be seized. The former writes that *Hermias* "widowed himself of the light of the sun," *αελις χηρωσεν αυγας*, scil. *εαυτον*; the latter, that his divine Master, in order to meet death, "emptied himself of his divine form." Finally, the philosopher of Greece intimates, that for his noble deeds *Hermias* will be advanced by the Muses to the temple of Jupiter; the Apostle of the Gentiles directly asserts, that God highly exalted Jesus for his obedience and submission to death. According to Aristotle, *Hercules*, *Castor*, *Pollux*, were glorified among the stars, while *Achilles* and *Ajax* attained immortality in *Hades*. This unfolds the meaning of a language which might otherwise be deemed the rant of a mystagogue. "Therefore God has highly exalted him, and given him a name above every other name—of those in heaven, (namely, of *Hercules*, the sons of *Leda*, *Bacchus*, *Romulus*, *Augustus*, &c., see *Hor. lib. iii. od. 3.*)—of those on earth—(namely, of *Jupiter*, *Apollo*, *Venus*, &c., who were worshiped on earth under material images)—of those under the earth"—(namely, the host of

Grecian heroes who occupied the Elysian fields). This passage, then, is to be considered as holding forth to the Philippians the duty of abolishing all the superstitious practices to which they had hitherto been addicted;—that having now received the name of Christ, they should no longer consider the deified heroes of the Pagan world as objects of faith or examples of virtue. Accordingly, the author intimates that God should be the only proper object of worship, and that Jesus, however honourable or exalted, should only be regarded as the person in whose name this worship should be paid to the universal Father: "Wherefore God has highly exalted him, and given him a name above every other name . . . that in the name of Jesus every knee should bow, to the glory of God the Father."

Aristotle, under the name of virtue, praises qualities the most debasing to the human heart, and the most destructive to the peace and happiness of society; and to check the pernicious influence of such virtues, Paul describes what true virtue is, as illustrated in the character of Jesus, and what, as such, ought to be the subject of meditation and practice to his followers. "Finally, brethren, whatever things are true, whatever things are creditable, whatever things are just, whatever things are pure, whatever things are peaceful, whatever things bear a fair name, if they really deserve the praise of virtue, make these the subjects of meditation. Also what things you have learnt of me, and have received of me, and have heard of me, and have seen in me—these make the rule of your practice." The developement of the qualities recommended by Aristotle, as they stand opposed to the virtues here enumerated, will give additional beauty and propriety to this beautiful passage. The words of the apostle, drawn out to their full extent, are to this effect: "Whatever things are true and creditable, and not the falsehoods, the puerile fables, such as the stories about *Hercules* and the sons of *Leda*; whatever things are just and pacific, and not the hostile qualities of *Achilles*, his violence, rapine, revenge and fury;—whatever things are pure and bear a fair name, and not the impurities, the practices too infamous even to be

named, which, nevertheless, the Greek philosopher adorns with the praise of virtue, and which under that name he recommends to the world in the person of his catamite—on these things you should meditate as forming the theory of virtue; and the practice of it you should copy, not from the sages of Greece, not from the conduct of the deceivers who wilfully mislead you, but from the character of Jesus, as you have heard it described by me, and as you have seen it illustrated in my own temper and behaviour.”

It may be proper to give a summary view of this long explanation. Jesus, in the immediate prospect of death, was invested from heaven with a splendid form as a pledge and a symbol of the glory succeeding it. A disciple regarded this divine appearance as a likely means to set aside the necessity of dying, on the part of his divine Master, and with avidity caught at it for this purpose. But Paul says that Christ did not consider his divine form as a thing to be arrested for avoiding death, but divested himself of this badge of his future glory, and submitted to the cruel and ignominious terrors of the cross. In opposition to those men who taught that Christ was a man only in appearance, but really a God from heaven, the apostle asserts, that as he was a man, the likeness of men, so he was proved by evidence to be a man, he having been actually tried, condemned and nailed to the cross. He further asserts, that he was not a God, that he laid aside the form of God, the consequence of his divine delegation, that he suffered and died, and therefore could not possess the nature or essence of God. In opposition to the Pagan heroes, whom superstition had made objects of idolatry, and who thus robbed Jehovah of his glory, Paul further says, that Jesus, though endowed with the power of God, and once distinguished by a bright celestial form, did not for a moment entertain the thought of arrogating that glory which is due to his Almighty Father alone,—that his present exaltation is an effect of the power of God and not of his own—is the reward of his obedience, and that, instead of worshiping him, all worship should, in his name, be given to God the Father.

If this interpretation be just, the

controversy respecting the person of Christ, at least as far as it concerns this apostle, is absolutely decided. Paul, so far from teaching the divinity, is found to maintain the simple humanity, of our Lord, and that in opposition to the men who first introduced the doctrine of his divine nature. The above passage is justly regarded as one of the strongest in favour of this doctrine, yet the author is discovered to be the strenuous champion of Unitarianism, in the heart of that fortress which he is said to have erected in support of the orthodox faith. This statement is worthy the attention of every Christian, and especially of Dr. Smith. The readers of the Repository will naturally look to him for its refutation, if erroneous. If this be practicable, he has talents and learning equal to the task. On the other hand, if he think my explanation such as cannot be refuted, he will act little consistent with that candour which shines among the virtues of his fine and attractive character, unless he come forward and publicly give up the Apostle Paul as no longer an advocate of the divinity of Christ.

J. JONES.

P. S. Mr. Rutt has thought fit to charge me (p. 517) with impeaching the veracity of his friend Mr. Flower, and attempting to compensate or disguise that calumny under a display of learned research. Mr. F. more than insinuated (p. 208) that I dealt unfairly with the Greek authors on whom I commented, and I replied in effect, (p. 279,) that his word was not worthy of credit. Common sense and common candour require that my reply should be restricted to the allegation which called it forth: and my words, therefore, must be understood to refer to Mr. Flower's competence as a critic, and not to his moral qualities as a man. I should be glad to know, then, in what code of morals has Mr. Rutt learnt, that it is “calumny” in a person wrongfully accused to hold forth his accuser as not entitled to belief? What theory or practice warrants him to conclude that it is inconsistent with “the interests of truth,” to assert that what is not true is not worthy of credit? Veracity is fidelity to truth, which renders a voucher creditable when attesting a fact. The

insinuation of Mr. Flower, then, is not an opinion which may be erroneous, is not an assertion which may be controverted, but a fact, the denial of which is an impeachment of his veracity. The readers of the Repository would hardly expect such crudeness and confusion of ideas from Mr. J. T. Rutt. With respect to Mr. Flower personally, I am not behind his friends in thinking him an upright and respectable man; but he has it seemingly yet to learn, that that man forfeits the respect of others who, through rudeness or violence, forgets to respect himself.

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*Islington,*

SIR, *November 10, 1821.*

**I**N my *Memoirs of Dr. W. Richards*, I gave, by way of Appendix, some *Account of Roger Williams*, at the same time urging Dr. Rogers of Philadelphia, or Dr. Messer, the President of Rhode Island College, to furnish the public with his complete biography. I am happy to inform you, that Dr. Rogers, in a letter which I received from him last week, tells me, "there is a volume in progress on that subject," by some person in Rhode Island. This is gratifying intelligence, as the Americans have materials, and it is presumed will make good use of them. The name of *Roger Williams*, the founder of the entirely free state of Rhode Island, can never be forgotten by the friends of civil and religious liberty.

J. EVANS.

SIR, *November 8, 1821.*

**W**E are informed by your Correspondent in the Repository for the last month, (pp. 593, 594,) that the happy moment is arrived when many of our principal cities and towns are awakened out of their long slumber, and are ready to listen to the doctrines of truth. So extraordinary and favourable a season should be seized and improved with the utmost diligence before their faculties are again overtaken by sleep. I hope the glorious opportunity will not be neglected for enforcing the importance of practical, as well as doctrinal truth. I mean no reflection on Unitarian preachers, as being remiss in moral teaching, but I think the generality of

hearers require louder "knocking at their doors" to awaken their attention to the precepts, than to the doctrinal parts of Christianity. Indeed, the impediments to success in the two cases will bear no comparison. Many will lend a willing ear to the one, who will refuse to submit to the moral labour of the other.

To convert a fraudulent trader to strict integrity in word and deed, a sensualist to temperance and purity of heart, an evil speaker to the correction of his temper and government of his tongue, would be *conversions* superior to any other.

Unitarians have been charged with coldness and indifference; they seem now to be much on the alert. When zeal is united to knowledge and discretion, it must do much good; unaccompanied by these, it excites a feverish heat, rather than wholesome warmth, and though it may muster many together to make up *rank and file*, will effect little to promote "pure and undefiled religion," to provoke to love and good works.

It would be a curious experiment for observing the different degrees of zeal and relish for speculative and practical subjects, if two courses of lectures were advertised, one entirely on the controverted points of theology, the other, upon moral duties founded upon three selections from the New Testament, Christ's Sermon on the Mount, Paul's Chapter on Charity, and Peter's Summary of Moral Virtues, recommending all diligence in adding to faith, virtue, knowledge, patience, temperance, godliness, brotherly kindness and charity.

B.

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*The Nonconformist.*

No. XXII.

" *The Old Crab-stock of Nonconformity.*"

**I** HAVE met with these words in a petty article of Review, in a popular periodical publication,\* and have

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\* The New Monthly Magazine. The article to which I refer is disgraceful, from its illiberality, to this respectable publication. It is, in fact, nothing better than a display of spite at the interest excited in a neighbouring country respect-

thought them worthy to be made the subject of observation on the present occasion, because they concisely and happily express a very common charge against the Nonconformists, which, though, comparatively speaking, of little moment, probably causes an unfavourable impression against them in many minds, and seems to me deserving of more notice than I recollect to have seen bestowed upon it.

I cannot but think it easily made evident, notwithstanding the language often employed with so much confidence on the subject, that moroseness of temper, sourness of spirit and unnatural or irrational austerity of manners, have no conceivable connexion with the principles of Nonconformity, and can never really have arisen out of them, however accidentally associated with them.

I shall farther endeavour to trace these charges against us to their sources, when they will be found to have originated either in misrepresentations of those characteristics which are justly our glory, such as are most charitably explained as the results of a meanness of thought and narrowness of mind, incapable of entering into their real nature and spirit, or in peculiarities of religious opinions, or of the circumstances of the times, altogether unconnected with the principles of Nonconformity.

Before we proceed, it will be necessary for us to consider what are the genuine and permanent principles of Nonconformity. In the immense body of Dissenters from the Established Church, and after such a lapse of time from their first separation, there must of course be individuals influenced by various motives, and possessing very various degrees of knowledge, reflection and integrity; so that, if we had to deduce the general principles from their various opinions and springs of action, we might be at some loss; but there is no doubt that those are to be considered as the ge-

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ing the Quakers—an interest which can have originated only in their peaceable spirit and conspicuous philanthropy, and which, whilst it does honour to those who felt it, should lead the benevolent mind to hope that it may not altogether terminate in a barren and unfruitful admiration.

nuine and fundamental principles which have been most generally appealed to as the ground of defence in controversy; which have been advocated alike by individuals differing most widely on peculiar topics of religious belief, and which have been most strikingly developed and confirmed by time and repeated examination. We cannot then have much difficulty in deciding, that a conviction of *the right and duty of private judgment in matters of religion*, is the first great principle of Nonconformity. Nor can I, notwithstanding some difference of opinion, hesitate to place beside it, that *true religion disclaims all immediate connexion with the powers of this world, deprecating as sincerely their baneful patronage, as their unjust and tyrannical persecution.*

If there be another principle which is entitled to the distinction of being here mentioned, it is, *the perfect equality, as brethren and fellow-disciples, of all members of Christ's church, without distinction of orders, sanctity arising from office, or any exclusive right to teach or administer ordinances, possessed or communicated by any man or body of men.*

We can readily imagine the connexion between submissive faith and the superstition which manifests itself in unnatural austerities or in gloomy abstinence from innocent pleasures. We can without difficulty understand how a wild enthusiasm may draw off the attention from the needful cares and laudable pursuits of life, and so completely occupy it as to make every thing appear worthless or wicked which does not belong to one subject. It is not difficult for us to estimate the sourness which certain opinions are calculated to produce, or the repulsive sternness which novelty of situation, and the ill-treatment of adversaries, might give to a rising sect. But to the plain question, how the above-stated principles of Nonconformity can all, or any of them, produce sourness of spirit or moroseness of temper, no answer can be given. It may even be remarked, that those who in the present day have best exemplified and are most ardently attached to the spirit of Nonconformity, (may I not fairly claim this distinction for the Unitarians?) are in their general conduct and feelings as far

removed as any from liability to the reproach we are examining, so obviously so indeed, as to have been often accused of irreligion by the lovers of austerity and affected sanctity.

But though the spirit of Nonconformity have, in fact, nothing in it sour, morose or unfriendly to innocent cheerfulness and rational enjoyment, it must be conceded, that it has characteristics which enable us pretty readily to account for such accusations being brought against it by individuals of a certain class; for it is, *first*, an *independent* spirit. It is the triumph of conscience and of the love of divine truth over worldly interests and human authorities. It is the assertion of a sacred and invaluable right in spite of the allurements and in defiance of the frowns of unjustifiable power. It therefore naturally communicates dignity and strength to the character; it makes the mind familiar with the resistance of impositions, and teaches reliance on our own judgment, rather than submission to the direction or influence of others; it gives character and importance to individuals, and delights to disturb that even surface of the social sea which indicates the dull atmosphere of submissive ignorance. What wonder, then, if it appear harsh and repulsive to those whose beauty is uniformity, and who know nothing so amiable or pleasing as a graceful acquiescence in established notions, and a quiet suppression of our own thoughts and feelings, whenever they vary from the appointed standard!

*Secondly*, Nonconformity is not according to the maxims and spirit of the world. It implies sacrifices of interest already made, and constantly persevered in, for the sake of a good conscience, and a seriousness in the business of religion, which is opposed to prevailing vices and follies. Not, of course, that we wish to represent a serious attention to religion as at all peculiar to our body, but that, as we are called upon to make sacrifices to which we cannot in general be indifferent, and cannot well have other than conscientious motives for making our religious profession, it is reasonable to expect that worldly and irreligious men will rather attach themselves to the church which enjoys the advantages of fashion and patronage,

and consequently, that the proportion of sincere and consistent religious characters will be much greater among Dissenters than among Conformists; and such we may safely assert to be the fact.

In the first age of Nonconformity, when it was a new cause, and the sufferings attendant on adhering to it were great and various, there could be few connected with it, but from really conscientious motives and upon serious conviction. In these peaceful times many only follow the example of their predecessors, and a large proportion hardly feel the injuries to which they are subjected. But still it is usual for the more worldly-minded among our members to desert our ranks, and our recruits are nearly always respectable; so that, allowing for every reasonable exception, we have a right, on theory and from experience, to consider the body of the Nonconformists as eminently religious, and no characteristic of the spirit of Nonconformity can be more certain than that it is a sober, serious, anti-worldly spirit. Now, though all this really imply no more than a preference of the sources of truest enjoyment, and an opposition to vice, folly and corruption, and be by no means inconsistent with a cheerful participation in the innocent pleasures of life, and a proper and becoming attention to its concerns, yet there is so large a class in society, chiefly, if not entirely, devoted to worldly pursuits and advantages, with whom fashion and interest are the ruling principles, and with whom obedience to human power is servile, unthinking and not limited by the demands of religious duty, that the very seriousness and earnestness in the business of religion, which is an honourable distinction of Nonconformity, must appear to the world at large as moroseness, or the want of a conciliatory disposition and proper respect for constituted authorities. Thus, from the thoughtlessness and irreligion of one portion of society, and the servility and bigoted timidity of another, that very quality which ought to be a source of honour and respect to us, has come to be a cause of ridicule and contemptuous accusations against us, and we must call up the principles which enabled us to triumph over the solid temptations of the world; to raise

us also above the influence of misrepresentation and undeserved reproach.

But, *thirdly*, another cause, like the last, truly honourable to them, and calculated to raise their reputation with intelligent and enlightened thinkers, which has contributed to procure the Dissenters the character of sourness and repulsive austerity, is, that the spirit of Nonconformity is an inquiring and improving spirit; apt, therefore, to point out absurdity and error in existing institutions, opinions, and practices, without much regard to the offence thus necessarily given to those who are attached to them by interest or prejudice. Having been compelled by a regard to conscience and the most sacred obligations of duty, to act on one most important subject in opposition to the generality of those around us, we are naturally on other subjects also less under the restraint of custom and prescription. Having been induced to rely on our own decision and judgment, in that which has the highest claims on us, we are willing also to employ our reason in other matters of material interest to us. Having once thrown off the yoke of authority, we can no longer patiently bend our necks to it; but feel ourselves free to examine, and disposed to improve in every subject that presents itself to our notice. Hence we are less tolerant than others of the absurdities which time has sanctioned. We are less disposed to endure evils because they have been long endured, and possess more of the *reforming spirit* than can be pleasing to those whose habits, and perhaps their gains, are connected with present systems. We are Nonconformists in religion to all human impositions, and we are ready to refuse conformity wherever we see what we think to be wrong. We have dared for ourselves to restore our holy faith to what we take to be its primitive simplicity; and wherever else what is corrupt may be purified, and what is defective improved, we are disposed to be active with no very courtly spirit. Should we wonder, then, that by many we are dreaded and disliked, and that the taste for improvement, which they cannot understand, should be attributed, by those who care not for it, or who would be losers by it, to a sour, dissatisfied temper, and to jea-

lousy of the enjoyments of others? Whilst the charges against us originate in such causes as these, however we may regret the hostility of well-meaning but weak-minded persons, we can but determine, that as long as there are abuses to attack and errors to expose, we will persevere in our course, and give the enemies of human improvement ever fresh occasions for venting their spleen against the "Old Crab-stock of Nonconformity."

We have thus far been speaking of circumstances permanently connected with our principles; circumstances in which we feel pride and satisfaction, and without which our distinguishing character would be lost; which, misunderstood and perverted by party violence, viewed through the distorting medium of prejudice, or with the timid glance of servility, may contribute to procure us the reputation of a morose and petulant spirit, opposed to innocent freedom and cheerfulness; but which, nevertheless, have in reality no such tendency, but are highly favourable to the true and rational enjoyment of life, as they arm us against the seductive vanities of the world, and cherish intelligence, firmness and active, energetic benevolence. But it is probable that we have in a very considerable degree derived our reputation for sourness from our ancestors, the venerable fathers of Nonconformity, from whom, on account of our altered manners, we are sometimes accused among our own friends of having degenerated. I have already inquired whether there be any thing in the genuine principles of Nonconformity which could occasion this harshness, and one or two observations on the case of the early Nonconformists will now bring me to the conclusion of my subject: and, in the first place, their austere demeanour was by no means peculiar to them, but was that of all seriously religious men in their times, and shews not the effect of their peculiar principles, but the religious spirit of their age; at least in Protestant countries. 2<sup>dly</sup>. This spirit had its origin, not in the subjects of their difference with the Established Church, but in the religious doctrines then universally received; and wherever these doctrines have been warmly entertained and much dwelt upon, the same effects have been produced, as

much within as without the pale of the Establishment, of which a considerable party in the Church, in the present day, affords abundant proof. But, thirdly, the austerity of the early Nonconformists was greatly increased by the treatment they received from those who seemed to have little regard for religion, but as an instrument of state policy; who certainly scrupled not to sanction impiety, profaneness and vice, that they might strengthen their party among the profligate part of society, (too naturally an object with all establishments,) that they might shew the extent of authority claimed by them in religious matters, and wound to the utmost the consciences of those who "would obey God rather than man." We must further make a reasonable allowance for the strictness and watchfulness of a rising and a persecuted sect, which had a tendency to extremes from the warmth of its laudable zeal, and had rather be over severe at the risk of any suffering, than purchase security by the smallest improper conformity to the world; which was too serious from danger and affliction, and too constantly kept upon the watch in its religious business, to run any risk of being too much occupied in worldly pleasures and trifling enjoyments.

Finally, it must not be forgotten, nor can those who are familiar with their biography, or have seen any thing of what even till lately remained of their genuine manners, be in any danger of forgetting, that, with all their strictness and austerity and abstinence from the amusements of the world, there was among the old Nonconformists a vast deal of real cheerfulness and true enjoyment of life. They freely partook in the best pleasures of social intercourse which was at once refreshing and improving, and they well knew how to season their more serious discourse with lively wit and attractive gaiety. They enjoyed a peace in their own minds far better than any thing the world has to bestow; and they have left a character to their descendants which, if it be mellowed and softened by time, without losing its essential qualities, will most harmoniously and happily blend the austere with the amiable, the useful with the captivating virtues. If Nonconformity be a "*crab-stock*,"

let it be remembered, that its flowers are blooming and the fragrance is sweet.

H. (H.)

Cork,

Sept. 21, 1821.

SIR,

TWO articles, the one in the Monthly Repository for August, 1821, the other in the Christian Reformer for the same month, added to suggestions of a similar nature in other numbers of those very valuable and justly respected works, call for some little explanation, if not animadversion.

In the former, (pp. 473—475,) a writer signing himself J. M'Cready, advances a charge against what he is pleased to term, the regular Irish Presbyterian Clergy, of want of zeal, if not of absolute inattention to their flocks, because they do not introduce into their pulpits religious controversy, and, with rash vehemence, urge what may to *him* appear important gospel truths, but which appear to *them* not sufficiently important to risk the breaking up of their congregations for the sake of propagating them. On this ground, as well as on the notion he entertains that Ireland is now ripe for an extensive reform on the subject of religion, he calls loudly for the aid of English missionary preachers; mentioning Cork, Bandon and Kinsale, as peculiarly proper fields of action. He insinuates likewise that Irish Presbyterian ministers have their lips sealed by the influence of the aid received from government, called the Regium Donum, concerning which it should be known, that in Ireland it is not so much a gift, as a very inadequate substitute for advantages possessed and voluntarily given up; that it has been continued uninterruptedly since the reign of William III., and that ministers can be deprived of it only upon the substantiated charge of immoral conduct. This writer will not, then, allow the ministers to whom he refers, to act with that prudence which circumstances and the mixed nature of their congregations require, without incurring thereby, the charge of coldness, if not of sloth. He does not consider that a man may as well expect to beat down a marble wall by dashing his head against it, as, by running directly against them, to over-



throw prejudices of education, prejudices of connexion, prejudices of interest. He does not recollect that prepossessions and habits of thinking, which open attacks would only startle and rouse to obstinate and intemperate resistance will be undermined by the *sure, though gradual*, advances of truth, and the repeated vindication of the right of private judgment.

That "Ireland is ripe for religious reformation," I believe, from repeatedly conversing on this subject both with clergy and laity, to be a most erroneous opinion, for, at least in that part of it in which Providence has fixed my place of abode, never did a thicker cloud of prejudice and bigotry appear to darken the prospect and threaten storm and tempest. Precipitation and zeal, without knowledge, have frustrated many a well-meant and beneficial undertaking. In two of the places to which the writer refers, those causes would assuredly produce their most mischievous effects; they would probably separate and ruin the congregations, and thus demolish a strong and extending bulwark against active intolerance and gloomy fanaticism.

Surely the pulpit is more usefully and properly employed for illustrating the evidences of natural and revealed religion, for enforcing the practice of piety and morality, than it would be if used as the vehicle of doubtful disputations. In most, I may say in all, the Presbyterian Churches of the Synods of Antrim and Munster, public worship is conducted upon the great fundamental principle that religious adoration is due only to God, the Father Almighty. In most of them, children and young persons are catechised and instructed in scripture knowledge. To many of them belong schools and vestry libraries, which afford their members the means of reading with respect to disputed points and doctrines, and which thus give them the opportunity of reflecting deliberately and of judging; which few minds are capable of doing while listening to a discourse on a controverted subject.

Where there are no places of Dissenting rational worship, Missionaries might do good by awakening the spirit of inquiry, by directing the attention of hearers to the right of private judgment, and by asserting the impartial goodness and universal paternity of

Almighty God; but where there are already such churches of Christians, and regularly-settled ministers, their necessity, nay their expediency is by no means apparent, and they would place those ministers in very disagreeable and delicate predicaments, and greatly impede the progress of liberality and inquiry.

The writer of the article in the *Christian Reformer*, (VII. 260—263,) entitled "On a late Attempt to revive Presbyterianism," misrepresents what is *Irish Presbyterianism*. The Presbyterian Clergy claim no authority, no divine right derived from the Holy Ghost by the laying on of hands. Their Synods usurp no authority over the several congregations with respect to articles of faith or forms of worship, nor over their ministers. They meet annually to consult for the good of the common cause, and to receive statements of the situations of the different societies, with respect to their numbers, &c. They constitute courts, in which may be registered the respective standing funds of the different congregations, to prevent their being alienated, as has heretofore been the case where no such precaution existed. They constitute tribunals, for the settlement of disputes which may unhappily arise between ministers and people. They have frequently prevented the former from being treated unjustly and dismissed without sufficient cause, and the latter from being neglected and ill-served. Such Presbyterianism can by no means be an obstacle, and certainly not a necessary one, to the progress of free inquiry and religious light and truth.

SENIOR.

SIR,  
IT would much oblige me, and perhaps several of your other readers, if the Rev. Mr. Cooper, who I see by the *Repository* is returned from the West Indies, would be so good as to give us some account of the state of the Negroes in the Islands he has visited, as far as respects their disposition to embrace the Christian religion. Judging from the Annual Reports of the Methodist Missionary Society, it would seem that *that* disposition is favourable to the reception of instruction; and from the opinion of a gentleman who occupies a station of consi-

derable eminence in one of the Islands, I have been led to consider the Negroes as greatly benefited by the exertions of the Methodists. It would be satisfactory, however, to know the opinion of a person who has resided among these people as a Missionary.

Q.

*Sylva Biographica.*

(Continued from p. 581.)

## IV.

**NO. 217. NICHOLAS CLAGGETT** was born in *Canterbury*, about 1607, entered a Student of Merton College, in 1628, took one degree in Arts, went afterwards to Magdalen Hall, and as a member of that house took the degree of Master of that faculty, being esteemed by the generality thereof a very able Moderator in Philosophy. Afterwards he became Vicar of Melbourne, in Derbyshire, and some years after, Rector of St. Mary's, at Bury, in Suffolk, where he was held in great veneration by the precise party for his singular piety.\* He hath written

“The Abuses of God's Grace, discovered in the Kinds, Causes, &c., proposed as a seasonable Check to the wanton Libertinisme of the present Age.” *Oxon*, 1659.

He paid his last debt to nature, Sept. 12, 1663, aged about 56, and was buried in St. Mary's aforesaid. † (*Athen. Oxon.*)

## V.

**No. 218. JOB ROYSE**, son of a Scrivener, of *London*, where he was born in 1631. Educated, partly, in the Free School at Abingdon, (founded by John Royce, 1563,) he became a student in Pembroke College, 1650, and soon after was elected one of the *Post Masters* of Merton College,

\* *Calamy* says “he had been 18 years, or more, minister at Bury, at the time of his ejection; and had there given abundant testimonies of his industry and fidelity in the discharge of his ministry.” *Cont.* 787.

† Mr. Claggett had two sons, who were divines of some eminence in the Established Church. His grandson became Bishop of Exeter. See *Biog. Brit.* III. 592—595.

where continuing under the tuition of a severe Presbyterian, he became well qualified with the spirit, took one degree in Arts, 1655, left the College soon after, retiring to the great city, became a puling Levite among the brethren, for whose sake and at their instance, he wrote and published

“The Spirit's Touchstone; or the Teaching of Christ's Spirit on the Hearts of Believers; being a clear Discovery how a Man may certainly know, whether he be really taught by the Spirit of God.” *Lond.* 1657.

Dying in 1663, he was buried in some church in or near London, being then weary of the change of the times, and the wickedness, forsooth, that followed. (*Athen. Oxon.*)

## VI.

**No. 224. SAMUEL SMITH**, a minister's son, was born in *Worcestershire*,\* entered a Butler † of St. Mary's Hall in 1603, aged 15, left the University without a degree, became beneficed at Prittlewell, in Essex, and about the beginning of King Charles I. in his own country, where continuing till 1642, did then retire to London for shelter, sided with the Presbyterians, and became a frequent preacher among them.

Afterwards he returned to his cure, had another conferred upon him in Shropshire, was an assistant to the commissioners of that county, for the ejection of such whom they called scandalous and ignorant ministers and schoolmasters, ‡ lived after his Majesty's restoration, and soon after was silenced. His works, which are mostly Sermons, are these:

“David's Blessed Man; or a short Exposition upon the First Psalm.” printed the 15th time, 1686. “David's Repentance; or a plain and familiar Exposition of the 51st Psalm,” 1619.

Several Sermons, — (1) “Joseph and his Mistress,” in 5 Sermons, on *Gen.* xxxix. 7—9, 1619. (2) “Noah's Dove; or Tidings of Peace to the Godly:” Funeral Sermon on *Psalm* xxxvii. 37, 1619. (3) “Christ's Preparation to his own Death,” in 2 Ser-

\* At Dudley. See *Reliq. Bart.* 9.† See *supra*, p. 579, Note †.‡ See *ibid.*, Note ¶.

mons on *Luke* xxii. 39—41. (4) "Christ's Last Supper," in 5 Sermons on 1 *Cor.* xi. 28, 29, 1620. (5) "*A Christian Task*; Sermon at the Funeral of Mr. John Lawson, Gent., at Prittlewell," on *Psalms* xc. 12, 1619. (6) "The Great Assize; or the Day of Jubilee, in which we must make a general Account of all our Actions before Almighty: in 4 Sermons on *Rev.* xx. 11, 15. Printed 31st time, 1684. \* (7) "A Fold for Christ's Sheep;" in 2 Sermons upon *Canticles* i. 7, 8. Printed 32 times, the last, 1684. (8) "The Ethiopian Eunuch's Conversion;" the sum of 30 Sermons upon part of *Acts* viii. 1632.

"The Christian's Guide, with Rules and Directions for leading a Holy Life:" printed several times. "The Chief Shepherd; or an Exposition on *Psalms* xxiii.," 1625. "The admirable Convert; or the Miraculous Conversion of the Thief on the Cross," 1632. "Moses his Prayer: or an Exposition of *Psalms* xix.," 1656. "Looking Glass for Saints and Sinners; or an Exposition of *Psalms* xix.," 1656.

He hath written other things which I have not yet seen, and was living an aged man near Dudley, in Worcester-shire, in 1663. † (*Athen. Oxon.*)

LIGNARIUS.

Hackney,

Nov. 20, 1821.

SIR,  
THE pages of the Repository will have to record another instance of incarceration and fine for imputed blasphemy, in the person of a third individual of the Carlile family; and it is worthy of remark, that in passing a sentence involving perpetual imprisonment, Mr. Justice Bailey liberally allows Englishmen the privilege of thinking for themselves, but, according

to the newspaper report of his speech, the right of combating established opinions is expressly denied. Thus after all the shifting and perversion of language and common sense by the lawyers in the course of the former trials, and their awkward attempts to confound legal restrictions with religious freedom, Mr. Justice Bailey has let the cat out of the bag. He at least speaks intelligibly, and tells us what we have to trust to in future. The degree of religious liberty left us appears to be limited to just so much as is *independent of human power*, and, according to my comprehension of his speech, not a whit more. If this should be recognized as a principle of legal administration in religious matters, then I think most of your readers will concur with me, that established opinions are the greatest curse that ever civilized man endured. For this candid exposition, however, Mr. Justice Bailey is entitled to our thanks. And now, Sir, a word or two with respect to this unfortunate family who have shewn so determined an opposition to the national Creeds. I am aware how unpopular it is to become the apologist of persons in the situation of the Carliles. The reasonableness or unreasonableness of their theological speculations is wholly beside my present purpose, which is merely to inquire how far the characters, conduct and fate of this suffering family will bear a comparison with those who have heretofore become martyrs to the diffusion of opinions. Report says, that Mr. Carlile became a convert to infidelity at the instigation of his wife; and the sincerity of *her* opinions may be inferred from the fact of her not hesitating to impart them to her nearest and dearest connexions, and her voluntary suffering in their support: her constancy and firmness are unquestionable, foreseeing, as she did from the experience of her husband, her own inevitable fate. The conduct of the sister appears to have been equally courageous and persevering, and it would be difficult to find instances of similar determined sacrifices of liberty and comforts in a cause which appeared to the sufferers to be founded in error, or to involve known immoral consequences. If it be objected that "gain, sordid gain," has been the actuating motive, I am not

\* *Calamy* says, it "has been printed 40 times." *Account*, 567.

† *Baxter* classes "old Mr. Samuel Smith," with some "very holy men and peaceable, who laboured faithfully with little success till they were above fourscore years of age a-piece." He then says of Mr. Smith, "This good man was one of my most familiar friends, in whose converse I took very much delight, who was buried but this winter, 1664, at Dudley." *Reliq. Baxter*. 9. (*Lignarius*.)

prepared to deny the influence of gold; but in candour let us compare the loss with the gain, not only of property, but of liberty and health, and judge on which side the balance stands; let it be remembered also, that many of the most renowned Christian martyrs lived by the diffusion of their opinions, yet who, for that reason, presumes to tax their honesty? I confess I see much to respect in this devoted family and much to compassionate; whether their opinions are taken upon true or erroneous grounds does not abate that respect and compassion a tittle, and I cannot discover the slightest reason for suspecting their sincerity. My estimate of *Mr. Carlile* is founded in part on a circumstance which truth and justice require should be known. A day or two previous to his trial it came to my knowledge accidentally that the tradesman with whom he had served his apprenticeship, and I believe worked for some time afterwards, was a resident in my own neighbourhood, and that he had spoken highly of his integrity. Feeling the force of the Christian precept, (do as you would have others do to you,) I waited on this person in the expectation that a good character might be of service to *Mr. Carlile* on his trial, and received the following account as near as I can collect:

“During the many years *Carlile* was with me, I found him an honest, faithful servant; the hours of business were early and late, but he never failed in diligence and industry, and although we did not always agree, *I never had the slightest reason to suspect him of a falsehood.*”

He attended the trial at my request, and his evidence was to the same effect. Of this man's religious and political opinions I am in total ignorance to this day, and of *Mr. Carlile* I had no other personal knowledge previously to his trial than once seeing him in his shop; but to this day I have never heard of an attack on his moral character, which certainly would not have escaped the virulence of his persecutors had it been vulnerable.

I do not hesitate, therefore, to be-

lieve *Mr. Carlile* to be an *honest enthusiast*, and to award him the meed of respect due to that character: erudition and science are not necessary constituents in the formation of a bold, honest innovator, nor were the ancient propagators of new doctrines eminent for those qualifications. Still to such men is the world indebted for various important benefits.

S. C.

P. S. I am just told that another sister of *Carlile* has undertaken to carry on the business of the shop, which is still open.

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

No. CCCLXXXIV.

*Anecdote of Judge Jeffries.*

(From *Chatterton's Works*, by Southey, 3 vols. 8vo. 1803, III. 93.)

A few months before the abdication of the dastardly tyrant *James II.*, Lord Chancellor *Jeffries*, of detested memory, went to *Arundel*, in *Sussex*, in order to influence an election. He took his residence at the castle, and went the day fixed for the election to the Town-hall, where *Mr. Peckham*, who was then mayor of *Arundel*, held his court. *Jeffries* had the imprudence to shew his bloody face there: the mayor ordered him to withdraw immediately; and in case of refusal threatened to have him committed. “You,” said he, “who ought to be the guardian of our laws, and of our sacred constitution, shall not so audaciously violate them. This is my court, and my jurisdiction here is above yours.” *Jeffries*, who was not willing to perplex still more the king's affairs, and to enrage the populace, retired immediately. The next morning he invited *Peckham* to breakfast with him, which he accepted; but he had the courage to scorn to take a place, which the merciless executioner offered him. (*Taken from the records of the town of Arundel.*)

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## REVIEW.

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

ART. I.—*History of the Persecutions endured by the Protestants of the South of France, and more especially of the Department of the Gard, during the years 1814, 1815, 1816 &c. Including a Defence of their Conduct from the Revolution to the present Period.* By Mark Wilks. 2 vols. 8vo. pp. 626. With a Map. Longman and Co., and Westley. 1821.

OUR former volumes (XI. and XII.) have registered both the persecutions of the French Protestants and the generous efforts of the Protestant Dissenters of England, at the instance of the Ministers, of the Three Denominations, for their relief; and our readers cannot have forgotten that attempts were then made to throw suspicion upon the statements of the Dissenting Ministers, and even to expose them to political reproach for their interference.\* The Duke of Wellington wrote a letter to justify the French government at the very moment that the department of the Gard was reeking with Protestant blood; [Mon. Repos. XI. 58;] Lord Castlereagh palliated the enormities of the Catholics, and maintained, in order to disparage Sir Samuel Romilly's too forward humanity, that *not more* than 300 persons had been murdered at Nismes, and *not more* than 1000 in the neighbourhood, and that the victims had been unfriendly to the legitimate government of the descendants

\* The present editor of the New (or Mock) Times wrote a series of articles in the Times to counteract the efforts of the Dissenting Ministers, whom, in allusion to their being of Three Denominations, he characterized as “the treble-faced rogues.” This writer had the boldness at one time to question the fact of the persecution, and the cruelty at another to represent the Protestants as entitled to no compassion on account of their political predilections. He has always claimed, nevertheless, the distinction, *par excellence*, of a friend of religion and social order!

of Louis XIV.; [see the Debate, Mon. Repos. XI. 357 and 428;] and Mons. Marron, as the head of the Protestants of Paris, wrote an official letter to the Dissenting Ministers disclaiming and rebuking their unnecessary and mischievous interposition, enclosed in a private one to the editor of this work, in which he stated that the French Protestants were consoled and gratified by that very interposition, and that the result was likely to be very beneficial. [Mon. Repos. X. 780, XI. 59, 229 and 180.]

Truth is the daughter of Time, and not many months had elapsed before the persecution was universally allowed, and the only object of the friends of the Bourbons was to vindicate them from the charge of exciting or conniving at the foul deeds that could no longer be concealed. With what success they pleaded, may be determined by Miss Williams's specious pamphlet. [Mon. Repos. XI. 228, &c.] Then came the Eulogium of M. Benj. Constant on Sir Samuel Romilly, in the Royal Athenæum of Paris, pronounced at the end of the year 1818, in which he asserted the truth of the representations made by the English Dissenting Ministers, and ascribed to them and Sir Samuel Romilly the cessation of the horrors that had so long stamped the South of France with infamy. At first, the Chamber of Deputies would not permit any Frenchman to name the atrocities perpetrated at Nismes; the mention of them was an act of disloyalty; but in the course of time, the Protestants received the poor satisfaction of having their sufferings acknowledged and detailed in legislative speeches and official documents. Power may thus triumph for a time over humanity and truth, but the latter will in the end prevail and overwhelm their impotent enemies with ignominy.

In order to lay a sure foundation for their proceedings, the Dissenting Ministers deputed Mr. Clement Perrot, an intelligent and respectable minister of their persuasion in the Island of Guernsey, on a mission to France, that amongst the Protestants them-

selves and in the spot where the persecution raged he might ascertain the true state of affairs. With great labour and at no small risk, he visited Nismes and the neighbourhood, and his report, on his return, shewed that but a small part of the outrages committed upon the Protestants was known to the European public. To obtain further particulars at a later period, and also to superintend the distribution of the fund raised for the persecuted, Mr. Wilks likewise made a journey to the South of France, under sanction of the committee of Dissenting Ministers. His information corroborated Mr. Perrot's report, and the interval between their visits had allowed the suffering Protestants to make a more ample and correct estimate of their losses and bereavements. It was at first intended to present to the public, Mr. Perrot's report with Mr. Wilks's corrections and additions, and the work was carried some way through the press; but the difficulty of blending two reports into an uniform narration, led the committee to abandon the design, and to commit the manuscripts and papers to Mr. Wilks's hands, with a request that he would, in his own name and on his own responsibility, lay before the public a connected history of the persecution.

This was the origin of the work, the title of which stands at the head of this article; and it is but just to the author to say, that he has executed his laborious task with much ability, and we doubt not also with entire faithfulness. His preciseness as to names, dates and places, numbers of persons and sums of money, vouches for his accuracy, since it furnishes opponents with the ready means of detecting mistakes and exposing misrepresentations. He might have made the work more interesting, if he had not adhered to that dryness of detail which is the best pledge of its authenticity. He purposely keeps down his own political opinions, though it is impossible that he should have hidden from the reader his views with regard to the *secret* influence which in spite of royal proclamations and official assurances continued for so long a time to fan the fire of persecution; all Europe in the mean while crying shame upon the country in which

such wickedness was suffered to rage almost unobstructed. The narrative of the principal facts is precise though animated, and there are passages glowing with the strong feeling on behalf of injured freedom and humanity that is so natural to an Englishman, and especially an English Protestant Dissenter.

Mr. Wilks's avowed design is to relate and establish the fact of the persecution, and to prove that it was religious and not, as has been pretended, a political persecution. In both these points he has succeeded: but we must refer the reader to the work itself for satisfaction, not being able to lay before him more than a few striking particulars and some interesting extracts.

The "History" commences with a view of the condition of the Protestants of France from the Revocation of the Edict of Nantes to the Revolution. This is a dark and melancholy picture. The reader inquires whether he be really perusing the story of Europe in the 18th century, when he surveys the account (pp. 4—6 \*) of "twenty-four innocent females, who, seized in their youth, had passed, some of them, twenty years between the walls of the Tour de Constance"! Persecution produced its usual effect upon the objects of it; and we fear that the period in question must be reckoned the brightest in the annals of our French Protestant brethren. In vain shall we now look amongst them for that firmness of principle and that unconquerable spirit which they displayed when they were one day occupied in concealing themselves from the king's dragoons, and the next employed in finding out their brethren in some desert or cave, for the sake of enjoying the consolations of Christian worship.

It was not till the Revolution began to dawn, that the Protestants had a legal existence in France. The way had been prepared for their emancipation by the efforts of Turgot, Malesherbes, Rulhières, and Bretueil; but to the Marquis de la Fayette, yet living in a venerable age to enjoy the honours due to half a century of generous labours in the cause of liberty

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\* We do not distinguish the volumes, as the paging runs through both.

in both hemispheres, the happy event is to be ascribed. After many conferences with the Protestants, and particularly with the lamented Rabaut St. Etienne, he brought forward in the Assembly of the Notables, an address to the King in their favour, which was followed by an edict of toleration, the registering of which was accompanied by "the tears of the fanatics and the declamation of Despremenil, who apostrophized, rather in anger than with piety, the crucifix which adorned the chamber of their sitting." (P. 20.)

The Protestants hailed the Revolution as the epoch of their complete deliverance, but they appear not as a body to have taken any active share in it. As, however, their enemies and those of liberty were the same, they were from the beginning contemplated in all the intrigues carried on by the Royalists in the South of France. A civil war was begun by the priests and the accredited agents of members of the Bourbon family, and had not the new government promptly interfered, the same scenes would have been acted in the year 1790, that we have seen four and twenty years afterwards. It is remarkable that the very individuals that have figured in the recent persecutions, were the agitators of the troubles of the former period. One of these, Froment, to remind the present dynasty of his services, or rather to reproach them for their ingratitude, has published a memoir of his attempts, for a quarter of a century, to convulse the South of France with religious dissensions. He has given to the world copies of the instructions under which he acted, signed by the hands of the Bourbons, and nothing is now wanted to set in a true light the principles on which those princes wish to govern, and the character of the late persecution in the department of the Gard. \* Others of

these worthy Catholics were preparing themselves for service, in the interval between the two commotions, by first practising as furious Jacobins at the guillotine, and by then employing themselves as tools of Buonaparte in enforcing the conscription and the other bad measures of his reign.

When Louis XVIII. re-entered France in 1814, in the rear of the allied armies, these savages set about the work for which they had been in training. They caused to be carried to the foot of the throne, the declaration, which the king did not disdain to accept, that there must be in France but "One God; one King, and one Faith." The fooleries of Popery were exhibited in open day to inflame the zeal of the populace; and the conspirators of Nismes engaged the people of that city to make a solemn vow of dedicating to God *a silver child*, if the Duchess d'Angoulême should prove the mother of a boy. Monsieur, the King's brother, made a visit at this period to Nismes, and smiled upon the Protestants, while they who have since boasted of having been in correspondence with him were plotting their destruction: and our author states it as "a curious fact, that however kind the disposition evinced, and the more powerful the protection promised on these royal visits, the enemies of the Protestants invariably became more hostile, more furious and more audacious" after them. (Pp. 120, 121.) At this juncture, the monsters of 1790 gathered mobs and warned the Protestants of their doom by inscriptions on

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shewed,) to pursue their pious project of exterminating Protestant heretics: yet this protégé of Mr. Pitt's says, in one of his recent publications, "For more than twenty years I have maintained, that it was not in Paris, but in London and Petersburg, that the foundations of every throne were sapped, and the fetters for every nation forged, and this, even when an opinion prevailed that jacobinism would make the tour of the world; that there was always a design to ravish from the Bourbons the crown of their ancestors, and to dismember our unhappy country; and, unhappily for Europe, from Pitt to Castlereagh, the English ministers have not had intentions more noble, more profound, or more humane than the Jacobins." P. 53.

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\* This sanguinary ruffian was, before the Revolution, receiver to the Chapter of the Cathedral of Nismes, an office to which, in reward no doubt of good services, he has been restored. He avows that he was a pensioner on the British government up to the period of the Restoration; and he, or his partisans, were on one occasion served with ammunition from the British fleet in the Mediterranean, to enable them, (as the event

the walls, effigies, insults in the streets, brutal cries under their windows and obscene and sanguinary songs at the doors of their temples. Every thing portended an explosion of fanatic fury, when Napoleon again appeared upon the stage. This was a critical state of things for the Protestants, but they acted with uniform and signal prudence, and if in any thing they shewed weakness, it was in their indifference to public affairs. They were the last to renounce and the first to welcome again the Bourbons; and, secure in their innocence, they took the good that was before them, like the lamb that "riot dooms to bleed:"

"Pleased to the last, he crops the  
flow'ry food,  
And licks the hand just raised to  
shed his blood."

In the quick and disorderly changes of dynasty, some outrages were committed by the military or upon them, and these were at once charged upon the Protestants, many of whom suffered under accusations now admitted to have been unjust. Stronger testimony to their innocence cannot be adduced than was presented to the Chamber of Deputies, in a debate on a petition relating to this affair, April 25, 1820.

"On that occasion M. St. Aulaire, one of the deputies from the department of the Gard, the father-in-law of M. Decazes, and in constant and intimate relations with his Majesty Louis XVIII., made the following declaration:

"When the crimes of 1815 were committed, a general sentiment of indignation ought to have been expressed against such atrocities; but the party of which I speak, pretended, for a long time, to deny their existence, and endeavoured to have it believed, that the crimes of 1815 were only the effect of the reprisals of cruelties committed in the 100 days. This allegation is destroyed by facts. During the 100 days, not a drop of blood was shed in the department of the Gard. I mistake; three volunteers were massacred at Arpaillargues, but they were killed with arms in their hands, and contending also against an armed force. I do not pretend to say that there is a conspiracy, but there is a sort of league, and I employ this word, because it describes, to the life, the state of the department."  
—P. 163, Note.

The re-establishment of the authority

of the Bourbons at Nismes was the signal for the brutal persecutors to seize their prey. They began with wounding or killing two hundred unarmed soldiers, and having gone from house to house, taking away arms from the Protestants, they considered themselves ready for their great work. The detail of the horrors that ensued fills many pages: we can give only a specimen or two:

"Another party committed a dreadful murder at St. Cézaire, adjoining Nismes. Imbert *dit* La Plume, the husband of Suzou Chivas, afraid for his life, had retired to this village, where he hoped he might safely take refuge with a relation. His security was, however, of short duration. On the 17th or 18th of July he was met, on returning from work in the fields, by one of the bands who were spreading death and devastation. He was immediately seized, and treated with the greatest brutality. He implored mercy, and threw himself before the captain, entreating him to spare his life. The chief promised him protection, and assured him that he should be safely conducted to the prison of Nismes. Imbert readily consented to follow; but it was in vain; their ill-usage continued, and he saw that they were determined to kill him. He was a powerful and courageous man, and resuming his natural character, he advanced, and exclaimed, 'You are brigands, fire!' Four of them fired, and he fell; but he was not yet dead, and while living they mutilated his body, and then, passing a cord round it, they drew it along, attached to a cannon, of which they had possession; and thus, his head striking against the brass, the poor wretch endured, before he expired, the most frightful tortures. Monnet, Prad, Sauve, Combe, and Milanès of Bernis, were the assassins.

"It was not till after eight days that his relatives were apprized of his death. His widow then went to Cézaire, to gain information, and reclaim the body, but she learned that a worthy proprietor of the village had kindly given it sepulture.

"The miseries of the family of Chivas, of which Imbert was a member, have revolted all France. Five individuals of this family, all husbands and fathers, were massacred in the course of a few days; and they furnish a specimen of the crimes and horrors with which Nismes was so long visited. I saw the five widows of these murdered Protestants in their habiliments of mourning. I heard their sobs, and witnessed their tears and anguish, as they related to me, with all the minuteness and emotion of recent



bereavement, the dreadful details of their sufferings. The orphan children mingled their tears with those of their widowed mothers. On one occasion the whole were collected round me; and never shall I forget what I endured on thus finding myself in the centre of a large groupe of unhappy beings, who had been *actors and* \* sufferers in the most tragic scenes.

Claudine, the wife of André Chivas, witnessed the murder of her husband and of her brother-in-law. At five o'clock in the morning, André went to his work, and, alarmed at the dreadful confusion which pervaded the town, and by the threats he had received, he told his wife that it would depend on her reports, during the day, whether he should return home to sleep. As Claudine went into the fields where her husband worked, to take him some soup, she saw a party of armed men at a distance, conducting towards Nismes, a man dressed in blue. They stopped several fugitives who were quitting the city, and with difficulty suffered them to pass. 'Save you!' cried one of the men to their prisoner, whom Claudine did not yet recognize, 'as for you, you shall be a pillar here, as well as of the temple;' and, advancing a few steps, they fired. The shots entered the throat of their victim; he fell, and expired. Shocked at this deliberate murder, the poor woman shrieked, and reproached the perpetrators with their wickedness and inhumanity. They answered her with the coldest contempt and the most barbarous irony. She sprang forward;—and who can conceive her horror when she beheld at her feet the corpse of her husband! Recovering from her consternation, she entreated the assistance of some persons who passed, to remove the bleeding body; but, stupified by terror, they refused to render her this sad service, and the unhappy wife was obliged to drag along, in her own arms, the corpse of Chivas. Alone, and covered with blood, she made the most distressing efforts;—they soon exhausted all her strength, and, sinking with fatigue, she resolved to abandon, for a short time, her precious load. The *fermier* of a neighbouring farm, touched with her forlorn situation, promised, when his master came, to cover the body with earth. 'No,' exclaimed the weeping widow, 'let me at least have the consolation of placing it in a coffin;' and immediately she set out on purpose to procure one in the city. Alas! she was destined, on this terrible day, to suffer successive

trials. On entering the city she had the misery of being present at the murder of her brother-in-law, Antoine Clot, and was arrested in her course by the spreading calamities of her unhappy family. The wretched Claudine at length left her companions in misfortune, and found courage to pursue her route. The coffin was bought, and, after some difficulty, she procured a *laissez passer*, to seek and inter the corpse of her husband; but, when she reached the barrier, the wretches who formed the *corps-du-garde* demanded 500 francs for permission to carry out the coffin; and, after much contention, they obliged the poor woman to pay them twenty. But her cup of affliction was not yet full: scarcely had she interred André in a field, when the barbarians dug up his body, and stript it of the two cloths in which it was enveloped; nor was it till after some days that the widow succeeded, in the midst of threats and danger, to re-cover with earth his dishonoured remains. The principal agents in this assassination were *Sauve dit Galigne* and *Sauve, junior*. They surprised and seized Chivas while working in the vineyard.

Antoine Clot had married a Chivas. About seven in the morning, *Trestailôn*, the chief of these parties, met Clot as he was returning from the threshing-floor, and immediately seized him. In vain did one of the friends of the assassins entreat them not to kill him. 'Away with him; one brigand the less,' was their reply. Clot threw himself at the feet of the monsters. 'In the name of my three children,' said he, 'spare me; I have never injured you.'—'Say your prayers,' exclaimed the chief, and leveling his carbine over the shoulder of *Parraïn*, a silk-weaver and a Catholic, who had thrown himself before Clot as an intercessor, he fired, and his victim fell! Looking at his murderer, he said, 'God forgive you, as I hope he will me; you have killed the father of a family; I shall often appear before you.'—'There is one,' interrupted the fiend, 'and now let us load for another.' He reloaded his piece and walked on. Clot still breathed:—his distracted daughter, thirteen years of age, almost choked by sobs, offered him a little brandy. '*Ma mie*,' said her father to her—and he was no more. At this moment the wife reached her husband, and the son knelt beside his dead parent. Miserable family! The son took the body in his arms and carried it to their now dreary home. In the midst of groans and tears, these three distressed mourners dug a grave and committed it to the earth. But every feeling and all decency must be outraged: at the mo-

\* The words in *italics* should be omitted. REV.

ment that they performed this melancholy duty, some of the Catholics entered their dwelling, and stripping the body of its winding sheet, they vowed that they would drag it to the *voirie*,\* and poured volleys of threats and curses on the distracted widow. She reproached them with their cruelty, and desired them to let her share her husband's fate. It is difficult to account for their refusal, or to imagine by what motives their rage was restrained; but contenting themselves with stealing the funeral cloth and all the oil the house contained, they departed, and permitted the wretched family to finish the interment of their beloved relative. This murder was committed near the Maison Guizot, Enclos Rey, Section 4.

“On the 21st of July, under pretence of searching for arms, a party of these brigands entered the house of David Chivas. His wife in vain assured them that he never had any arms in the house: they made the most vexatious search. David Chivas, who was ill from chagrin and apprehension, and concealed in one of his apartments, heard them approaching, and endeavoured to escape:—he was arrested. ‘What have I done, my friends?’ he exclaimed, ‘what have I done? At least, if you will kill me, for mercy's sake kill me in my house, and do not drag me into the street.’ His wife supplicated for her husband:—they told them to be quiet, that there was no danger, and that they should only take David to prison. He was in his shirt, and she wished him to put on his waistcoat:—they would not permit him;—‘he has no need of a *veste*,’ said one of the troop. His death was, in fact, certain, for it was designed. Marie followed her husband at a little distance, and the victim walked before his executioners. In his garden he again entreated them to kill him on the spot, and not deliver him to a furious populace;—they would not listen to him, but he had scarcely taken thirty steps in the street, when they fired on him, and he instantly expired. The murderers abandoned the theatre of this crime, to proceed to fresh deeds of blood. One of the party only remained, and he refused Marie the melancholy consolation of removing the body of her husband. He held her against the wall; and if she advanced a step towards the outstretched corpse he levelled his piece:—she only escaped death by suddenly darting into

the nearest house and shutting the door. The bleeding carcass was dragged along, and a groupe of armed men fired over it a *feu-de-joie*, and danced around it with ferocious pleasure. The phrenzy of the widow, on learning this, was at its height. In vain she demanded the body: it was carried to a considerable distance, and she was threatened. She fled and abandoned her home; the Catholics broke it open with their muskets, and for eight days it was plundered and devastated with inconceivable fury. David Chivas was killed near the road to Uzès by Truphémey, Rafin, Tissot, Bresson and others.

“On the morning of the 1st of August, the massacres recommenced. Matthieu Clot, the cousin of Jaques Imbert, was sitting quietly in his house, when a band entered and demanded Imbert. Clot refused to inform them where he was to be found, and for some time braved their threats; but to save his life, it was necessary to tell them that Imbert was concealed in his own house. Isabeau Chivas, the wife of Jacques Imbert, was assured by the murder of her brothers, of the fate of her husband. She shut up the house; they demanded the key; she refused: but as she saw they were about to force the door, and in the hope of softening their rage, she gave up the key, and permitted them to over-run the apartments. Imbert had concealed himself in a loft, and they sought him in vain in every chamber. Disappointed of their prey, their fury became terrible; they vociferated,—broke the furniture,—cut the paillasses and mattresses with their sabres,—and hunted in every direction. At length they discovered the place of concealment, but it was inaccessible without a ladder, and they forced the sister of the unfortunate object of their search to carry one to the spot. They fixed it, and were beginning to ascend;—all was lost. The wife threw herself at their knees, and prayed them to leave the house; but her tears and prayers were useless, or rather they convinced them of the success of their enterprise. Imbert, finding there was no hope, presented himself: ‘I will come down,’ said he, ‘I am a dead man.’—‘No,’ said one of the villains, ‘we shall only conduct you to prison; we shall not hurt you.’ At these words Isabeau threw herself on the necks of the monsters, and entreated them to spare his life; they promised her they would, and ordered him to march. When they arrived at the *corps-du-garde*, they stopped to drink, and offered some of their liquor to the unhappy man—but his heart was too full to permit him to swallow, and he de-

\* “A place appointed by law, on the outside the barriers of towns, to receive the carcasses of dead animals, and the ordure of the streets.”

clined. They pursued their route till they came to a place called Cascarre. Isabeau, in the mean time, had attempted to follow them, but some of the party stopped her; and when she intreated permission to be near her husband, they replied by striking her with the butt end of their muskets. On a sudden she heard the discharge of fire-arms. 'Monsters!' she cried, 'they have murdered him,' and springing forward, deaf to calls and threats, she reached the Cascarre. The first object that met her eye was the corpse of Imbert; desperate, she threw herself upon it, and embraced it. But who can imagine her horror, when one of the arms, separated from the body, remained in her hands! Her first thought was to secure the mutilated form; she lifted it up, and attempted to carry it, but sunk under its weight. She then requested a child to fetch her sister;—her sister had fled to escape assassination. She renewed her efforts to bear away the corpse: the barbarians had the cruelty to insult her affection and mock her grief: 'when you have dragged it as far as you can,' said one of them, 'we shall fetch it back again.' At the same time, her daughter, only five years of age, wounded her heart by her cries and tears. At length her sister arrived, and together they succeeded in carrying off the body of Imbert. The murderers seated themselves on a bench, laid aside their arms, and conversed as composedly as though nothing had happened. The mother and the aunt of the deceased passed by—they wished them good morning—and the mother, ignorant of her son's death, and anxious to shew them civility, eagerly returned their salutation. The party consisted of Gilly dit Menade, Aimé, jun., Bouvier, Roger, jun., Bresson, &c.

"It was when returning to my hotel, after listening to the recital of these deeds, that I first beheld the infamous Trestailon; he was walking with several of his companions in front of the barracks, on the spot where the troops were massacred; and I shuddered as I gazed on this worse than tiger, and while I reflected that there existed in France persons sufficiently wicked and powerful to protect such a monster from the pursuit of justice and the vengeance of outraged humanity."—Pp. 200—210.

Horrible as these facts are, they do not excite stronger indignation than the following recital of the fiendlike jocularities of these *bons Catholiques*:

"At Nismes, as in all France, the inhabitants wash their clothes either at the fountains or on the banks of streams.

There is a large basin near the fountain, where every day great numbers of women may be seen kneeling at the edge of the water, and beating the linen with heavy pieces of wood in the shape of battledoors. This spot became the scene of the most cruel and indecent practices. The Catholics vented their fury on the wives, widows and daughters of Protestants, by a newly-invented punishment. They turned their petticoats over their heads, and so fastened them as to favour their shameful exposure, and their subjection to chastisement; and nails being placed in the wood of the *battoirs* in the form of *fleurs-de-lis*, they beat them till the blood streamed from their bodies, and their screams rent the air. The 14th and 15th of August were especially signalized by these horrors; and thus the fête of the Assumption, professedly designed by the Catholics to recall the most exalted purity and the Divine benevolence, was observed by those of Nismes by the most revolting violation of female modesty, and by brutal gratifications at which even savages might blush. Often was death demanded as a commutation of this ignominious punishment; but death was refused with malignant joy; murder was to perfect, and not prevent, the obscene and cruel sport. To carry their outrage to the highest possible degree, they assailed in this manner several who were in a state of pregnancy."—Pp. 247, 248.

These atrocities seem incredible, but they are, unhappily for human nature, beyond doubt; they do not rest on Mr. Wilks's or any Protestant's sole testimony.

"'I have seen,' says M. Durand, a Catholic avocat, 'the assassins in the faubourg Bourgade, arm a *battoir* with sharp nails in the form of *fleurs-de-lis*; I have seen them raise the garments of females, and apply with heavy blows to the bleeding body this *battoir* to which they gave a name, which my pen refuses to inscribe. The cries of the sufferers—the streams of blood—the murmurs of indignation, which were suppressed by fear—nothing could move them. The surgeons who attended on those who are dead, can attest by the marks of their wounds, and the agonies which they endured, that this account, however horrible, is most strictly true.'"—Pp. 250, 251.

For months these scenes were exhibited. The last named witness describes what he himself saw in October, 1815:

"M. Durand, an advocate, a Catholic,

and son of the architect to the department, has given the following account of what transpired under his own eye:—

“It was near midnight; my wife, who had retired to bed, was just falling asleep, and I was writing by her side, when we were disturbed by a distant noise. It appeared as though the drums beat the générale, and crossed the town in every direction. My wife, in alarm, inquired what all this could mean: and, in order to allay her apprehensions, I replied that it probably announced the arrival or departure of some troops of the garrison. But firing and shouts were immediately audible; and, on opening my window, I distinguished horrible imprecations, mingled with cries of ‘*Vive le Roi!*’ I roused an officer who lodged in the House, and M. Chancel, director of the public works. We went out together, and gained the boulevard. The moon shone bright, and every object was nearly as distinct as in the day. A furious crowd was pressing on, vowing extermination, and the greater part half naked, armed with muskets, knives, sticks and sabres. I inquired repeatedly the history of the tumult, and was informed ‘that the massacre was general, and that in the faubourgs several were already killed.’ M. Chancel retired to put on his uniform, as captain of the *Pompier*s; the officer repaired to the barracks; and, anxious for my wife, I returned home. By the noise I was convinced that persons followed: I crept along in the shadow of the wall, opened my door, entered and closed it, leaving, however, a small aperture, that unperceived I might watch the movements of the party, whose arms shone in the moonlight. In a few moments some armed men appeared, conducting a prisoner to the very spot where I was concealed. At this I was not surprised, as, for some time past, any brigand had the right to seize and imprison a citizen, without any authority but his own will. They stopped. I now shut gently the door; but, being unwilling to lose sight of the party, I mounted an alder-tree, planted against the wall of the garden. The foliage covered me; I looked over the top of the wall; and what a scene!—the mere recollection chills me with horror. A man, on his knees, implored mercy from wretches who mocked his agony, and loaded him with abuse. ‘In the name of my wife and children,’ said he, ‘spare me;—what have I done?—Why would you murder me for nothing?’—A cold sweat stood on my forehead: my agitation was insupportable; and though a hundred fiends would have beset my house in an instant, and I was

alone to defend my wife and family; I was on the point of crying out and menacing the murderers with vengeance. I had not long to deliberate: the discharge of several fusils terminated my suspense: and the unhappy supplicant, struck in the loins and the head, fell to rise no more. The assassins were in the shade under the wall; and their backs were turned towards the tree. Of course I could not recognize them; and they immediately retired, reloading their pieces.

“I descended, and approached the dying man. I found him in his blood, disfigured and uttering deep and dismal groans. At first I thought of carrying him into the house; but I perceived that his wounds were mortal, and I remembered that his removal would designate my house to his murderers. Some National Guards arrived at the moment, and I again retired, closed the door and listened. ‘What do I see?’ said one, ‘a dead man!’—‘He sings still,’ said another (some groans escaped the sufferer in the agonies of death).—‘They have tickled him,’ said a third, ‘and that is not amiss; but it will be better to finish him, and put an end to his misery.’—Five or six muskets were instantly fired—the groans ceased.

“Should any refuse to believe such complicated horrors, I can excuse their incredulity. I witnessed them, and yet I am frequently obliged to assure myself that all was not a dream. The next morning, from the break of day, I began to send to all the commissaries of police for authority to remove the body to the hospital. Some of these gentlemen were in bed, and others were out. At length, by dint of application, about eleven o’clock, I received the permission. One word more; and I shudder while I write. Crowds came to inspect and to insult the deceased. The day after a massacre was always observed as a sort of fête: every occupation was left to go and gaze upon the victims. A wretch, who wished to gratify ‘the people,’ took the pipe from his own mouth, and placed it in the mouth of the corpse. The jokes and merriment of the spectators rewarded the exertions of this friend of ‘the altar and the throne.’ All this I saw.

“It was the death of Louis Lichaire, the father of four children, that M. Durand witnessed. Four years after the event, (Nov. 25, 1819,) the writer verified this account by his oath, on the trial of Servant, one of the murderers.”—Pp. 453—456.

All this is but a sample of the diabolical atrocities perpetrated in the Gard, and while these were taking

place it will be readily supposed that minor crimes abounded. The Protestants were in fact given up to pillage, and were hurried in crowds to the gaols. To this last fact we have the testimony of M. Madier de Montjau, "Counseiller à la Cour Royale de Nismes, et Juge," who says, in his tract "Du Gouvernement Occulte,"

"In the month of September, I saw in the prison of the Palais, or in the Citadel, more than six hundred Protestants, all detained without a warrant, or the order of any public authority whatever. Several hundreds remained for months. They remained six months without being able to procure a trial, liberation, or even the regular registration of their imprisonment."—P. 503, Note.

This upright judge has himself borne witness that the tribunals of justice were polluted by the foaming rage of faction. His evidence to this point is thus introduced by Mr. Wilks :

"In the month of March," (1816,) "several Catholics of Nismes, who had been arrested by the efforts of M. Cavalier, were brought to trial. They had invaded the commune of Senilhac, armed, and in uniform, pillaged the whole village, and levied arbitrary contributions. They were taken in the act of robbery, and the property they had plundered was found upon them. The Journal Officiel observed, 'that as these ten individuals were all of Nismes, and had all marched under the banners of the Duke d'Angoulême, a great concourse of people was collected.' The inference is direct: they were all acquitted. The next day, six Protestants were put to the bar, charged with having taken part in a quarrel, in which a man, named Riche, had received a wound or a scratch in the hand: they were all condemned;—Sauze le Pur, and Deylau, sen., having twelve children, to be marked with hot irons, the pillory, and the galleys for life; Gourdoux to ten years' imprisonment, the pillory, and the hot iron; Sauze de Pinet, to the galleys for seven years, the hot iron and the pillory; Deylau, jun., to the galleys for five years, the pillory and the hot iron.

"The manner in which these verdicts were obtained, has thus been described by the celebrated M. Madier de Montjau, judge of the *Cour Royale* of Nismes, and President of the *Cour d'Assises* of the Gard and the Vaucluse :

"My conscience tells me that I did not merit censure the day that I quitted the court rather than witness the crime of Truphémé.—In a hall of the palace of justice, opposite that in which I sat, unfor-

tunate persons, persecuted by the faction, were being tried. Every deposition tending to their crimination, was applauded with cries of 'Vive le Roi!' Three times the explosion of this atrocious joy became so terrible, that it was necessary to send for reinforcements from the barracks, to increase tenfold the military posts, and two hundred soldiers were often unable to restrain the people. On a sudden, the shouts and cries of 'Vive le Roi!' redoubled. A man arrives, caressed, applauded, borne in triumph: it is the horrible Truphémé; he approaches the tribunal; he comes to depose against the prisoners; he is admitted as a witness; he raises his hand to take the oath! Seized with horror at the sight, I rush from my seat, and enter the hall of council; my colleagues follow me; in vain they persuade me to resume my seat. 'No,' exclaimed I, 'I will not consent to see that wretch admitted to give evidence in a court of justice, in the city which he has filled with murders, in the palace, on the steps of which he has murdered the unfortunate Bourillon.\* I should not more revolt from seeing him kill his victims, as of late, with his poniard, than from seeing him kill them by his depositions. He, accuser! he, a witness! No! never will I consent to see this monster raise, in the presence of magistrates, to take a sacrilegious oath, his hand still reeking with blood!' These words were repeated out of doors; the witness trembled, the factious trembled; the factious, who guided the tongue of Truphémé, as they had directed his arm, who dictated calumny, after having taught him murder. These words penetrated the dungeons of the condemned, and inspired hope; they gave to a courageous advocate the determination to sustain the cause of the persecuted. He carried to the foot of the throne the prayer of misery and innocence. There he asked if the evidence of a Truphémé was not enough to annul a sentence. The king accorded a free and full pardon."—Pp. 551—553.

To this attestation we cannot forbear adding that of a Catholic advocate in the *Cour Royale* of Nismes :

"I arrived at Nismes at a late period," says M. Lauze de Peret, 'in May,

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\* "M. Bourillon was killed by Truphémé on the esplanade, August 2d, the day appointed for the adoption of an address to the king. The magistrates, assembled in the *Palais de Justice*, heard the report of the muskets with which he was shot."

1816; at that epoch, though the government was employed in bringing the department under the empire of the laws, the same men continued in the public functions, and M. d'Arbaud Jouques remained prefect. The society called Royal, and its secret committee, maintained a power superior to the laws. It was not possible to procure the condemnation of an assassin, of whose crime the evidence was incontestible, and for whom, in other times, there would have been no hope of escape. The invisible power by which Nismes was oppressed, was revealed to me in all its horror. The Truphémys, &c. &c., appeared in public, wearing immense moustaches, and their cockades embroidered with green, which they have not yet abandoned (1818). Like the brigands of Calabria, they had at their waist a poniard and two pistols. Their appearance diffused an air of melancholy mixed with indignation. Even amidst the bustle of the day, there was the silence of fear, and the night was disturbed by atrocious songs, or African vociferations, like the sudden cries of ferocious beasts. A house near that in which I resided was the den of a club, dependant on that central society, which, without powers, governed Nismes. Over the door was inscribed *Société Royale*, and the motto in the style of the committee of public safety, was, '*The Bourbons or Death!*' It was rare for Protestants to appear in public. I have seen them driven from the promenades by a brutal and arrogant populace. Even at that period, the Protestants dared not exercise their calling. Heterodox workmen were not permitted to gain their bread. I have seen pious porters pursue their Protestant comrades with stones, drive them from the street, and not suffer respectable bales to be touched by polluted hands.

“ ‘The faithful, remembering the plagues of Egypt, had marked their houses with the sign of the cross. Those without this sign were designated to Trestailon and his *familiers*. Their zeal had not neglected to purge also the sanctuary of justice. The faction, every where dominant, put in requisition the judges. There was no security for them; and so far was there from being tranquillity in the court, which ought to have been inviolable, that two different times, while defending the Protestants, I was insulted, openly menaced, and even forced to abandon my clients. Deprived of all support from the administration, it was necessary thus to concede, to save the prisoners from the certain dangers which would have followed the proof of their innocence.

“ ‘On the 10th July, 1816, I defended a man whom it was impossible to reproach. I established his innocence by certain and unanswerable testimony; but the persecutors were the more determined on his condemnation, as he belonged to Nismes; and as they wanted a judicial act to accredit a lie, for ever repeated, ‘that the Protestants of Nismes had ill-treated the royal volunteers.’ I proved that, on the contrary, to several of these volunteers he had rendered particular services. It was necessary to oppose my evidence; my voice was drowned: I was abused, threatened, and clenched fists announced the decision of the populace. A witness thus brought against me was a simple labourer; but that day he wore a sword, and menaced me with it in full assembly. All was suspended; the President exposed to me the danger of a contest. The audience was composed almost entirely of the faithful horde; and I remarked among them the famous Truphémé. Thus fell the accused; but his innocence was so formal and indisputable, that the *procureur-général* afterwards obtained the reversion of his sentence, or rather his full pardon. I have mentioned this circumstance to prove what must have been the terror in 1815, if so much remained at the expiration of a year.’”—Pp. 556—559.

Two questions will here be put by the reader: What has become of the wretches whose hands were so deeply stained with blood? And, What is the present condition of the Protestants in the South of France?

To the first of these, Mr. Wilks shall answer:

“ ‘Ten Protestants have suffered death for a pretended crime at this place (Arpaillargues); while not one of the butchers or assassins of Nismes or Uzès, not even Trestailon, or Quatretailon, have received the slightest punishment. Trestailon I saw walking on the esplanade of Nismes, perfectly comfortable and confident, and Quatretailon, when I was at Uzès, was garde champêtre to a loyal gentleman in that neighbourhood.’—P. 153.

But he adds, in a note to this passage, written at a later date,

“ ‘Since this was written, two of the most notorious murderers of Nismes, have been tried. Servant was found guilty, and guillotined. Truphémé was equally found guilty, but the court of Cassation annulled the sentence, on a point of form. Truphémé was again tried—the ladies of Nismes made a col-

lection, and an advocate went from Nismes to Valence in his behalf. The jury was *well* composed, and as it was impossible to return a verdict of not guilty, they added to the word, guilty 'of the fact, but not of the intention.' He was, therefore, only sent to the galleys." —Ibid.

The second question is answered by the truly respectable M. St. Aulaire, before described, in his speech in the Chamber of Deputies :

" " When the King sent me in 1818, to preside over the Electoral College of the department, I must say that the Protestants appeared to me full of love for the lawful authority. Their desire was to repose under the Royal protection ; they felt the importance of making great concessions to the executive power, to enable it to mediate between all interests and all passions. This testimony I must render to men whose political principles have been so much calumniated."

" " In the department of the Gard, the Protestants have suffered much, and they have suffered with resignation ; and I am certain they would have renounced all vengeance, and have signed a sincere reconciliation, under the auspices of the throne, if the party of 1815 had consented to destroy its organization. But this organization still exists, (April 25th, 1820,) and every day symptoms admonish the Protestants, that they enjoy not a durable peace, but a *truce*, and prudence counsels them to *prepare*. I do not say that there is a conspiracy, but there is at least a *league*, which is necessarily destructive of public tranquillity. What would be said, if the Protestants were to form an association ? Who would have a right to complain ? Not those who first gave the example ; nor the government, which is unable to defend itself. Such is the state of the Gard, and I repeat, there will be no remedy till the organization and the power of the party of 1815 are destroyed." —Pp. 609, 610.

A crowd of reflections rush upon our minds in reviewing this sad detail of suffering innocence and tolerated crime. But we will observe only that the French Revolution has effected little towards enlightening and purifying the common people of France, if we may judge of the rest of that unhappy country from the South ; that there is no difference but in name between a mob of Jacobins and Atheists and one of Royalists and Roman Catholics ; and, that deplorable, or rather execrable is that superstition under the ban-

ners of which men walk confidently to the commission of deeds at which human nature uncorrupted stands aghast, and from the sacraments and mysteries of which such miscreants receive the consolations and promises that belong to unsullied virtue and exalted piety.

ART. II.—*Practical Sermons.* By Abraham Rees, D. D., &c. &c.  
(Concluded from p. 613.)

ALL Dr. Rees's Sermons are of a serious complexion, and some of those that he has placed last in the series are characterized by a certain solemnity, both of subject and of manner. In this class stands pre-eminent, Sermon XV. of Vol. IV., entitled "The Christian Doctrine of Forgiveness guarded against Perversion and Abuse," from the appropriate text, Psalm cxxx. 4. The exordium deduces the subject from the context, and traces the doctrine of Divine forgiveness through natural and revealed religion, and through both dispensations of the latter. The question is then naturally put, whether this doctrine protects and countenances, or restrains and discourages, the practice of iniquity. The preacher gives for answer the sentiment of the text, which he proceeds to illustrate by the following observations: 1st. That God is not less the object of fear because he is placable and forgiving. 2ndly. That God is much more the object of filial reverence and awe, because he is placable and forgiving, than if he were unrelenting and inexorable. 3dly. That because "there is forgiveness with God," the conduct of the wicked derives, from this circumstance, peculiar aggravation. The Sermon concludes with a reflection upon the excellence of the dispensation of grace and truth, and with an exhortation to progressive holiness and to mutual forbearance and forgiveness. We may point this out, as a specimen of a practical Sermon that is not merely ethical but religious and evangelical.

The two next Sermons are of the historical kind, in which we have before remarked that the venerable preacher excels. One consists of "Reflections on Peter's Denial of Christ," and the other is on "the

Power of Conscience illustrated in the Case of Herod." Both these interesting subjects are treated with great simplicity, and we regret that we have not room for an analysis of the discourses. Dr. Rees assumes that Herod was a Sadducee. We confess that we are not acquainted with the authority for this statement. It gives, we allow, more of dramatic effect to his exclamation on the appearance of Christ, and has consequently been oratorically introduced by preceding preachers, Atterbury, \* Conybeare, † and others; but we prefer history to eloquence, and Dr. Craig, one of the most judicious and useful of divines, has shewn that a salutary and striking moral may be drawn from the fact of the Tetrarch's having been at least a partial disciple of the very prophet whom, at the instigation of passion and pride, he afterwards murdered. ‡

In Sermon XX. of the last volume, Dr. Rees treats on a favourite subject and with a master's hand. He argues "the distinction between the soul and the body," from our Lord's words, Matt. x. 28, which we put down at length, to make the following extract more easily intelligible to the reader: *And fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell.* These words, says our author, seem evidently to intimate,

"That there is a real and important distinction between the body and the soul. Our Saviour represents the one and the other as equally constituent parts of the human frame. He ascribes a real subsistence to one as much as the other; and, adverting merely to the literal sense of the language which he used, it is no

less reasonable to infer from it the proper existence of the soul than that of the body. What conclusion would his auditors naturally deduce from his mode of expression? What meaning would they annex to his words? Would they not justly suppose, that their frame was composed of two substances, equally real, and yet essentially distinct from each other? When he says, that men might kill the *body*, but could not kill the *soul*, could he use any language that more intelligibly and unequivocally expresses the difference between the one and the other, and the superiority of the soul, in its nature and the manner of its subsistence, to the body? If the soul were equally material with the body, and as much liable to dissolution, how could they conceive that men might kill the body and not kill the soul? They would need a comment on this expression to prevent their misinterpreting it; nor would the apostles derive that encouragement from it which it was intended to afford them. It was consistent neither with our Saviour's design, nor with his usual fidelity, to flatter his followers with a groundless imagination, and with vain hopes, that there was a part of their frame which the violence of their enemies could not injure, if he knew that the soul and body were one uniform substance; that the existence of the one depended upon the organization and permanence of the other; and that both would be equally dissolved by death.

"This argument acquires further confirmation from considering, that the persons to whom our Saviour's discourse was immediately addressed believed that there was an essential difference between the soul and the body. This opinion was prevalent, both among Jews and Heathens, before and at the time of our Lord's public ministry. If the opinion had not been just, can we imagine that our Lord would have availed himself of an error; that he would have encouraged the continuance of it; and that he would have practised deceit on the unsuspecting confidence of his friends? To give just views of the doctrine of a future state, to correct the mistakes that were entertained concerning it, and to place its evidence on a proper foundation, were the great objects of our Saviour's mission and ministry. If the doctrine of a soul, as a substance essentially different from the material body, was the source of so many corruptious and superstitions as have been ascribed to it, there could not have been a more favourable opportunity than that which now occurred of explaining this doctrine, and guarding against the pernicious influence that is supposed to have

\* Sermons, IV. 98.

† Sermons, I. 262.

‡ Twenty Discourses, &c., Vol. II. p. 49, &c. We take this opportunity of recommending these three little volumes to the reader. The same author's "Essay on the Life and Character of Jesus Christ," a thin 8vo. volume, of which a third edition was printed at Edinburgh, in 1811, is highly extolled by two of our most competent judges, Mr. Wakefield, in his Evidences of Christianity, (2nd ed. p. 29,) and by Archbishop Newcome, in his Observations on our Lord's Conduct (2nd ed. 8vo. Pref. p. viii.).



attended it. The circumstances of the apostles required an honest and explicit declaration of the truth; and far be it from us to imagine, that our Saviour, in whose mouth was no guile, would have countenanced and established an error; that he would have sanctioned it by an express declaration, which his disciples would interpret agreeably to their own sentiments; and that he would encourage their constancy in an arduous and perilous office to which he had appointed them, by a mere fallacy. If they had no principle in their frame distinct from the body, subsisting by different laws, and of more permanent duration, to which the violence of their enemies could not extend, how could he caution them against fearing those who killed the *body*, but could not kill the *soul*? If he knew that the dissolution of their material frame inferred the destruction of the thinking principle, he must also know that those who destroyed the one destroyed the other; and, upon this supposition, how can we vindicate his sincerity? But allowing the difference between the soul and body, his address was seasonable and animating. It needed no explanation. The apostles would interpret it according to the sentiments which they entertained on this subject. They would derive encouragement from it to meet persecution and death in the discharge of their office without distressing terror.

“It ought further to be considered, that there was at this time a sect among the Jews who denied the difference between the soul and body, and, conceiving the human frame to be altogether material, they disbelieved the doctrine of a future state. According to this system, the whole man perished at death, and mouldered in the grave; and they entertained no hope of existence beyond the limits of mortality. If these Sadducees were right in their principle, but erroneous in their conclusion; if these premises were true, but the inference false; have we not reason to imagine, that our Lord would have taught his disciples, and especially the commissioned teachers of his religion, properly to distinguish on this subject? Can we suppose that he would have established, by an express declaration, an opinion directly contrary to that of the Sadducees, or that he would have used language which his hearers would understand as conveying sentiments opposite to theirs? Would not the words of the text be cited, and fairly cited, by that body of the Jews who believed that the human frame consisted of two distinct substances, as evidence in favour of their own doctrine, and in

contradiction to that of the Sadducees? And if this doctrine had not been true, should not our Lord have guarded his disciples against misunderstanding and misapplying the language which he adopts? Should he not have directed them to espouse the principle of the Sadducees, that the soul and body of man were equally material, but cautioned them against the conclusion, or the denial of a state of future existence? Should he not have instructed his apostles how to reason with this sect, distinguished by their wealth, rank and influence, and enabled them to reconcile a material system with the immortality of mankind? But as no hint of this kind occurs; as it does not appear that either our Lord or his apostles, in any of their discourses with the Sadducees, admitted the truth of their premises, and controverted the inference which they deduced from them; as the contrary seems to have been the case in a passage to which we shall have occasion to refer, the popular opinion of a real distinction between the soul and body derives countenance and credibility, not only from the declaration of the text, but from the general tenour and tendency of our Saviour's doctrine.”—IV. 365—370.

The passage alluded to in this last sentence is that in which our Lord infers the resurrection of the dead from the Lord being called the God of Abraham, Isaac and Jacob, seeing that he is not a God of the *dead*, but of the *living*. (Luke xx. 37, 38.) Bishop Bull\* and his copyist in this instance, Dr. Jortin,† have with great plausibility asserted from this text the natural immortality of man; but the argument from the text of Dr. Rees's Sermon is more direct, and as put by the Doctor himself appears to us scarcely to admit of an answer; unless indeed it be maintained that our Lord adopted the current prejudice of his countrymen without being pledged to its truth,—a supposition which involves consequences appalling to a serious Christian. On whichever side the balance of reason and evidence inclines, there can be no doubt concerning the conclusion to which the feel-

\* Sermons, &c. Vol. I. pp. 66, &c.

† Sermons, Vol. II. pp. 369, &c. Jortin acknowledges, (p. 389,) that he has some remarks from Bull, who has indeed exhausted the subject.

ings and wishes of mankind point. We have known Christians who have been constrained by weight of argument to admit the total mortality of man, shrinking in the time of bereavement from their own creed; and we would submit it as a question, whether much of that dryness and hardness that has been sometimes complained of in Unitarian preaching, may not have been partly occasioned by sermons being accommodated to this doctrine, which is so little congenial with human feeling in that season when religion is most eagerly resorted to for consolation? The "lively hope" that the generations past are not in a state of dead sleep, but of wakeful consciousness and enjoyment, and that death does not even for a time *destroy* existence but only change its form, shews itself in nearly all the Sermons before us, and, as in the passage following, gives them a "demonstration of spirit and of power." Discoursing of "the re-union of pious and good men in a future world, (Serm. XXII. of Vol. IV.,) Dr. Rees observes,

"The season of our mutual separation will not be of long continuance. The whole interval that elapses between youth and the most advanced age, supposing life prolonged to its latest period, is comprehended within very narrow limits, and, therefore, the longest term of separation, measured even by the extent of human life, is really of short duration. But in the ordinary course of events, it is only a small part of this momentary life which Providence allots to one of our friends more than to another, and all are removed by a very quick succession. In a few years we, and those we love, shall be re-united. We are detained behind them by a very precarious tenure, and for a very short period; and though nature repines at parting, yet the conviction, that it is only a temporary separation, a separation for a few weeks or years, should dispose us to submit to the will of Providence, and to wait with patience and hope, till we are called to follow deceased friends, and to join their society in the unseen state. This conviction should also dispose us even to welcome the approaches of death, though they should be more sudden than we have reason, in the course of nature, to expect, and to regard him rather as a friend than an enemy. We shall be the sooner removed to those whose friendship and

converse constitute the chief happiness of our present being; to those whose removal from us is the occasion of our regret and sorrow. We shall the sooner renew those connexions and that intercourse, the interruption of which is so painful; and, like men whose best friends are transported to a foreign clime, we shall welcome the waves and gales that carry us to them; nor shall we regret the speed of our passage, when we reflect, that we shall be the sooner united to those whom we love.

"We look around us, as we advance in years, and lament the departure of many of the friends of our youth or of our maturer days. We seek them in vain, and all the pleasures which we enjoyed in their society among the inhabitants of this world. Death alone can restore us to one another; and since it brings with it this happiness, we cannot reasonably repine, we cannot reluctantly submit, though in *the day and hour when we think not, the Son of Man should come*. The same reflection must reconcile us to the trial of parting with those whom we leave behind us. They are under the full sail of time in pursuit of us; and we shall not long be landed on the happy shore, before we shall have occasion to welcome their arrival."—Pp. 412—414.

With another striking passage from the same Sermon, also bearing in some measure upon our remarks, we must close our extracts:

"This subject should make us cautious and prudent in the selection of our friends. Friendship with persons of licentious principles and profligate manners, though they may possess some amiable and engaging qualities, is extremely dangerous, and has often proved highly detrimental to those who have any concern for maintaining their integrity and virtue. But there is another consideration, which should also make us dread intimate and endearing attachments to such persons,—a consideration which the ingenuous mind must very sensibly feel. The duration of such friendship is momentary and precarious; it lasts only whilst we *behold man with the inhabitants of this world*; death dissolves it, perhaps, for ever. It is a friendship which, if we have any concern for our own happiness, we can never wish to be revived beyond the grave. And can we think, without horror, of having now, for our chosen and intimate associates, those from whom we shall soon be separated, perhaps, for ever,—those who are enemies of God, and heirs of perdition? Is an intimate and confidential friendship, of such short

duration, worth cultivating? Separate from the danger that attends it, the thought of the manner in which it must soon terminate is full of anguish; whereas, on the contrary, friendship with the pious and good is not only safe, and honourable, and beneficial, but it is indissoluble and eternal: it is only begun in the present state. It suffers, indeed, a momentary interruption by death; but it will be revived hereafter, and continue for ever. There is not a thought which the human mind can entertain more animating and joyful than this,—that those who are our chosen friends and companions now will be our inseparable associates through eternity. There is a pride and also a pleasure in such connexions, worthy of beings formed for society, and designed for immortality. The acquisition of every such friend is that of an inestimable treasure; because every such friend will be our friend and companion through everlasting ages."—Pp. 418, 419.

Of the style of these Sermons the reader will now judge for himself. They are all of moderate and nearly equal length. Dr. Rees continues the good old method of announcing his plan of discourse to his hearers. In this, and many other particulars, we recommend him as a guide to young preachers, and venture to assure them that they will derive more solid profit from studying his volumes than from many works which aim at a higher degree of eloquence and boast of a larger share of popular favour. For ourselves, we cannot close them without thanking the truly reverend preacher for the pleasure, and we hope instruction, that we have gained by them, or without expressing our sincere and fervent hope that throughout a lengthened and serene evening, he may enjoy all the satisfaction arising from the reflection that he has been no undistinguished benefactor to mankind during a long and active day.

ART. III.—*The Support of the Christian Ministry. A Sermon preached at the Nether Chapel, Sheffield, before the Associated Churches and Ministers assembled there, April 25, 1821. By James Bennett. 8vo. Third edition, pp. 48. Westley.*

WE have here a *Concio ad populum*, in the shape of a *Concio ad clerum*. The people are taught by

the preacher that it is the first of duties to take care of their minister; and such of them as neglect their duty in this particular are reproved for their sin, (as it is called by Mr. Bennett,) in phrases that must have caused the ears of the hearers to tingle. He reminds these persons of the last day, (p. 20,) and threatens them (p. 30) with "all the weight of the Saviour's anger."

In arguing from 1 Cor. ix. 11, the right of ministers to receive "carnal things" in return for "spiritual things," he considers I. Its divine appointment; II. The various modes adopted to attain the end; III. The extent of the right as matter of duty to the people; and IV. The agents in the work.

The "divine appointment" is argued from the Mosaic dispensation, from the injunction of Christ, and, odd as it may seem, from natural religion. A shrewd Quaker would, we suspect, presently expose the insufficiency of the argument; and artfully require Mr. Bennett's authority for saying, (p. 11,) "it is a maxim in Christ's kingdom, that He and His faithful servants richly repay their entertainment."

In truth, nothing can be more idle than to require an express divine sanction for that which is merely an affair of common sense. "The support of the Christian ministry," in Mr. Bennett's pecuniary way, depends not upon divine authority, but upon convention and expediency and numberless circumstances which belong to each specific case. Some ministers may be insufficiently remunerated, and some few may be rewarded to excess. In general, perhaps, the salaries of Dissenting pastors are scanty, though frequently less from the niggardliness than from the poverty of their churches; and had this sermon been a modest and prudent recommendation of the case of poorly-endowed ministers, it would have received our humble approbation: but while we sympathize with the Nonconformist ministry, we cannot see with complacency an attempt to dictate terms to congregations, and to drive a hard bargain between the pulpit and the pews, in the very worst manner of the political priesthood.

The "modes" that are described as

having been adopted with a view to the "support of ministers," are 1, tithes, which the preacher abandons, in words at least, for he says that "it is unworthy of the Christian minister to go or to send for his tenth pig, or swarm of bees, his basket of eggs, or dish of milk" (p. 19); 2, taxes, which also he renounces and reprobates, not sparing the Church of England, where "souls are bought and sold like cattle in the market" (p. 22); and 3, voluntary subscriptions, of which he declares his approbation, protesting at the same time "against the mode of supporting ministers by a seat-rent" (p. 24).

In describing the "extent to which this duty should be carried," he appeals, 1, to the claims of justice, remarking, with censurable levity of allusion, that a minister cannot "work miracles to multiply the loaves and fishes" (p. 27); 2, to Scripture, and here, after the popular fashion of commenting upon Scripture, he observes, that "the Lord has ordained that they who preach the gospel should live of the gospel, not starve of the gospel," and, somewhat inconsistently with the foregoing argument, claims for the Christian ministry "such a remuneration as the tribe of Levi enjoyed, under the ancient dispensation," which was for "a twelfth part of the population" "a tenth of the produce of the land" (p. 28); 3, to the interests of the church, which are promoted by the preacher's being freed from the difficulties of "keeping the wolf from his door" (p. 30), and from secular employment which he himself "fears will eat out the heart of the minister" (ib.), "and relieved from the necessity of nursing his wife when she is sick" (ib.) "and attending upon his children with the horn-book, the grammar and the slate" (ib.); 4, to the conversion of the world, in order to which "a minister should be enabled to gain admittance into every rank of society" (p. 34), "should be rich enough to give a shilling, or, if needful, a guinea to a case of distress" (ib.), and, in short, "should be enabled to shew a generous spirit by having a liberal income" (p. 35).

The "agents" in "the affair of finance, in the church of Christ," (p. 35,) are, the "Deacons" and "the people." Deacons "have to attend

to three tables, that of the Lord, that of the poor, and the minister's table" (ib.). A good deacon, says the preacher, "spurns at the thought of clogging the wings of an angel, or pressing down to earth one who would bear others with him in his flight to heaven" (p. 36). He then relates an instance of goodness in this church-officer: "A deacon, in one of our churches, brought to the minister a hundred pounds, as the quarter's salary, with expressions of most affectionate regret that it was so little" (ib.). In answer to the allegation of the laity, that they give to the Missionary Society, &c., it is replied, (p. 37,) that God "must blow upon their charities taken from their pastor's just recompence" (ib.).

The "people" too have no unimportant part assigned them in the work, and they are exhorted by the preacher not to be satisfied "with paying a mere seat-rent," for "Satan himself could not devise a more effectual way to introduce injustice, and expel from our churches generosity to ministers and faithfulness to God" (p. 39). Mr. Bennett more than hints the duty of the people, by telling that he has known "more than one person in the same congregation, living in humble style, who were in the habit of giving between twenty and thirty pounds a-year" (pp. 39, 40), also, "some splendid *exceptions who* \* con-

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\* Mr. Bennett dates his Dedication from "Rotherham College," of which he is, we believe, the Principal. It might have been expected, therefore, that he should have been more tender of the rules of grammar than he is in the above sentence and in those that follow: "A tithe, or tenth, as the word imports, *has been* anciently devoted to God, as a just proportion of that which *we first received* from him, and a suitable acknowledgment of *our obligations* to the Fountain of all good. Thus Abraham," &c. (pp. 16, 17). "But I have unhappily known a fine *mind*, athirst for information, *who* would have poured forth the treasures *he* might have acquired from reading, into the hearts of *his* hearers, stunted in *its* growth, for want of the resources which a library would have furnished, and *which* a generous people would have afforded, and doomed to chastise their covetousness by the repetition of old things" (p. 32).

tributed fifty, and even a hundred pounds per annum" (p. 40). "Is it," he asks, "only in religion that it is genteel to be shabby?" (Ib.) Referring to "persons of very comfortable incomes, whose expenditure is several hundreds a-year, who get their own praise at the marvellously cheap rate of giving one guinea every year, to support a minister to whom they profess to be attached," he says, "Were I to speak as a man, I should pour the full torrent of indignant contempt on their beggarly benevolence" (p. 41). He reminds these one-guinea-subscribers, "that they give to a minister one seventh part of what they give to a maid-servant; and perhaps," he archly adds, "they keep two or three of these." Nay, he goes on with regard to the guinea, "It is not indeed the thirtieth part of the cost of a domestic servant, if to the wages, we add the board" (p. 42). So much for the wealthier part of the people: to "come down to the lower ranks of life," "it costs many," says this assessor of ecclesiastical dues, "much more for ensuring their *house*, than for instructing their *souls*": indeed, he suggests, "we are reminded" (i. e. amongst poor hearers of the word,) "of what a shrewd person once said, 'I pay more for my *sole* than my *soul*'" (ib.).

But enough of the preacher's "ways and means." We might, we allow, have taken some better things out of his budget, but we confess that in reading his speech from the pulpit we have felt chiefly disgust at its worldly temper and (to use an epithet which he idly deprecates) its "mercenary" maxims. Importuned to notice it, however, by the presentation of two successive copies to our work, we could not pass by an opportunity of shewing the prevalence of an hierarchical spirit in one of our predominant sects; the confidence of our popular preachers in the submissiveness (to use no harsher word) of their flocks; and the character of that style of public address which now carries away the crowd, in which quaintness is taken for wit, extravagance for sublimity, and a hardy familiarity with sacred things for divine inspiration.

ART. IV.—*The Nature and Evil of Schism: a Sermon preached at Wisbech, on Thursday, the 31st of July, 1821, at the third Quadrennial Visitation of Bowyer Edward, Lord Bishop of Ely.* By Jeremiah Jackson, M. A., Vicar of Swaffham, Bulbeck. 8vo., pp. 32. Wisbech, printed and sold by White and Leach: sold also by Rivingtons, London.

ART. V.—*Strictures on a Sermon entitled "The Nature and Evil of Schism," preached before the Right Rev. Father in God, the Lord Bishop of Ely, by the Rev. J. Jackson, M. A., Vicar of Swaffham Bulbeck.* By James Hill. 8vo., pp. 36. Wisbech, printed and sold by White and Leach. 1821.

ACCUSTOMED to read the sermons of dignitaries in the golden age of the Church of England, when the charge of schism from the pulpit was backed by a warrant from the bench, we can scarcely forbear awarding to the vicar of Swaffham Bulbeck the praise of moderation. He concedes (p. 4) that the experience of the purest age of the church affords strong ground for the apprehension, that perfect concord among Christians is not to be attained. He "readily admits, (p. 19,) that if the Christian society into which a man has been received in his infancy, do not in his riper years, and when he has the means of forming a correct judgment, appear in its faith and practice consistent with the pure word of God, it becomes his duty to quit it." And he declares his satisfaction (p. 17) in the constitutional privilege of "unlimited right of private judgment in matters of conscience." These liberal concessions seem scarcely compatible with the attempt to fix the sin of schism upon Protestant Dissenters, and especially with the monstrous doctrine, which Mr. Chief Justice Christian will tell Mr. Jackson is not law, and which the perusal of the New Testament will shew him is not Gospel, that the crime of such as add schism to heresy is perhaps the greatest that a man can commit! (p. 8.) Our divine finds English diocesans in the primitive bishops or overseers: this is a mere speculation: but he is we think somewhat incautious when

he says (p. 12), that the voice of scripture, as well as of antiquity, commands the people of England at this day to submit to "the bishops as the superior guides, the priests as the inferior, together with the deacons, their assistants." As the evil of schism is great, so, according to Mr. Jackson, is the good of conformity; and yet he confesses, (p. 10,) that the established religion is assailed from within, by unwitting, perhaps, but effective enemies: why then this eagerness for outward uniformity, under which may lurk fatal dissensions? The vicar is surely entitled to his own opinions; but we cannot help thinking that serious meditation upon the principles laid down in various parts of his discourse, some of which a high-church man would pronounce heretical, and which are really *schismatical* with regard to each other, would lead him to the conclusion, which he reprobates, (p. 6,) that the Established Church is "merely one of the many sects into which the Christian world is divided."

Mr. Hill, who is, we understand, a respectable merchant of Wisbech, attacks the Vicar's Visitation Sermon with the generous zeal of one who entertains a jealousy of the least encroachment upon religious liberty. He is well-grounded in the true principles of Nonconformity, and asserts them with considerable ability and great boldness. He contends that schism, separation or dissent cannot be in itself an offence:

"Dissent may be divided into two kinds, a dissent from that which is right, and a dissent from that which is wrong, and surely it can only be in the former case that it constitutes an offence; for since Christianity, in its early stage, was a dissent from Judaism, if schism be in every case an offence, Jesus Christ and his apostles must have been heinous offenders."—Pp. 6, 7.

In reference to the Vicar's complaint of internal foes, Mr. Hill smartly remarks,

"Our author next bewails the difference of opinion which is found to exist even amongst clergymen of the Established Church. Yes, notwithstanding when moved by the Holy Ghost to become priests, they swore that they believed Thirty-nine Articles, including three creeds, not excepting St. Athanasius', yet is there

difference of opinion; nor is this difference confined to the priests and deacons, it extends itself to the dignitaries of the Church, and those very qualifications in a candidate for holy orders, which would ensure him acceptance with the Bishops of Gloucester and Norwich, would be the grounds of objection with the Bishops of Exeter and Peterborough. Surely this might teach the advocates for uniformity of sentiment that their object is unattainable. The last-named Bishop has introduced to the clergy in his diocese eighty-seven new articles, but were he to extend the number to eighty-seven times eighty-seven, in vain would he look for agreement in opinion."—Pp. 16, 17.

To rebut the charge of dissent or schism dissolving, as the Vicar alleges, the golden chain that binds society together, our layman asks, with becoming warmth,

"When any plans have been set on foot for ameliorating the condition of mankind, mentally or corporeally, have Dissenters refused to assist them? The lists of contributors, and active operators in every charitable institution, will answer in the negative, and prove that they have not, like too many of their brethren, who are members of the Established Church, confined their good offices to those of the same sentiments. Have Dissenters been backward in visiting the sick, in relieving the destitute, or instructing the ignorant? Let the names of Howard and Fry decide the point. What dissolves the golden chain which binds society together, so much as the iron hand of war, whether between nations or individuals? And who is it that detests war in every shape? The Dissenter. Of whom is the majority in the Peace Society composed? Of Dissenters. Who are the duelists and the pugilists? Not the Dissenters. Slavery debases and degrades man below the level of his nature, and rends every tie. And are not the Dissenters sworn enemies to slavery? Fain would they root it from the earth, and see liberty substituted amongst their brethren of every colour."—Pp. 19, 20.

There is a slight anachronism in placing the height of clerical dominion in the *fifteenth* century, (p. 28,) when it was in fact crumbling to pieces in every country of Europe.

The author shews little reverence of the authority of the Fathers, but his printer robs no less than three of them (pp. 31, 32) of their true names.

ART. VI.—*The Saviour's Love in Dying for Mankind: a Sermon preached before the Ninth Annual Association of the Scottish Unitarians, held in Union Chapel, Glasgow.* By T. C. Holland, Unitarian Minister, and Teacher of Mathematics, Edinburgh. 12mo. pp. 16. Glasgow, printed and sold by Wylie and Co.: sold also by Hunter and Eaton, London. 1821.

THE object of this discourse from John xv. 12—14, is to shew, that the doctrine of satisfaction is not implied in the phrase, *Christ died for us*, or in the comparison of his death to a sacrifice, and that it is inconsistent with the goodness of God. Mr. Holland's proofs are satisfactory, and his remarks sensible. He justly observes (p. 6), that implacability and vengeance cannot be considered as *perfections*, and therefore cannot belong to the all-perfect God. In an Appendix, he exposes the extravagance of Calvinistic writers upon this subject, and criticises with just severity some of the much-admired rant of Dr. Chalmers.

ART. VII.—*The Character of the Bereans proposed for Imitation. A Sermon preached in Ebenezer Chapel, Alnwick, on Monday Evening, June 11, 1821.* By William Turner. 8vo., pp. 22. Alnwick, printed; and sold by Hunter and Eaton, London.

THE respectable preacher considers the conduct of the Bereans, described Acts xvii. 11, in the two following respects: First, they were not bigoted, but gave the doctrines which the apostle proposed a fair and candid hearing, "They received the word with all readiness of mind." Secondly, They were not credulous; but diligently and impartially investigated the truth of what Paul preached by the standard of Holy Scripture, "They searched the Scriptures daily whether these things were so." These statements are supported by calm reasoning, and the example which they exhibit is enforced with earnestness and an edifying Christian spirit.

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Some of the Principal Objections to Communion with the Established Church considered; preached September 23, 1821, being the Lord's Day subsequent to the Opening of a new and enlarged Independent Chapel, at Ashford, Kent. By John Nance, D. D. 8vo. 1s. 6d.

The Peculiar Difficulties of the Clergy in India: preached at the Second Visitation of the Lord Bishop of Calcutta, at St. Thomas's Church, Bombay, March 5, 1821. By Thomas Robinson, A. M., Chaplain of Poona. 1s. 6d.

The Rights of Sovereignty in Christian States, defended in some Chief Particulars; a Charge delivered to the Clergy of London, May 24, 1821; with Dissertations and Collections illustrating the same Subject. By Joseph Holden Pott, Vicar of St. Martin in the Fields. 8vo. 9s.



## OBITUARY.

1821, August 30, Mr. PETER CAFFYN, of *Horsham*, aged 72 years. "He was for many years a deacon of the General Baptist Church in that town, and fulfilled that office with diligence, piety and faithfulness. Providence had favoured his early industry with a happy success, and smiled graciously upon his labours. But although his ground brought forth plentifully, he did not say to himself, like the rich man in the parable, 'What shall I do, because I have no room where to bestow my fruits?' He did not say to his soul, 'Soul, thou hast much goods laid up for many years: take thine ease, eat, drink and be merry.' No, Christians, his language was, 'For what purpose has God favoured us with these blessings, but that we should do good, one to another?' Numbers of poor persons bear testimony, with gratitude, to the manifest pleasure with which he relieved their necessities. Numbers of poor children are indebted to his benevolence for their education. He was a firm and extraordinary supporter of the British and Foreign Bible Society; and delighted in nothing more, than in assisting to spread abroad that *sucred volume* among the human race, from which he himself had derived such comfort and consolation. His familiar acquaintance with the Holy Scriptures was remarkable, and was an evidence of the diligence with which he had studied them. He declared, a little before his death, that *this* indeed was a *source of great joy* to him; and that he never experienced the benefits of his *intimate acquaintance* with the *Holy Scriptures*, so much as now! But that *now* he could say to his heavenly Father, with a firm reliance on the wisdom and goodness of his providence, 'Not my will, but thine be done.' On a death-bed, with eternity in view, 'The hoary head is indeed a crown of glory, if it be found in the way of righteousness.' Venerable indeed in old age is that Christian, whose past life has been devoted to pious and useful purposes—

'Where fruits of holiness appear  
Like clusters on the vine.'

And the numbers that are now met together of different persuasions, to take their last farewell of the deceased, bear ample testimony that the graces of the Christian religion, in whatever denomination they are found, are lovely in the sight of all its votaries."

Such is the edifying account given in

his funeral sermon, preached by the Rev. Thomas Sadler, from *The hoary head is a crown of glory when found in the way of righteousness*, and which gave general satisfaction. Two clergymen attended on the occasion, a proof at once of their good sense and liberality. E.

Sept. 5, at *Hereford*, in his 66th year, the Rev. GEORGE COPE, D.D. Canon Residentiary of that Cathedral, Vicar and Portionist of Bromyard, and Vicar of Madley, in that diocese. By his will he has bequeathed

£1000, to be divided between the Society for promoting Christian Knowledge, the Society for the Propagation of the Gospel, the Society for re-building Churches, and the School for the Orphan Children of Clergy.

£1000, the interest to be annually appropriated to Ten Old Maidens, or Single Women of virtuous character.

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£200, the interest to provide an Eighth Chorister at Hereford.

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£200, to St. Ethelbert's Hospital for fuel for the poor at Christmas.

£200, to the poor of the parish of Alensmore and Clehonger.

£200, to the poor of Sellack and Caple.

£300, to the poor of Bromyard.

£300, to the poor of Madley.

£300, to St. Peter's, Hereford.

— 26, suddenly, at *Buckland*, near Dover, ANNA, the wife of Mr. John PAY, of that place, having been seized with spasms which affected the heart quickly after child-birth. Mrs. Pay, whose maiden name was Pethurst, was of a respectable family of Unitarian Baptists, residing at *Cranbrook*: having imbibed the principles of rational religion from her parents, she continued to cherish them until her death: pious as a Christian; affectionate as a wife, kind and tender as a parent, peaceable and sympathizing as a neighbour, sincere as a friend, industrious in her habits. Her anxiety to render herself useful in the various relations of life, and particular attention to the comfort and instruction of her infant family, seem to

have carried her beyond the powers of a constitution naturally delicate, and in all probability accelerated her death. She died in the 41st year of her age, leaving a disconsolate husband and nine very young children to lament their loss. Thus did her sun go down while it was yet day; and in the silence of the grave she rests in peace until the arrival of that bright morning, whose sun shall rise to set no more, when her joys shall be unmixed and eternal.

Dover, Oct. 5, 1821.

B. M.

Sept. 30, at the house of her brother, Mr. Samuel Taylor, of New Buckenham, Norfolk, Mrs. MARGARET TAYLOR, aged 72. She was the grand-daughter of Dr. Taylor, of Norwich, whose faith she followed, not servilely, but in the spirit of Christian liberty. Her known and often-expressed dislike of Obituary panegyric impels the writer of this article to speak with brevity of the subject of it; but yet the feelings of a large and united family, of one branch of it more especially, the members of which experienced her maternal care in childhood, and her friendship and confidence in their maturer years, will not allow them to let her pass from among the living without memorial. Long will they miss the aid of her powerful understanding and her pious counsels, and ever would they cherish the memory of her kind and generous feelings, of her perfect sincerity of heart, and her living and dying example of patient submission to the Divine will.

Oct. 1, at Manchester, Mrs. LOYD, the wife of Lewis Loyd, Esq. banker, of London. We extract the following character of this lamented lady, from a funeral sermon, preached for her at Jewin Street, by Dr. A. Rees, and printed by request of her husband, but not published:

“Fearful of incurring the charge of adulation, much more than of contradiction, I shall decline enlarging on the disposition and character of our departed friend, much as I had reason to esteem and respect her. It will be sufficient to say, that she was an affectionate wife; a tender and indulgent parent, honoured and beloved by an only son; a kind relative; a condescending, constant and faithful friend; steady, but not uninforming, obstinate and bigoted in her attachment to the religious principles and profession that had been transmitted to her from venerable ancestors, one of whom was a Protestant Dissenting Minister of distinguished reputation; regular, but unostentatious in the public exercises of religion, she evinced the excellence of her principles by her exemplary conduct, and imparted a lustre to her profession by her

humility and charity. She assumed no importance. She claimed no attention and deference. The respect with which she was treated was, on the part of those who rendered it, spontaneous and voluntary. By her intimate acquaintance and friends; by her family and amongst her kindred, her amiable qualities were observed and acknowledged; and by those who knew her best she was held in the highest estimation. But I forbear; and shall only add, that, in my sober and impartial judgment, she was a true Christian without guile and ostentation; possessing and manifesting those Christian virtues, the recollection of which excites regret and sorrow on account of her premature departure, whilst her capacities of usefulness and enjoyment remained in full exercise, and at the same time justifies those hopes with regard to her present state, which administer to her mourning friends the choicest consolation.”

Oct. 4, in Stamford Street, Blackfriars, in his 64th year, JOHN RENNIE, Esq. the celebrated engineer. Mr. Rennie was born in Scotland, and from his earliest years devoted himself to the art of a civil engineer. He was the intimate friend and companion of his countryman, the late Mr. Watt, whose habits and pursuits were similar to his own. They worked together, and to their joint efforts are we chiefly indebted for the gigantic power of the steam-engine in our manufactories. The great works of Mr. Rennie, as an engineer, are of that description which will carry down his name to remote posterity. It has been justly observed, that the boasted labours of the French engineers sink in comparison with his. The cassoons at Cherbourg cannot vie with the breakwater at Plymouth; nor the bridge of Neuilly with that of Waterloo. As a mill-wright, society is indebted to him for economizing the power of water, so as to give an increase of energy by its specific gravity to the natural fall of streams, and to make his mills equal to fourfold the produce of those which before his time depended solely on the impetus of the current. The integrity of Mr. Rennie in the fulfilment of his labours was equal to his genius in the contrivance of his plans. He would suffer no subterfuges for real strength to be resorted to by the contractors employed to execute what he had undertaken. Every thing he did was for futurity, as well as for the present age. The consequence of this laudable ambition was, no doubt, increased expense, and occasional dissatisfaction; but having no commission on his expenditure, his predilection for strength and solidity had no private or interested objects. His

satisfaction was in the justice of his proceeding, and his enjoyment in the success of his labours. Mr. Rennie was also highly praiseworthy for the cheerfulness with which he forwarded the views of those who made useful discoveries or improvements in machinery or implements. He gave to inventors all the benefits of his experience, removed difficulties which had not occurred to their author, or suggested alterations which adapted the inventions to their use. No jealousy nor self-interest ever prevented the exercise of this free and unbounded communication. The love of science was superior in his mind to all mercenary feeling.

Mr. Rennie married early in life Miss Mackintosh, whom he had the misfortune to lose some years ago, but who left him an interesting and accomplished family. The remains of this ingenious individual were deposited in St. Paul's Cathedral, in the presence of a great number of distinguished and scientific persons who attended the funeral as a testimony of respect.

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Oct. 4, at *Brighton*, JOHN WALTERS, Esq. of *Fenchurch Buildings*, London, architect and engineer, after 12 months of suffering. He has left behind him several monuments of his ingenuity; the Auction Mart, the Gothic Chapel on the London Hospital estate, and the Parish Church of St. Paul, Shadwell, which is neat and chaste, and of which the steeple is peculiarly beautiful.

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— 7, at *Stoke Newington*, much respected by a large circle of acquaintance, Mrs. KINDER.

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— 26, at *Plymouth*, ELIZABETH, second daughter of the Rev. Israel WORSLEY. To such as knew her, it would be useless to add more, since her eulogy lives in the memory of affection. To such as knew her not it were equally vain to say how loved and lamented she died.

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On the 27th ult., at his house in *St. Giles's, Norwich*, EDWARD RIGBY, Esq., M. D.—A long life of exertion, which had scarcely been chequered either by disease or accident, was closed by an indisposition of eight days, during which the public feeling was most painfully excited, and the utmost anxiety hourly betrayed about every change of symptoms that affected the continuance of so distinguished and valuable a man. He was in the 74th year of his age, and since 1762 had spent his in time Norwich, first in

learning, and afterwards in practising, his profession. He was born at *Chowbent*, in *Lancashire*, on the 27th of December, 1747. His father was Mr. John Rigby, of an ancient family in *Lancashire*, and maternal nephew of Mr. John Mott, whose life was published by Mr. H. Townin, Judge in the *Mississippi Territory*. His mother was Sarah, the only daughter of the learned John Taylor, D. D., of *Norwich*. He was fortunate in being placed early under the care of Dr. Priestley, from whose example he derived that love of philosophical research, which formed one of the leading characteristics of his powerful mind. At the age of 14, he came to *Norwich*, the residence of Mr. Richard Taylor, his maternal uncle, and was apprenticed to Mr. David Martineau, an eminent surgeon in that city. At the expiration of his term of indenture, he completed in London the customary course of a medical education, and returned to *Norwich* to exercise his profession.

Mr. Rigby was gifted by nature with a fine person, and an amenity of disposition and manners, which aiding his acute intellect, unwearied assiduity, and extensive knowledge and skill, soon lifted him into the first rank of practice; and while his services were sought by the opulent and middle orders of society, his kindness of heart, and his earnest desire of assisting his fellow-creatures and promoting his own acquirements, led him into the hovels of the poor, whensoever he was solicited. It was in his nature to bring his whole mind into action upon all occasions; and thus, while he visited in his professional capacity, his cheerfulness, his power of conversation, and his universal desire of imparting the knowledge he possessed, rendered him as delightful as a companion as respected for his skill. Amongst the poor he was almost as often their benefactor as their physician. Thus experience early matured a judgment not less strong by nature than conversant with the theory and in the literature of his art.

The same benevolent dispositions, and the same ardour in his pursuits, led him to turn a portion of his little leisure towards political economy, and he studied deeply and attentively the interests and the management of the poor.

In 1788, he broke from his numerous engagements, and visited France, a part of Italy and Switzerland, in company with the Rev. George Cadogan Morgan, nephew of the celebrated Dr. Price, and another friend. It happened that they reached Paris just at the explosion of the Revolution. He was detained in the

city a week, during which the attack of the Bastille and the massacre of the Thuilleries took place. He became acquainted with Turgot, Roland, and other persons distinguished at that period; and he has written a very animated and interesting journal of the events, which remains among his unpublished papers.

After being presented with the Freedom of Norwich, he was elected one of its Aldermen. He served the office of Sheriff in 1803; that of Mayor in 1805; and was during 16 years indefatigable in performing the duties of a magistrate, by attending all public meetings, directing the management of the poor, exposing abuses, and watching over every thing that could influence the prosperity and comfort of his fellow-citizens. In politics he took on all important occasions a decided part, and throughout life maintained steadily the noble and liberal principles which he had imbibed in his earlier years.—Such was the capacity of his genius, that he was deeply versed in the literature of the day, and was possessed of almost every branch of science, more particularly physiology, botany and natural history. He was a Fellow of the Linnæan and Horticultural Societies; a Member of the Corporation of Surgeons, and the Medical Society of London; an Honorary Member of the Philadelphia Society for promoting Agriculture; and was attached to many other institutions both foreign and domestic. His philanthropy led him to set on foot in the year 1786, a Benevolent Medical Society for the Relief of the Widows and Orphans of Medical Men in the County of Norfolk, of which he was Treasurer until his death.—Requiring no other relaxation than that produced by a change of employment, he spent his hours of retirement in attending to improvements in agriculture, in which he was distinguished as much as in other pursuits to which he gave his attention. His facility in writing was extraordinary; and the various works which his pen has produced will leave permanent proofs of his genius, experience and industry.—In relation to private life, Dr. Rigby was equally great and singular. A numerous list of relatives and descendants for four generations remain to lament his loss: and the inhabitants of Norwich will long consider it an honour to their city to have retained a Rigby for half a century to adorn it by his talents, and benefit and improve it by his unremitting labours.

He was the author of several valuable and useful works; one in particular on the Practice of Midwifery, has passed through five editions, and has been translated into French and German. Among

the rest may be enumerated, his Essay of Animal Heat; on the Red Peruvian Bark; on the Inoculation of the Poor; his Account of Holkham and its Agriculture; of Framingham and its Agriculture; and his translation of Chateaubriand on the Agriculture of Italy. Captain Parry, the able and enterprising explorer of the Arctic Seas, is one of the nephews of Dr. Rigby, and was presented with the freedom of Norwich, when on a visit last spring to his relatives in that city.

Nov. 3, at *Walthamstow*, Mrs. REBECCA RELPH, aged 78. He who now announces her decease would have felt a melancholy pleasure in adding a sketch of her character; but having heard her repeatedly express a wish that no such tribute should be paid to her memory, he is obliged to deny himself this gratification. He trusts, however, that he shall not greatly offend against her wish by saying, that religion was in her a practical and active principle, that, supported by the prospects of Christianity, she bore a lingering and painful illness with pious resignation, and reaped the fruit of a well-spent life in the composure with which she looked forward to the approach of death.

E. C.

— 17, of apoplexy, at his house in James Street, Buckingham-Gate, Rear-Admiral BURNEY, F. R. S., in his 72nd year, eldest son of the learned and elegant historian of music, and brother to two very distinguished persons of the present age, Madame d'Arblay, the justly celebrated novelist, and the late Dr. Charles Burney [see *Mon. Repos.* XIII. 66, 67], a member of that triumvirate of profound scholars, which has adorned our own immediate times. Admiral Burney entered into the Royal navy at a very early period of his life, and accompanied Captain Cook in his two last voyages. His "History of Voyages of Discovery," and his account of the "Eastern Navigations of the Russians," and other works, bear testimony to his science as a geographer. The following passage in a letter written by Dr. Johnson to Mrs. Thrale, upon Capt. Burney's promotion and appointment to the Bristol 50-gun ship, in 1781, shews how great an interest the naval officer had excited in the breast of the learned moralist:—"I am willing, however, to hear that there is happiness in the world, and delight to think on the pleasure diffused among the Burneys. I question if any ship upon the ocean goes

out attended with more good wishes than that which carries the fate of Burney."

The last number recorded the death of the mother, [see Obituary of Mrs. Aikin, pp. 623, 624,] of whose funeral service the present number gives some account, [pp. 649—651,] and we are called upon while the melancholy department of our work, allotted to the dead, is passing

under our eye, to register the decease of one of the daughters:—

Died Nov. 26, aged 12 years, a few weeks after her excellent mother, MARY, second daughter of Mr. C. R., AIKIN, of Broad Street Buildings.

Lately, at *Sherborne*, aged 76, the Rev. CHARLES TOOGOOD. (We shall be happy to receive some particulars of this sincere friend to truth and freedom.)

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## INTELLIGENCE.

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### DOMESTIC. RELIGIOUS.

#### *Quarterly Meeting of Unitarian Ministers in South Wales.*

THE Quarterly Meeting of *Unitarian Ministers in South Wales* was held at Rhyd-y-Park, Carmarthenshire, on the 18th of October last. There was service at three o'clock in the afternoon of the 17th, when Mr. Evan Lewis, a student in his last year at the Carmarthen College, introduced, and Mr. J. Thomas, of Pant-y-defaid, Cardiganshire, preached from Psalm c. 3. On the 18th, J. James, of Gelli-Onnen, Glamorganshire, introduced, and Mr. Evans, of Aberdâr, not being present, D. Rees, M. A., of Merthyr, preached from Isa. xlv. 6. After the service, in an open conference, the Nature and End of Future Punishment was proposed, and most of the ministers present delivered their sentiments, and were unanimous in thinking all punishment inflicted by a good Being to be corrective. The friends of Unitarianism who were present, were highly pleased with the work of the two days. The next Meeting is to be held at Llan-dy-fân, Carmarthenshire, on the 27th of December next. Mr. D. Jones, of St. Clears, to preach; and the Use of Reason in Matters of Religion, to be the subject for discussion at the Conference.

J. JAMES.

November 17, 1821.

#### *Testimony of Respect to the Rev. Robert Kell.*

A Monthly Association of Ministers, was held at the Old Meeting-House in Birmingham, on Tuesday, Nov. 6, when the Rev. James Hews Bransby preached, from 1 Cor. iii. 9, 10, 11, on the *comprehensive nature and supreme importance of the principle that Jesus is the Christ, considered as the basis of what the apos-*

*ties taught, and as the model of Christian instruction through every age.*

In the course of the afternoon, it was unanimously resolved by the ministers, that the following minute be entered in the book recording their meetings, and that a copy of such minute be delivered to the Rev. Robert Kell.

EXTRACT.

“ *Birmingham, Nov. 6, 1821.*

“The ministers accustomed to meet together in the monthly and other periodical\* associations, beg leave to assure the Rev. ROBERT KELL of their affectionate esteem, and of their grateful sense of the pleasure which they receive from their intercourses with him; to offer their fervent wishes for his health and welfare; and to make it their earnest request that he will continue to favour them with his company and services on these occasions.”

The Rev. GEORGE HARRIS has given notice of his intention, early in the month of July next, to resign his situation, as the Minister of the Unitarian Congregation, Renshaw Street, Liverpool.

A number of individuals in BOLTON, Lancashire, desirous of forming another Unitarian Christian Congregation, in which the great principle of Christian equality should be fully recognized, have lately purchased the chapel in Moor Lane, capable of seating from 800 to 1000 persons, and now occupied by a society of Calvinistic Baptists; which will be opened for the worship of the One God, even the Father, in the spring of 1822.

H.

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\* The Lecture at Dudley on the Tuesday in the Whitsun-week, and that at Oldbury on the Tuesday after the second Sunday in September.

*Bad Spirit of Lancashire Quakers.*

A periodical publication conducted at *Liverpool*, entitled "The Christian Reflector," has charged the *Friends* of that town and neighbourhood with some proceedings very *unfriendly* to the Unitarians, and which, if they be correctly reported, are little short of persecution. They are said to have given public warning to their members, in the course of this year, that none of them must attend the Unitarian worship at Renshaw Street, Liverpool, or read Unitarian books, on pain of disownment. This is sufficiently scandalous, but another measure surpasses this in active bigotry. Under the patronage of the Lancashire and Cheshire recently-formed Unitarian Association, the Rev. George Harris and some friends engaged a room adjoining and belonging to an inn at the town of St. Helens, for public worship. The room was taken for three months, and was registered in the Bishop's Court, and public notice given of its opening on a particular day. Before the day arrived, however, the landlady informed her new tenants that she was compelled to violate her contract with them. Her inn, and the lands and premises about it, belonged to the *Quakers*, (whether as a body, or as individuals, we are not informed,) and they had given her peremptory notice not to suffer the Unitarians to enter her door. It is further stated, that the matter was discussed at a Monthly Meeting of the Friends of the district, and that though some individuals pleaded on behalf of charity, or rather of justice, the majority came to the above memorable decision.—We know the publication from which we have gathered these particulars to be in the hands of honourable men, or we could scarcely give credit to the statement. We republish it, that if incorrect it may be contradicted,—that if correct, or substantially so, the Quakers amongst our readers may see how their body is fallen, and to what a degree the disciples of William Penn have imbibed the worst spirit of the world.

## LEGAL.

We are sorry to see that a respectable man, Mr. ISAAC COX, of Honiton, attorney at law, has been brought before the King's Bench for a libel. He wrote a paragraph in a western paper reflecting upon a young man for supposed inhumanity in killing a horse. It turned out on the trial, that the circumstances of the case (which was still a shocking one) had been exaggerated to Mr. Cox by his informants. He was therefore found guilty at Exeter. On the 23rd inst., he was brought up for judgment in the Court of

King's Bench. Mr. Cox put in an exculpatory affidavit, and stated in Court, that the costs had already exceeded £600. The respectability of his character was admitted even by the adverse counsel, and Mr. Justice Bayley said that the evidence proved that his motive had been pure humanity; he had, however, been hasty and unguarded, and, taking all the circumstances into consideration, the sentence of the Court was, that he pay a fine of 50*l*, and be discharged.

Nov. 15, MARY ANN CARLILE, sister of Richard Carlile, who was convicted a few months ago (July 24th) of a libel upon religion, by selling one of Paine's works, was brought up for judgment, (after an ineffectual attempt of Mr. Cooper, on the 13th, to obtain a new trial, on the ground of her being interrupted in her defence,) and the sentence was imprisonment for a year in Dorchester gaol, a fine of 500*l*, to the King, and sureties for her good behaviour for five years, herself in 1,000*l*, and two other persons in 100*l*, each, and further imprisonment until the fine be paid and the sureties provided.

Nov. 23, GEO. BERE was brought up for judgment in the Court of King's Bench for having sold, as the servant of Richard Carlile, a libel upon the King. Mr. Cooper pleaded in mitigation, and Mr. Justice Bayley pronounced the judgment of the Court, that the defendant be confined 6 months in Winchester gaol, and find security for his good behaviour during 7 years, himself in 500*l*, and two sureties in 50*l*, each.

BLACOW, the Liverpool clergyman, who was convicted at the last Lancashire Assizes of preaching a scandalous and malicious libel upon the late lamented Queen Caroline, has received sentence, in the King's Bench, to 6 months' imprisonment and a fine of 100*l*. The wretched defendant had stood in the same situation of a convicted libeller once before. No one, then, can pronounce his sentence vindictive, or accuse the Court of being actuated in determining it by strong political resentments.

On the 14th inst., Mr. Scarlett moved for a Criminal Information against the proprietor of the *Durham Chronicle*, for an alleged libel, in that paper of the 18th of August, upon the *clergy*. The paragraph in question relates to the conduct of the Durham clergy in not suffering the bells of the churches of that city to be tolled on the decease of the late Queen. It arraigns that body of hypocrisy, worldly-mindedness and political subserviency,

and warns them of the decline of their influence, and even of their odiousness in the eyes of the people, and foretels that the system under which they prosper cannot last. There is, however, no irreligion in the article, but the contrary; and the writer testifies unmeasured contempt for conventicles and fanatics. It is a curious case, and its decision will shew how far the character of the clergy, as a body, may, according to law, be brought under inquiry and into discussion.

#### LITERARY.

In the Press, and speedily to be published, (price to subscribers, who are requested to give in their address, Half-a-Guinea,) An Analytical Investigation of the Language of Scripture concerning a Devil; in which every Passage where the words Satan, Devil or Devils, the Evil One, Prince of this World and of the Power of the Air, &c. &c., occur, are examined and explained agreeably to Scripture Phraseology; with an Inquiry into the Nature of Christ's Temptation in the Wilderness; and an Examination of the terms Sheol, Hades, and Gehenna (translated "Hell" in the Common Version of the Old and New Testaments): in a series of Lectures, delivered in High-Street Chapel, Portsmouth, during the Winter of 1820-21, by the Rev. RUSSELL SCOTT.

The Rev. Dr. EVANS, of Islington, has in the press a small volume, entitled, *Recreation for the Young and the Old—* an Excursion to Brighton, a Visit to Tunbridge Wells, and a Trip to Southend; with an Alphabetical List of all the Watering places in the Kingdom.

The sum so liberally given for Lord Waldegrave's Memoirs has awakened out of the dust of the family scrutoirs, "Memoirs of his own Time by Horace WALPOLE;"—Mr. Murray has purchased them at a magnificent price; they are in the press, and will shortly be given to the world. We confess we expect Memoirs from Horace Walpole with much impatience.—*Quarterly Review.*

LADY JANE GREY AND HER TIMES, with illustrations of the manners, and numerous anecdotes of the distinguished persons and events of that period, and embracing the earliest records of the Reformation, drawn from sources for the most part hitherto unexplored, will appear in a few days.

Professor MONK has been occupied for three or four years in preparing a Life of

Dr. BENTLEY, a work which, it is expected, will be sent to press early in the ensuing spring. He has industriously sought for documents which may throw light upon the events of those days, or tend to elucidate the character, the conduct and the writings of Bentley. He has omitted no means in his power of obtaining a sight of Bentley's letters, which are in private hands, having made applications to all quarters where he thought that such deposits were likely to be found.

#### MISCELLANEOUS.

IRELAND is still plunged in distractions. The papers abound in accounts of atrocities committed in some of the counties, and particularly Tipperary. The causes lie deep and almost hidden, but are, no doubt, to be found in the wretchedness of the people. Military law may stop the outrages for a moment; it will not, however, heal the disease of the body politic, of which they are merely the symptoms. Wise and temperate legislative measures are evidently required; and these are not so easy or tempting to vulgar statesmen as Royal visits and martial proclamations and executions, which tend only to delude or exasperate. The Irish gentlemen in England have called a meeting of their countrymen here to consider of an address to the King, praying for an immediate reference of the state of affairs to Parliament. Whatever be their resolution, it is too clear what will be the result.

#### *Ecclesiastical Preferments.*

The Rev. HENRY LAW, to the vicarage of Childwall, in Lancashire, by the Bishop of Chester.

His Majesty has been pleased to establish by Letters-Patent the Archdeaconry of Quebec, in Lower Canada, and the Archdeaconry of York, in Upper Canada. We are informed that the Lord Bishop of the Diocese will collate the Rev. Dr. MOUNTAIN to the former Archdeaconry, and the Rev. G. O. STUART to the latter.

The ancient family of the celebrated reformer, JOHN WYCLIFFE, became extinct a few days ago, by the death of Thomas Wycliffe, Esq., whose ancestors have been settled at Richmond, in Yorkshire, ever since the reign of Edward I.

DISCOVERY SHIPS.—Letters have been received from the Discovery Ships, dated the 16th of July: they were then at Resolution Island, in Hudson's Bay. They had met with some heavy icebergs, and considerable obstructions from the ice.

which was then melting fast, but were past these inconveniences and pursuing their voyage of discovery up the inlet at the north of the Bay. The officers and men were all in the highest health and spirits; well and most amply found in every kind of provisions and comforts, and delighted with the security and excellence of their ships; which, though so deeply laden, had proved themselves most lively and obedient seaboats.

J. COATES, Esq. a native of *Newcastle-upon-Tyne*, has lately presented the Literary and Philosophical Society there, with an Egyptian mummy, in the highest state of preservation. He procured the rarity, as he returned through Egypt recently, on his way to England from India.

The late Rev. FRANCIS GISBORNE bequeathed the residue of his property, to the public hospitals of *Sheffield*, *Derby* and *Nottingham*; the amount is estimated at 5,000*l.*, each. It is now discovered that Mr. Gisborne was the anonymous donor of three sums of 10,000*l.*, 3-per cent Consols, to each of the above institutions, about 15 years ago.

## FOREIGN. ITALY.

On Sept. the 10th, the POPE issued a Bull against the sect of the *Carbonari*, as an association whose object is the subversion of the Catholic Religion, of Christian morals, and of all sacred and legitimate authority. His Holiness interdicts any person, under pain of excommunication, from becoming a member of the society, affording any of them an asylum, or countenancing them in any way whatever.

The celebrated sculptor CANOVA, is now at *Passagno*, his native place, superintending the building of a beautiful church (erecting at his own expense) in honour of the Holy Trinity. It is said that it will in form resemble the Pantheon of Rome, and that, like the Parthenon of Athens, it will be ornamented with a portico, the pillars of which will be of the same dimensions as those of the Pantheon. The interior will be decorated with sacred sculptures of this great artist's, and will also contain a picture of his composition, representing a dead Christ. *Passagno* at this moment is a place of rendezvous for all foreigners. Canova is the father and benefactor of his native country, which (thanks to him) appears to have received new life.

## GREECE.

THE Greeks still make head against their oppressors, but with various and doubtful success. A strong feeling in their favour is rising on the continent of Europe, notwithstanding the jealousy of the old governments with regard to all insurrectionary movements. Subscriptions are in some places opened for the Greek insurgents; and companies of military men (one it is said from Ireland) are gone or going to their assistance.

England does not appear to have interfered on behalf of the Greeks, but it is something that her government feels a little anxiety for the monuments of antiquity at Athens. Lord Strangford, ambassador at the Porte, learning that the Ottoman troops were on their march to that city to retake it from the insurgent patriots, presented an official note, signifying "that it would be highly agreeable to His Majesty the King of Great Britain, if orders were given for the protection and preservation of all the ancient edifices and temples, and other ornaments of antiquity, which are in the city and the environs of Athens, and which have always been so highly interesting to the learned of Europe." The Grand Vizier has accordingly given directions to this effect to the Governor General of the Morea, grounded on the statement that "his Britannic Majesty is full of friendship towards the Sublime Porte," and that "the cordial attachment and confidence between the two Governments daily increase."

The war assumes a religious character. It is said that the Jews, whose condition in Turkey is more degraded than that of the rest of their nation in other countries, have taken part with the Mussulmans, and that consequently they are the objects of the vengeance of the Greeks. These insurgents march under the banner of the Cross and the benedictions of their priests.

## SOUTH AMERICA.

The struggle for liberty in this vast continent is apparently about to terminate, and in a way that the friends of humanity have always contemplated with hope. LIMA, the great capital of the rich state of CHILI, has fallen before the Independent army under the command of SAN MARTIN.—CARTHAGENA has also been captured by the Independents of COLUMBIA. Spain now retains her hold of South America by a thread, which (says a respectable Journal) in a few weeks must be snapped asunder, and the whole separated from her for ever.