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Unitarianism in the United States of America.

A SENSIBLE and candid correspondent has contributed to *The Christian Observer* some letters from America. One of these gives an account of the lamentable spread of Unitarianism in the United States. Coming from a Trinitarian, we esteem it in several respects valuable, and judge that our readers will be pleased to have it laid before them. It is verbatim as follows :

“Salem, Feb. 24, 1821.

“In my last, after giving you, I think, what you would consider an encouraging picture of the present state, and still more so of the future prospects, of religion in this country, I expressed my regret that Unitarianism had acquired so much influence, and promised to say more on the subject in my next. From all I can learn, it appears that Unitarian opinions have been entertained in New England for fifty years at least, and perhaps much longer. Generally speaking, however, they were not very openly avowed, till much more recently; some of those who held them concealing their sentiments because they were unpopular,—others, because they felt indifferent about them,—and others, more reflecting and philosophical, because they conceived that their extension would be most effectually promoted at that particular time by reserve and caution. The first Unitarian congregation formed in America, was established in the King’s Chapel soon after the Revolution. This was the chapel in which the Governor worshiped; but becoming afterwards private property, and the majority changing their sentiments, they expunged from the church prayers all allusion to Trinitarian doctrines, and openly denounced the Trinity. The minority of course retired. In 1792, an Unitarian congregation was formed at Portland, in the district of Maine; and another at Saco, a small town twenty miles further to the south. Both these congregations soon expired: but I regretted to find, when

at Portland last Sunday, that another congregation was established there, and that the legislature of the newly-elected State of Maine, who were then sitting, were debating on a bill which would have a tendency, (if, indeed, it were not one of its immediate objects,) to favour the extension of Unitarian sentiments. The sermon of the minister of the Episcopal Church which I attended, was on the duty of contending for the ‘faith once delivered to the saints,’ and had a specific reference to this bill. As Unitarian sentiments became more general, they were gradually avowed with less reserve; yet the pulpits of many ministers who were supposed to have imbibed them, gave no evidence of the fact, except that of *omissions*. This at length brought upon them the charge of insincerity from their more orthodox brethren. The imputation was repelled with warmth; and the public were left in great doubt as to the precise sentiments of many of their pastors. Dr. Morse, who had been the most prominent of those who publicly manifested their regret at the defection of their brethren from the common faith, was accused of misrepresentation; and the most candid felt it almost impossible to arrive at the real state of things. At this time, Dr. Morse happened to meet with Mr. Belsham’s *Life of Lindsay [Lindsey]*, in which he found his own representations borne out by letters and documents transmitted from Boston by the Unitarians themselves. These he strung together in the form of a pamphlet, under the title of ‘*American Unitarianism; or a Brief History of the Progress and present State of the Unitarian Churches in America; compiled from Documents and Information communicated by the Rev. James Freeman, D. D., and William Wells, Jun., Esq., of Boston, and from other Unitarian Gentlemen in this Country. By the Rev. T. Belsham, Essex Street, London. Extracted from, &c. &c.*’ This pamphlet was eagerly read, and

produced a great sensation. It disclosed the actual state of things, brought the question to issue, and ranged in opposite ranks those advocates of conflicting sentiments who had hitherto been confusedly intermingled. A paper controversy has since been carried on at intervals, as particular circumstances or occasional excitement prompted; and both parties, as usual, claim the victory. In the mean time, however, Unitarianism has advanced; but although it is painful to see that it prevails to a considerable extent, Dr. Morse assured me that he did not believe that it was gaining ground at present. If the number of its advocates seems to have augmented during the last year or two, he was disposed to ascribe the apparent increase rather to a more open avowal of their sentiments by many who were Unitarians before, than to a more general conviction of the truth of Unitarianism.—Of the present numbers of the Unitarians, I can give you no idea. There are comparatively few, except in New England; and very few there, except in the towns on the coast. In Boston, I believe there are seven or eight congregations of Unitarians of different shades. In Baltimore, a splendid and costly Unitarian chapel was lately completed; but I was told that it is almost entirely mortgaged to the banks. In Philadelphia there is a small Unitarian chapel. In New York, a new Unitarian chapel, or what the orthodox consider as such, was opened while I was there, by Mr. Everett, the Professor of Divinity from Cambridge (Massachusetts). I was told it was numerously attended, as Mr. Everett has some reputation, but that it was generally rather frowned upon. As, however, those whom I heard speak of it, were among its strongest opponents, I know not how far to conclude that that was the case. The chapel was opened on a week-day, and the minister was said not to dwell at all on doctrinal points—a line of conduct you would anticipate from a sagacious advocate of *his* scheme.

“But Boston is the head-quarters of Unitarianism; and many of the Unitarians there are so amiable and so intelligent,—possess so much practical kindness, and so many social virtues,—as to exert a powerful influence in

favour of their opinions, and to shame many a narrow-minded, indolent professor of a purer faith; a faith which too many of us are apt to forget it is our duty to *illustrate*, as well as to maintain,—and to exhibit not merely as a dry system of restraint and prohibition, but as a source of the most generous incentives to excellence in all that is ‘lovely and of good report.’

“There are many things in the situation of the respectable classes of society in Boston, which are calculated to promote the extension of Unitarianism. In the first place, the strong traces which still remain of those habits of order and morality which their religious forefathers left as a rich inheritance to the population of New England,—habits intrinsically valuable, and entitling the possessors to esteem, but rather apt, perhaps, to lull asleep any suspicion of error in the creed with which they are found connected. 2dly. A consciousness of literary superiority to the rest of the Union; an undue appreciation of *talent* in the estimate of character; and an association adroitly established between liberality and Unitarianism—all strengthened, if not produced, by proximity to the most celebrated university in the United States, where the principal professors are Unitarians, and the system, though ostensibly neutral, is Unitarian also. 3dly. A state of worldly ease and comfort, in which the necessity of religious consolations is apt to be less strongly felt, and their foundation to be investigated with less trembling solicitude than under poverty and affliction.

“I am not, however, without hopes that the tendency of these circumstances will be fully counteracted by a more auspicious influence; I mean, the influence of the warmer piety, the more evident spiritual-mindedness, the more obvious *interest* in religion, which characterize many who hold the opposite sentiments, and which give to their opinions a persuasive air of sincerity and truth. In fact, so naturally does a high degree of religious sensibility appear to result from correct and deep views of religious truth, that opinions which are seldom found in connexion with devotional fervour, seem to want one very important credential of their authenticity. Many

of the orthodox to whom I allude, are not only pious but learned, of irreproachable moral character and acknowledged liberality, and are engaged in a course of active efforts in their Master's cause. Among them are to be found all the most strenuous supporters of Bible Societies, Missionary Societies and Sunday-schools. Indeed, the American Missionary Society, you are aware, had its origin in this part of the country, where it still maintains its head-quarters, in the very focus of Unitarianism. All this is the more important, as New England is the "*Officina Gentium*" of America, and is destined to supply much of the *population*, and impress its own features strongly on the *character* of the new States.

"With respect to the ministers,—Mr. Dwight among the Congregationalists, and Dr. Jarvis among the Episcopalians, occupy stations of peculiar importance, and seem likely to effect much. The former is the son of Dr. Dwight, the late eminent Professor of Yale College, and is apparently of respectable talents and great activity. The latter is the son of Bishop Jarvis; and I am disposed to believe the most learned, and, as respects most of the duties of his responsible office, the most accomplished Episcopal clergyman in America. He has a high standing in society, possesses great personal respectability, and was appointed some months since to the new and handsome Episcopal church in the most fashionable part of Boston. Many of the most respectable inhabitants of Boston have joined his congregation—not a few from Unitarian societies. Many families are divided in their religious sentiments; some of the members attending the Episcopal, others the Unitarian churches.

"The most portentous feature in the history of the present state of Unitarianism in this country, is the strong hold it has obtained in Cambridge College, near Boston; the most extensive, and, in a literary point of view, the most respectable college in the Union; in which also a large proportion of the most influential persons of the nation are educated. Many parents are prevented by religious considerations from sending their children thither; but I wish I could say the objection was more general. This,

and perhaps Transylvania University at Lexington, are happily the only colleges under the influence of Unitarian sentiments. Yale College, Princeton, Columbia, and all the others that I am acquainted with, are opposed to them; and Yale College has the happiness of having its principal professors men of decided piety. But the noble theological institution at Andover, liberally endowed, formed for the express purpose of raising up able champions to contend earnestly for the faith at home, and accomplished missionaries to diffuse it abroad, blest with learned and pious professors ardently engaged in the great objects of their institution, presents perhaps the most cheering view. The only confident assurance, however, of the triumph of truth, is to be found in the promises of Him who has infallibly predicted its universal reception. I am glad I have done. It is a painful office to remark on what appear to be the doctrinal errors of others, when conscious of so many practical errors of our own. But I could not refuse your request."

Hackney,
July 17, 1822.

SIR

THE subject of prosecutions for opinions has been so often and so ably discussed in your work, that it would be mere repetition to argue the question generally; but I cannot refrain from expressing surprise and mortification to find that several of the Jury who lately convicted Mrs. Wright for the publication of theological writings, are members of a sect who have the reputation of an enlightened liberality above their fellow-christians. Lamentable as the fact is, here are *professing Unitarians* become the instruments of a bigoted, cruel policy, and assisting in the suppression of religious liberty; engaged in crushing others who are ready to suffer and are suffering for opinions which in their judgment are best calculated to promote the happiness of mankind. Stigmatize their publications as blasphemy and calumny, if you please; it is blasphemy and calumny against the written doctrines and opinions of other men, and in branding honest objectors to Christianity (for so I am bound to consider Mrs. Wright and others) with an unhesitating sentence

of guilt, and in consigning them to punishment, they have not only committed themselves and the Unitarian cause, but have excited feelings of sincere regret in every inheritor of the mild virtues of their great Master. No sooner, it will be said, do Unitarians breathe the air of religious freedom than they forget their long and arduous struggle with intolerance for their own emancipation, and take a ready part in riveting the chains of such as have still to contend for the same privileges.

Conscious as I am, however, that an unqualified desire to put down opinions by force, (be they what they may,) is a charge which these very individuals would blush to have imputed to them, it would be unjust to impugn their motives. No; the bugbear that has alarmed and influenced them and other good men in times of persecution, has been a superstitious veneration for legal forms, and a dread of giving offence to intolerant oppressors and instigators. The spirit of the laws, therefore, which are asserted to be founded upon principles of Christian charity, is absorbed in technicalities through a slavish subserviency to the sinister perversions and sophistries of religious and legal bigots; for whatever intimate connexion the legislature intended to establish between Christianity and the laws, and how firmly soever they would have grafted their religious enactments upon its principles, where are we to discover any traces of the humane liberality which is its true character, in their administration? Let conscientious Jurors ask themselves if Christ and his apostles ever instituted or enforced penal laws, or would have sheltered their doctrines under them. So completely at variance with these prosecutions were their doctrines and conduct, that they claimed to be subverters of the establishments of their day, which stood in need of such support. Judaism was part and parcel of the law of their land, as Christianity is said to be of ours, yet he did not scruple to expose its absurdities and to promulgate opposite opinions. True, *he* fell a victim to intolerant charges of blasphemy, such as now prevail; and, revolting as it may appear to those concerned in more recent condemnations, I can discover no difference in the cir-

cumstances which could have led a Jury of our day to interpose between Christ and his persecutors. The same influence and the same apprehensions would have operated and induced those who do not hesitate to contravene his direct precepts now, to have convicted the vilified Author of Christianity himself then, as an innovator and disturber of the public peace; for those they have condemned under laws professedly Christian, have been accused only of decrying one set of opinions and upholding others; in fact, of following his example.

"But what could we do and how could we act otherwise," they exclaim, "bound as we were to be ruled by the law as it stands, and sworn to return a verdict according to evidence? We readily subscribe to the arguments used for the defence, and should rejoice if these prosecutions and restraints upon discussion were abandoned; but if persons will be so imprudent as to incur the penalties, we, as Jurymen, cannot be expected to follow the dictates of our feelings at the expense of our oaths."

This is the kind of justification which has made many a worthy man lend himself to the vilest conspiracies against liberty, virtue and the religion of Christ; scarcely conscious that he is supporting a spurious Christianity by means the most unchristian. But the answer is plain. There is no inconsistency in adhering to the Jurors' oath, and construing the laws reasonably and justly as the laws of Christians. Be guided by your *own understanding of the evidence*, instead of allowing assumed tendencies and legal mysteries to distract and bewilder. Interpret the *motives* of the accused liberally and fairly. In short, do as you would be done unto; and whether the blasphemer be Jew or Pagan, deal with him as you would have those organized, systematic blasphemers, the Christian Missionaries, treated by the true believers of another faith. Try them by their *motives*, and let the *malice* charged against them appear incontestably, instead of convicting by inference and upon the judgment and injunctions of other men. Where there is not the most satisfactory proof of *moral guilt*, it is impossible a truly conscientious Juror can assent to a verdict of guilty.

But I will detain you no longer, having subjoined a paper which, although on a subject foreign to religious persecution, may claim some consideration from Jurors who are called upon to put a criminal construction upon conduct which may possibly, at least, have proceeded from innocent, and even laudable motives. It is founded upon the notes of a Jurymen on a late trial, but is not pretended to state the conversation verbatim, or in the exact order in which the sentiments of the different individuals were advanced.

S. C.

Consultation of a Jury on a charge of Manslaughter against a lad who caused the death of a man by firing a ball at a board fence, through which it penetrated at a distance of 60 yards, the man who was killed being 70 yards from the fence on the other side, and hid from view.

Well, Gentlemen, what think you of this case?

I think he is guilty. Several—So do I; it does not admit of a question.

No doubt he was the cause of the man's death—of that we are all satisfied.

Well, then, I don't see what we have to do but return a verdict of guilty accordingly, for although it was an accident which he could not foresee, it is our duty to abide by the law.

Yes, certainly, that is our duty, and I fear we can't do otherwise than find him guilty. Yet it is a hard case, and I really can't help feeling sorry that the lad should be punished.

But why should you feel sorry if you are convinced he is guilty? You know the guilty should be punished.

Because this was entirely accidental; and it is certainly very unfortunate for the prisoner.

Yes; and hard upon us too, because we have no option. Our duty is imperative.

No doubt our duty is imperative; the only question is, What is our duty?

Why, the Judge tells us that. He says the law is clear, and our duty is

to find a verdict of Guilty, and that we are sworn to do.

The Judge did indeed say, that if we believed the witnesses, our verdict must be Guilty, but I confess I am not quite satisfied that this is really our duty, notwithstanding he took upon him so to direct us. If the lad intended no harm and was unconscious of the mischief he had done, why punish him?

Intend it he certainly did not; in that we are all agreed.

Then it appears to me we cannot return a verdict of Guilty. It is contrary to common sense that a person should be pronounced guilty who is not culpable, or that he should be punished for an accident. Persons who have blown up houses by gunpowder, accidentally, are not accounted criminal, although many deaths are the consequence.

Well, but here one man loses his life by the act of another, and that is manslaughter, is it not? So the Judge says, at least, and the king's subjects must be protected.

If you mean that the terms killing and slaughtering are the same in fact, I admit it for argument's sake; but the term manslaughter implies (according to any reasonable construction of law) a criminal killing, although short of that degree which constitutes murder; and as you all agree, and the evidence proved, that this lad was wholly ignorant of his misadventure until some time after it happened, how can crime be imputed to him, and how can he deserve punishment?

He committed the act, he discharged the gun, and the ball killed the man, therefore the Judge has laid it down that he is guilty in law, and we are not to concern ourselves with the consequences.

Then allow me to say, you appear to mistake the office of Juror. If we were merely called upon to say whether the act of discharging the piece was committed by the prisoner, the terms of our verdict would be simply Yes or No to that question of fact; but you will recollect the very terms Guilty and Not Guilty shew that the question of fact is not the only subject of inquiry. Every legal offence must partake of moral turpitude—laws being only moral regulations; to pronounce a man

guilty, therefore, of an accident or misadventure would be absurd, and to punish him for happening to be the innocent, unintentional and unconscious means of evil to another, the height of injustice.

But the Judge quoted an Act of Parliament, and instanced the case of a brick falling on a man's head from the hand of a bricklayer, to shew that he thereby incurred the guilt of manslaughter.

He did so ; at the same time ours may or may not be a parallel case, and the use and office of a Jury is to discriminate in these matters between good and bad intentions, and between crime and accident. A brick may be thrown with an intention to kill, which would be murder ; with a degree of carelessness for the safety of others, which would properly constitute manslaughter, and call for punishment. On the other hand, the brick might drop from the labourer's hod by mere accident ; or, by rebounding from a spot of apparent safety, and, flying in pieces, reach a person coming in the way unexpectedly. In either of these latter cases I should acquit, and I, therefore, cannot conscientiously do otherwise in the case before us.

Well, I should like to bring in a verdict that will satisfy the court.

I trust we shall first think of satisfying ourselves.

But you know the Judge said the law is clear, and that our verdict must be Guilty.

He did so ; but I trust there are not many of us disposed to defer quite so much to his Lordship's directions as to forget the purpose for which we are appointed ; viz. to determine for ourselves—this the prisoner has a right to expect of us.

There is no need, however, to run counter to the Judge's opinion ; for he tells us that all the circumstances shall be taken into account, and that the punishment will be lenient.

Very true ; and I am glad of this opportunity of discussing the duties and asserting the rights of Juries in a case where the result is not of sufficient importance to influence our decision, and particularly as no political or party feeling is involved in the question, which, with us, seems to be merely whether our own opinion or

the Judge's direction is to govern the verdict, for there can be no other motive than deference to the Judge for giving this boy over to be punished, while we are all convinced he does not deserve it.

Besides, I have always understood the laws to be founded in reason, and intended to afford protection as well as to inflict punishment ; but if substantial justice and the spirit of the laws are to be made subservient to technical constructions, then the Jury should consist of lawyers.

You are quite right : it is not necessary that Jurors should be lawyers to enable them to form a correct estimate of evidence, or to come at the true intent and meaning of a plain Act of Parliament ; they are, therefore, taken promiscuously from the mass of citizens, on the reasonable presumption that twelve men, so impanelled, must be a fair sample of the intellect and probity belonging to the community ; and all that is required of them is, that the guilty conduct of an accused person shall appear from the evidence so plain, as to leave no doubt in the mind of *any one of the twelve* before they venture to pronounce him guilty.

But admitting that the Judge, from his greater experience, may occasionally throw light upon any part of the evidence that may seem obscure, you would not reject his explanations, merely because they came from the bench.

Certainly not ; but I should always guard against being influenced by his or any other *opinion* when opposed to my own, and should value his explanations of evidence, and quotations of law, only so far as I myself might be convinced of the correctness of the one, and of the reasonable application of the other.

What makes the Judge's directions at present so extraordinary too, is, that he himself allows that no one can impute any criminal design to the lad, and the witnesses give him so excellent a character, that really I for one should be very glad to save him from prison if it can be done.

Well, he is in your hands, and if this be your impression, what should hinder you from acting upon it ? It is wholly our affair, and surely we who

are appointed to try the accusation should feel no difficulty in saying *must not*, when it is dictated by our deliberate judgment?

I see *that* is our proper course—the Jury, and the Jury only, are the persons to decide the question of guilt, and had we exercised our own judgment upon the evidence from the first, we should not have hesitated about acquitting him; but the Judge's charge confounded us.

The boy thought no more of doing mischief, than as though his piece had been pointed against a rock. His friends should not have entrusted fire-arms in the hands of one with so little experience; and I am persuaded, that if punishment is due any where, it is to them.

I cannot help remarking, that if premeditation is necessary to crime, that it was completely disproved in this instance by the witnesses themselves, who proved the fact; and the impression upon my mind, when the evidence closed, was, that we must acquit him; but when the Judge laid it down as the law, and charged us so positively to bring him in guilty, I thought we could not do otherwise.

Well, I confess my impression was the same throughout the trial, and the Judge's charge really surprised me; but being in possession of his exposition of the law, I am still not satisfied about acquitting him.

Then, Gentlemen, what is the use of our hearing evidence? If that is not to guide us, we may as well wait here during the next trial, and let the Judge send us directions for our verdict when it is over. I would really advise those who are so anxious to please the Judge, to take their hats, tell him they are content to leave all to him, and are satisfied he can do quite as well without a Jury.

But are we not to attend to the Judge's construction of the laws?

When the Judge quotes an Act of Parliament which he considers applicable to any class of crimes, he addresses himself to the Jury for their information; he being more conversant with the laws of course than we can be, but it is the *Jury* who are to apply it practically and specifically, and their verdict is to be founded upon their own construction and application of the law to the charge laid in

the indictment, always keeping in view that it is malicious intention which constitutes crime in law, as well as in morals and common sense.

True; and I am quite of opinion that neither the Act quoted by the Judge, nor the punishment annexed to the crime of manslaughter, can apply to this boy's case, which is one of accident and not of crime. The indictment charges him with feloniously killing, to which the Act and the Indictment relate; now the evidence proves that it was purely accident, which I think you, Gentlemen, will not call *felony*, however the lawyers may construe the word.

I agree with you, and I think it would be doing an injustice to the boy to convict him; he is a well-disposed boy now, but we all know he would get no good in prison.

But the law is answerable for that; and, as I said before, we have nothing to do with the consequences.

So unreasonable a construction of the law and of the duties of Jurors, cannot excuse us all for subjecting a well-disposed lad (which every witness allowed him to be) to the contamination of a prison, satisfied as we are, that he is not deserving of punishment.

Well, as so many are for an acquittal, I will consent to a verdict of Not Guilty; but I am afraid the Judge will not approve of it.

He may not; and it would be certainly more pleasant if we could perform what we conceive to be our duty without differing in opinion with the Judge or any one, because his and our motives may be equally good; but I cannot avoid expressing a hope, that this determination to think and act for ourselves will lead him to dispense with the word *must* in his future addresses to Juries, although the law and the evidence may appear perfectly clear to him; because *we* are the persons to try, and there are generally individuals in every pannel who will consider such positive language from the bench as derogating from the true character of Juries, and interfering with their province.

Viewing the matter in this light, there appears to me an impropriety in the application of the term *directions* to a Jury.

In my opinion there is. As the word

is generally understood, nothing is so degrading to a Jury as to have it supposed they are acting under, or that they yield their conscientious judgment to, any *directions* whatever.

SIR,

Bristol,
July 10, 1822.

WILL you allow me room in your valuable publication, to bring to the recollection of your readers, the very praiseworthy and interesting congregation who assemble to worship *one God in one Person*, at Newchurch, Rossendale, in Lancashire, and to set before them some particulars of their present situation?

It must be fresh in the remembrance of many, that within the last twenty years they were all Wesleyan Methodists; but, under the guidance of their honest and inquiring minister Mr. Cooke, were step by step, without being themselves aware of it, led on to more rational, and, as we esteem them, more scriptural doctrines. Though dependent upon his profession for a maintenance, this *lover of truth* persevered in a careful examination of the sacred writings; and zealously instructing his hearers according to his own convictions, was far on his way towards Unitarianism, though he had not reached it, when called to a severe account, and dismissed from the Methodist connexion.

A large number of his flock were attached to him, and to the doctrines they had heard him deliver, and these, separating themselves from the rest, chiefly with borrowed money, erected the chapel at Newchurch.

The painful struggle which he had gone through, and the harsh usage he had received, was more than the tender frame of Mr. Cooke could sustain, —he fell into a decline, and died soon after; bearing witness to the last, in the cause for which he had sacrificed his little share of this world's goods, believing it to be the cause of Christian truth; and in full confidence committing his widow and helpless infants to the Almighty Protector, who never forsaketh those who trust in him.

The congregation then, as it now does, consisted *entirely* of persons getting their living by *hard labour*. Trade, in consequence of the war, was

rapidly becoming worse; paying the interest of the debt on their church became oppressive to them, and they could offer nothing towards the support of a new minister, when one whose merits we can never too highly appreciate, was raised up from amongst themselves. Mr. John Ashworth, a woollen-manufacturer, undertook the office without a prospect of pecuniary recompence. How well qualified he was for the undertaking, the general good conduct, the increase, and the regular attendance of the congregation, together with the high estimation in which he is held wherever known, will best testify. When he and his people became known to the late excellent Dr. Thomson of Leeds, an annual stipend of 12*l.* was by that gentleman obtained for him, from what is termed "Lady Hewley's Fund;" but with a disinterested liberality not often equalled, he declared his determination regularly to appropriate the money to the necessary expenses of the chapel, or the gradual extinction of the debt.

When this "little flock" of worshipers of Him who is *One* and his *Name One*, was made known through the medium of the Repository to the Unitarian public, much interest was excited, and a subscription raised which reduced their debt to less than 100*l.* Had the times been less unfavourable, it would, no doubt, ere now have been done away. But, notwithstanding the good management of their pastor, the necessary repairs and regular expenses attendant upon carrying on worship, and providing for the early instruction of the young, has hitherto prevented its being brought under half the above-mentioned sum.

The case of this exemplary congregation was, in the course of the last year, laid before the members of the Bristol Fellowship Fund, and in addition to the particulars just related, they were informed that a Sunday-school, consisting of 200 children, who were taught reading, writing and accounts, was carried on in the body of the chapel; that not only all things necessary for this were furnished free of expense to the parents, but a library of well-selected tracts, &c., was added for the use of the scholars, many of whom took great delight in reading. Some of the oldest of these

it was mentioned, were growing up, had taken sittings in the gallery, and by their conduct did credit to the instruction which had been bestowed upon them.

Considering that all this was done by persons who gain their daily bread by the labour of their hands, and who, till within a few past months, could with difficulty procure a sufficiency of the *necessaries* of life, such exertions could not but be deemed most worthy of encouragement and assistance, and the sum of 10*l.* was unanimously voted towards the liquidation of their debt.

A short time before the meeting of our Fellowship Fund in May last, Mr. Ashworth, in a private communication to a friend here, mentioned that the Sunday-school had so much increased, that there was not room sufficient for teaching in the bottom of the chapel, and himself and his friends being convinced that money could not be better bestowed, had come to a resolution of removing this difficulty, though in so doing they must considerably increase their debt. He added, that it was no small proof of the estimation in which the people held the religious instruction of their children, that they had raised more than 30*l.* amongst themselves, towards defraying the expense of the proposed alterations.

This letter was read at the meeting, and a very general wish to give some further assistance warmly manifested. A sum was mentioned by one of the committee, when another member proposed that the business should be suspended till further particulars were obtained, and that if these were such as we anticipated, we might then, by setting a liberal example, and stating their case to our brethren at large, hope to induce other Fellowship Funds and individuals who are able and willing to help in so good a work, to come forward and do something *effectual* for their relief. This plan was agreed upon, Mr. Ashworth applied to, and his answer laid before the next meeting. It informed us that the Sunday scholars then amounted to nearly 300, and that, to make the *necessary* room for their accommodation, and also to increase the number of sittings in the chapel, which was likewise highly desirable, they had re-

solved to take down one end, inclose a bit of ground, which is their own, adjoining it, and gallery it across. The expense of doing this (not less than 200*l.*) he owns is large, when compared with their very small means; but he feels convinced that it ought to be incurred,—that the objects in view *call upon them* to encounter it,—and though disposed most *thankfully* to accept of assistance, he does not wait for the assurance of it, but has actually begun the work, trusting in the liberality of his brethren, and still more in the blessing of that Great Being, to promote whose holy worship, and more widely to diffuse a knowledge of whose righteous laws, this exertion is made.

This statement was most favourably received, and not only unanimously, but I may almost say by acclamation, the sum of 20*l.* was voted to the Rosendale congregation.

Should other Funds in proportion to their means, and individuals also, “*do likewise*,” these highly meritorious people will be happily relieved from a heavy load of debt, which must otherwise lie on them, and cripple their praiseworthy and most useful efforts in the noblest of all causes.

Few of your readers I am persuaded will hesitate to say with me, that “’Tis a consummation devoutly to be wished.” Should it be effected, it will be a cause of heartfelt satisfaction to,

Sir,
Yours respectfully,
MARY HUGHES.

Sir, May 20, 1822.
THE following letter was put into my hands for perusal, by a very respectable member of the Society of Friends, from whom I afterwards obtained leave to copy it, and satisfactory evidence of its authenticity. I withhold the name and residence of the writer, that I might not be the means of exposing him to the inquisitorial visits of busy and injudicious disciplinarians. The Society of Friends is, I trust, nevertheless, gradually learning to estimate more justly the vast importance and real value of those great principles of Revealed Religion which are plainly laid down in the Scriptures, and on which all Christians are agreed, when compared with the pro-

portionate insignificance of those nice and minor points on which they separate, and actually or seemingly differ.

Your readers should be informed, that C. E.'s letter and the reply to it were reviewed in the *Monthly Repository*, XVI. 46; but that I have reason to believe few of either have got into circulation, such Friends as are booksellers in London having, I am informed, thought fit to decline selling both the one and the other.

Should you insert this communication, I hope Mr. Alexander of Yarmouth, the printer of the first letter, will soon send some copies to Hunter's or Eaton's for sale, in order to counteract almost as effectual a mode of suppressing inquiry within the pale of a small Society, as was ever adopted by the Church of Rome in the plenitude of her power, and in the darkest period of her priestly domination. It was with great pleasure I heard Wm. Allen, a minister amongst Friends, at the Annual Meeting of the British and Foreign School Society on the 16th inst., eloquently and impressively advocate far different and truly liberal principles.

BEREUS.

ESTEEMED FRIEND,

Having lately had an opportunity of perusing thy "Letter to the Young Men and Women of the Society of Friends, on the Yearly Meeting Epistle for 1820," I conceive that I could not better discharge my duty as a junior member of the Society of Friends, than by thus addressing thee. And though personally unacquainted with thee, a coincidence of opinion will, I trust, be deemed a sufficient apology for this intrusion upon thy attention. The perusal of thy dispassionate, firm and intelligent address, has been the source of the most pleasurable anticipations. It has convinced me that the spirit of inquiry is diffusing its genial influence, and dispelling the crude, unscriptural and unconstitutional doctrines of modern orthodoxy, as adopted by many of the active members of our Society.

To discourage investigation, to insist upon the limited nature of our faculties, and to hold up implicit faith and blind obedience, as "honourable prudence," is only what might be expected from the advocate of a weak cause. And weak indeed must that cause be, that for its defence has recourse to such futile sub-

terfuges, such a perversion of common sense, derogatory alike to reason and to revelation. And it is in this light that I view the reply to thine, which, however plausible it may appear to superficial minds, is as deficient in sound argument as it is in scriptural authority for its mandatory advice.

That the grand and simple doctrines of genuine Christianity will ultimately triumph over the distorted, inferential and unscriptural creed of Trinitarianism, is my firm belief, and I entirely acquiesce with thee in the opinion that truth must finally conquer.

In conclusion, I request thy acceptance of my sincere acknowledgments for thy endeavour to promote (what I conceive to be) the true interests of our Society, by thy attempt "to rouse the spirit of inquiry where it is dormant, and to counteract the support which the sanction of a grave assembly might give to error."

I am,

With sentiments of sincere esteem,
Thy Friend,

4 Mo. 1822.

To Charles Elcock, Yarmouth.

Evesham,

June 25, 1822.

SIR,
I BEG leave to offer a few remarks in reply to a letter in your last *Repository*, [p. 271,] intended to persuade your readers "that the publication of Penn's Sandy Foundation Shaken by Unitarians, without taking the least notice of his Vindication," as if such were the fact, "is at once *disingenuous and unjust*." The writer also with equal truth asserts, that "there are in the *Unitarian Preface*" to that work, "two instances of an entire want of candour in the author." These severe charges, confidently as they are advanced, may be easily refuted. The first is, that the author does not notice Penn's letter to Lord Arlington; by whose warrant he was imprisoned, and of which letter the Editor certainly cannot say he was "ignorant." And he might have conclusively proved from it, that Penn was as indisposed to recant, and to avow doctrines "totally opposite" when he wrote that letter, though at that time a close prisoner in the Tower of London, for publishing the *Sandy Foundation Shaken*, as when he sent word about the same time to his ac-

cuser, the Bishop of London, that he never would recant, "though his prison should be his grave."

The other alleged instance of "*an entire want of candour*," is a charge not only unfounded, but it also completely disproves the writer's other accusation, of "*disingenuous and unjust*" conduct, by testifying to your readers, that the said Apology is expressly noticed in that preface. The editor has even described it, p. vii., as obviously favourable "*to the Sabellian hypothesis*;" which constitutes its nearest approach to reputedly orthodox doctrines. He has also noticed Penn's eulogy on Socinus, in reply to a charge of "being a Socinian." This could not be designed for "*a recantation*;" and five years after this, Penn declared that Thomas Firmin, who said *he had* retracted, was "shamefully mistaken." See the Sequel to my Appeal, pp. 47—52; or Penn's Works, II. 453. Whence, then, these groundless, injurious and contradictory accusations? It cannot be amiss for the "intelligent" writer calmly to inquire.

"In this *very Apology*," adds the writer, "are to be found these unequivocal expressions." They follow p. 272, but are taken *not from that work*, but from "an Apology," published several years after, "for the Principles and Practices of the Quakers," yet not quite correctly. And though the Editor truly declared in his preface, that he was "not acquainted with a more manly and able vindication in that peculiarly fanatical age, of the pure Unitarian doctrine, than the Sandy Foundation Shaken," the writer is much mistaken in concluding, that "*then it necessarily follows that the Apology is a recantation*;" or that it is "in direct opposition to the principles which constitute Unitarianism." To prove these positions it is necessary to shew, which the writer has not even attempted, that Penn's Apology for his former work contains a "disavowal of his former sentiments," and that *this very Apology* asserts principles which are "in direct opposition" to the doctrine of *one only true and living God*, who is described in the Scriptures as "*the God and Father of our Lord Jesus Christ*;" such as the doctrine of "the Trinity of distinct and sepa-

rate persons in the unity of essence," or of some other plurality of persons in the Deity, neither of which can I find that Penn, since he became a Dissenter, ever acknowledged. Sabellius and his followers, in the third century, ascribed "eternal Deity" to Christ, as expressly as William Penn ever did, and yet they were always justly deemed Unitarians.

In the page preceding that from which the extract supposed to be so "*unequivocal*" was selected, Penn challenges his Trinitarian opponent to adduce "one scripture that has directed him to such a phrase as *distinct person*, or that says, *I and my Father are two*, instead of '*I and my Father are one*.' 2ndly. If he will but bring me one piece of antiquity for the first two hundred years, that used any such expression. 3rdly. And if he can deny that the Popish schoolmen—were the grandfathers and promoters of such like monstrous terms and uncouth phrases, I will be contented to take the shame upon me of denying proper, apt and significant phrases.

"But till then I will tell him, that if *the Son of God* did purchase our salvation distinctly *from the Father*, the Father was not concerned in our salvation, *but Christ only*. And if he did so purchase it as *God the Son*, (distinct from the Father,) then God the Son (by his principles) cannot be the same with *God the Father*; and all the earth, with all their idle sophisms and metaphysical quiddities, shall never be able to withstand the conclusion to be *two Gods*; otherwise, if the purchase was by *God the Son*, then *God the Father* was concerned as well as God the Son, *because the same God*. If not, then either Christ's Godhead was not concerned in the purchase, or there must be *two Gods*; so that which he calls a *personality* distinct from the essence, could not do it, and if the divine essence did it, then the Father and Spirit did it as well as the Son, because the same individual, eternal essence." Penn's Works, II. 65.

About two years after this "Apology for the Principles of the Quakers" was published, Penn addressed a letter to Dr. Collanges, a clergyman who had attempted "to shew, *what ignorance* puts man under the state of

damnation, and what knowledge is necessary to life eternal." A solitary passage from this letter is laid before your readers in the same page as the one I have above endeavoured to elucidate, by adducing its context. I must do the same in this case, in order that Penn's letter may more fairly and fully "*speak for itself*" the real sentiments of the writer. "The matter insisted upon, relating chiefly to us on this occasion," says Penn, was, "that we, in common with Socinians, do not believe Christ to be *the eternal Son of God*, and I am brought in proof of the charge. The Sandy Foundation Shaken touched not upon this, but Trinity, separate personality, &c. I have two things to do; first, to shew I expressed nothing *that divested Christ of his divinity*; next, declare my true meaning and faith in the matter.

"I am to suppose that when any adversary goes about to prove his charge against me out of my own book, he takes that which is most to his purpose. Now let us see what thou hast taken out of that book, so evidently demonstrating the truth of thy assertion. I find nothing more to thy purpose than this; *that I deny a Trinity of separate Persons in the Godhead*. Ergo, what? Ergo, William Penn denies Christ to be *the only true God*; or that Christ, the Son of God, is from everlasting to everlasting, God. Did ever man yet hear such argumentation? Doth Dr. Collenges know logic no better? But (which is more condemnable in a minister) hath he learnt *charity* so ill? Are not Trinity and Personality one thing, and Christ's being *the eternal Son of God* another? Must I therefore necessarily deny his Divinity, because I justly reject the Popish School Personality? This savours of such weakness or disingenuity, as can never stand with the credit of so great a scribe to be guilty of. Hast thou never read of Paulus Samosatensis, that denied the divinity of Christ, and Macedonius, that oppugned the deity of the Holy Ghost? And dost thou in good earnest think they were one in judgment with *Sabellius*, that only rejected the imaginary personality of those times; who at the same instant owned and confessed to the eternity and Godhead of Christ Jesus our

Lord? It is manifest, then, that though I may deny the *Trinity of separate Persons in one Godhead*, yet I do not consequentially deny *the deity of Jesus Christ*." Penn's Works, I. 165.

The part of this letter selected for your readers, (p. 272,) directly follows the above passage. From the whole of the letter it appears, that Penn rejected the doctrine of the Trinity, and that he held that of the divinity of Christ in the same sense as he conceived *that Sabellius did*; the accusation against whose followers, previous to the Council of Nice, according to Novatius, was, that they, "the Sabellians, make *too much* of the divinity of the Son, when they say it is that of the Father, extending his honour *beyond bounds*. They dare to make him not the Son, but *God the Father himself*." And again, "They acknowledge the divinity of Christ in too boundless and unrestrained a manner." Ch. xxiii. The same writer also says, "The Son, to whom divinity is communicated, is, indeed, God; but God the Father of all is deservedly *God of all*, and the origin of his Son, whom he begat Lord." Ch. xxxi.; or, History of early Opinions concerning Christ, by Dr. Priestley, I. 47, 48.

In later times, since the doctrine of the co-equality and co-eternity of the three supposed persons in the Trinity has been a professed article of faith in many Christian churches, those who are known to reject the notion of any distinction of persons in the Deity, and yet continue to use such seemingly orthodox language as the foregoing, are generally understood as asserting only the divinity of the Father dwelling in Christ, and acting by him, as Unitarian Christians also do.

What else, indeed, can such persons mean? And what definite ideas can they annex to the terms they use? That such was in substance William Penn's meaning, when he used the strongest expressions of that kind he ever adopted after quitting the Church of England, I have no doubt; and especially when I consider how forcibly a man of such piety, sterling integrity and good sense, must otherwise have been impressed with the sacred obligation of *expressly recanting* the doctrines he had so clearly and definitely asserted as sound and scriptural in his Sandy Foundation

Shaken, one of the most able vindications of genuine Unitarianism which had ever appeared in the English language.

Of its author, the letter you have inserted says, "One characteristic stamps both his life and writings, that of being led and guided by the *spirit of Christ*." May I then ask, if this "*stamps*" all his "*writings*," how it happened that he should ever have occasion to give forth "*a recantation*," as this writer imagines he did? And if so, whether any "*subsequent declaration of his principles*" could remove "*from him every possible imputation of holding Unitarian doctrines*" before his supposed recantation? The work so written, describes Penn's "*views and intentions*" much too clearly to be readily mistaken by any unprejudiced reader. In short, it asserts that doctrine as plainly as any work that ever was written. It is therefore no wonder that its attentive perusal, by even a prejudiced reader, should not shake "*the foundation of that truth for which William Penn was both an able and a faithful*," but not an infallible, "*advocate*."

Reserving any thing more I may have occasion to add in his defence till a future time, (should you insert this letter, already too long,)

I am,

With best wishes, yours sincerely,
THOMAS FOSTER.

7 Month, 1822.

RESPECTED FRIEND,

IN the Repository of 5 month last, (pp. 271—273,) there was a letter on Penn's *Sandy Foundation Shaken*, in which the writer says, "*Whatever constructions individuals may have put upon that pamphlet, entirely opposite to W. Penn's views and intentions, his subsequent declaration of his principles, and his public vindication of them in a work entitled, 'Innocency with her Open Face,' removes from him every possible imputation of holding Unitarian doctrine.*"

I am at a loss to conceive how any impartial and candid inquirer after truth, could arrive at such a conclusion, after carefully perusing the *Sandy Foundation Shaken*, in which Wm. Penn so ably refutes "*those so generally believed and applauded doc-*

trines of one God, subsisting in three distinct and separate persons, &c. &c., from the authority of Scripture testimonies and right reason."

In the Prefatory Advertisement of the folio edition of Penn's Works, 1761, we are informed, "*that it was judged expedient, previously to another impression, to review the whole, and to select for publication all such parts of our author's writings as have an immediate tendency to promote the cause of religion in general, containing doctrines in which people of all nations, ranks and conditions are interested without dispute; and such likewise as, at the same time that they contribute to the same great end, the increase of primitive Christianity in life and doctrines, include an apology for the religious principles and practice of the people to whom he was united in profession.*" In this edition, and also in another, printed in 1782, which has been sanctioned, *reviewed* and published by the Society of Friends, is inserted the *Sandy Foundation Shaken*, and, if I mistake not, it is also contained in the edition of Penn's Works now printing. If, then, the Society disapproves of the doctrines insisted upon and logically deduced in this work, for what reason have they "*selected*" it for publication in preference to others of a controversial nature, which they have omitted?

From this edition I extract the following paragraph, which I believe is not in the "*Unitarian edition*:" "*No one substance can have three distinct subsistences, and preserve its own unity: for, granting them the most favourable definition, every subsistence will have its own substance; so that three distinct subsistences or manners of being, will require three distinct substances or beings, consequently three Gods. For if the infinite Godhead subsists in three separate manners or forms, there is not any one of them a perfect and complete subsistence without the other two; so parts and something finite is in God; or if infinite, then three distinct infinite subsistences; and what is this but to assert three Gods, since none is infinite but God? And, on the contrary, there being an inseparability betwixt the substance and its*

subsistence, the unity of substance will not admit a trinity of incommunicable or distinct subsistences."— (Vide p. 12.)

From this I infer that the "constructions individuals may have put upon that pamphlet," are not "entirely opposite to W. Penn's views and intentions." However "his subsequent declaration of his principles, and his public vindication of them" in another pamphlet, may have lessened the estimation in which he was held as a consistent theologian, they cannot, in my opinion, "remove from him every possible imputation of holding" and teaching "Unitarian doctrine."

AMICUS.

SIR,
EVERY discussion that is calculated to elicit truth deserves the attention of the friend of genuine piety. I am glad, therefore, to see the subject of Liturgies presented to your readers. Though your correspondent J. P. [pp. 210, 211] has declined entering into an inquiry of the respective advantages of extemporary prayer, and of printed forms, I may be pardoned for mentioning my own, and the experience of many others who have been from infancy accustomed to attend the service of the Established Church. I admit we are incompetent judges, as we cannot compare the benefits to be derived by those who prefer public prayers in which the people take no part, with the devotion that has been excited by using a liturgy, and being a party in the petitions offered at the throne of grace. The power of habit must be granted. On this very ground a strong argument presents itself in favour of printed forms. During an extemporary prayer, children and young persons are not, nay, cannot be interested. They contract an indifference, if not a habit of inconsideration, during that most solemn of religious duties, the address to the Searcher of hearts. But if they had such a composition before them as might lead them to think on what they ought to be engaged in, some good impression might result, at least they would not be called to utter an Amen to what they had not understood, or might not have regarded, because their thoughts were differently em-

ployed. I have seen, I have felt the force of this remark, when I have observed my own children, when they have been present at a Dissenting place of worship. Let it not be imagined that I would prevent their attending a Dissenting congregation. By no means. But the inquiry I am pursuing is the best mode of promoting pure and undefiled piety. I have seen much of the world. I have held a military station. It may cause a smile on the countenance of some of your readers to find this confession from one who avows himself a zealous Unitarian. And it will, perhaps, surprise others to learn that mine is far from a solitary instance. But if the plan of many mess-rooms were known, a different conclusion would be drawn from that which at first may be suggested. When two or three inquiring minds meet, theological, as well as other subjects are introduced; and, besides the various connexions which military men have, and their different ranks and education, they are often less burthened with prejudice, and more open to fair investigation, than many other classes of society. To these causes I attribute it, that very many thinking men, both in the army and the navy, are decided Unitarians. But I have found very few that would join a society in which extemporary prayer was used. Their early habits, their wish not to appear hostile to the Establishment, perhaps also their attachment to the forms, or even dress to which they have been accustomed, indisposes them to join what are termed regular Dissenters. But were a society like that in Essex Street formed, were the place not destitute of external grace, were the services conducted without the peculiarities attached to Dissenting congregations in general, many who now regularly attend the Established Church, would rejoice in such a mode of addressing the one living and true God. It may, perhaps, be said, Let them come out from among those who worship a Trinity in Unity. Let a little candour be shewn; let mutual indulgence be granted; let a fair trial be made of adopting a scriptural mode of worship that may suit those who do not wish to enter into the speculative discussions that sometimes are delivered

from Dissenting pulpits; and I have no doubt that many will be ready to avow themselves friendly to a reformed liturgy, who now frequent the Established Church. It would be particularly desirable to have the service conducted by a gentleman who had received his education at one of our Universities; and whose conscientious scruples would add dignity to his station, and be a powerful motive to others to inquire into the reasons of his leaving the connexions he once loved. As a confirmation of the reasoning I have employed, I will mention a fact which happened when I was stationed in a market-town. I went one Sunday to a parish church, a few miles distant from our head quarters. I was put into a large pew, which I afterwards found belonged to the 'Squire of the place, who was also a Justice of Peace. I opened a Prayer Book, and to my surprise found it was Clarke's Reformed Liturgy. I stated the fact to a clergyman with whom I was intimate. He told me, when he resided near Bury St. Edmunds, he knew many instances of the same kind; and he was often at Essex Street himself during Mr. Lindsey's life-time, and once saw two other clergymen there, and a gentleman that now holds an elevated station in the Administration. Since I read J. P.'s letter, I have been with two persons whose religious opinions are like my own; one reads the Monthly Repository, the other not. I asked them what they thought, as they both occasionally visit Clifton, of the probable success of erecting there an Unitarian place of worship, with a Reformed Liturgy. Both thought it would be very useful; but the reader of the Repository, who also frequents Brighton, added, "Let the planners of such a scheme first sit down and count the cost, and not like the people of Brighton be unable to complete their scheme. Let the expense of the building be known and the money advanced before the undertaking be resolved upon." I do not know the case of Brighton, I only mention the advice given. I put another question to both parties. "Where do you attend when at Clifton?" "No where." "You know there is a very respectable Unitarian chapel in Bris-

tol." "Yes, we have heard so.—But I do not like to be a marked character," was the reply of one. "I belong to no party," said the other. "But would you join a congregation of Unitarians who used a printed form, and had services like the Church of England?" "Yes, and be glad to do it, and to have my family attend, which you know I never do at home in the morning. I have lately read a Sermon and part of the Liturgy to my family, but I should prefer joining others, and I wish Mr. ——— would follow Mr. Fripp's example: a supply of *ci-devant* clergymen might be secured which would greatly serve the cause."

I trust to your candour, Sir, when I remark, that Unitarian Dissenters do not know the number who hold their opinions, nor do they adopt the best means to promote co-operation. They are too severe towards those who have not firmness to brave popular prejudice; they dwell too much on non-essentials; because unjustly accused, they allow themselves to indulge bitterness of expression towards their opponents; and they mix too often politics with their creed, which increases the distance between them and the friends of an establishment. I intend no offence, and I hope I shall occasion none, by my feeble effort to serve the cause of truth.

R. S.

*Tenterden,
June 3, 1822.*

SIR,
I READ with much interest your account of the removal, by death, of the Rev. E. Butcher, [pp. 247, 309—312,] and, struck with the testimony given to his memory by his beloved widow, I cannot refrain from conveying to you for insertion, as in beautiful unison with it, the following lines. I have been favoured with them by a lady who personally knew the parties; and Mrs. Butcher will, I hope and am persuaded, not be displeased with their being brought under the public eye. They were addressed to her by her beloved companion on the 24th anniversary of their wedding-day:

To Eliza, July 6, 1814.

This ball of earth around the sun,
Now four-and-twenty times hath run
Since, by the gracious hand of Heav'n,
Eliza's hand to me was given.

I took it then, my dearest love,
The sweetest blessing from above ;
I keep it now, my dearest friend,
The richest blessing Heav'n can lend.

With that dear hand, Eliza, came
Virtues, O more than I can name ;
Those virtues still my heart engage ;
They charm'd my youth ; they cheer my age.

The lapse of time has only shewn
How poorly once thy worth was known ;
And still I cease that lapse to see ;
Each fond affection turn'd to thee.

Thus far together we have trod
The path of life : I leave to God
Each future step, and only pray,
For thy dear arm through all the way.

The moral instruction, as applying to domestic happiness, is evident ; and if you see no impropriety in their insertion, they are much at your service ; followed with that sigh and tear of sympathy, to which the circumstances so evidently give occasion.

LAWRENCE HOLDEN.

SIR,
THE following mode of explaining the Revelation was lately suggested to me, and appears so simple and satisfactory, that, though it professes to set aside all the systems of former commentators, I venture to submit a specimen to the criticism of your intelligent readers.

Chap. vi. 1, 2 : "And I saw when the Lamb opened one of the seals, and I heard as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white (*λευκος*) horse : and he that sat on him had a bow ; and a crown was given unto him : and he went forth conquering and to conquer." This is an appropriate type of the earliest ages of the Christian Church when clothed in the white and shining garment of innocence ; and, as St. Paul says, having "put on the whole armour of God," it "wrestled against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," and went forth conquering and to conquer. But, alas ! scarce three short centuries, and the very success of the church became destruc-

tive of the spirit of Christianity. No longer could the Pagan say, See how these Christians love one another ! Christians began to persecute Christians. Vers. 3, 4 : "And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red (*ρυθρος*) : and power was given to him that sat thereon to take peace from the earth, and that they should kill one another ; and there was given unto him a great sword."

From this time the attention of the church became more and more engrossed in worldly matters, grasping at riches and dominion, till at length, about 741, Pepin bestowed the exarchate on Pope Stephen II., and thenceforward the church became a temporal power ; and the sole care of clergy as well as laity of every rank was devoted to the acquisition and enjoyment of the good things of this life. Vers. 5, 6 : "And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse ; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny ; and see thou hurt not the oil and the wine."

Can the Christian Church apostatize more completely from every Christian principle ? She can and does. She becomes a fanatical crusading church. About 1096, the cross of Christ, the emblem of a religion of peace, is hoisted as the standard of a war of superstition. Military religious orders are every where established, and, under pretext of honouring Christ, whole nations are excited to a terrific state of madness ; and for nearly three centuries driven to the perpetration of deeds of cruelty and horror, unparalleled in the annals of mankind. Vers. 7, 8 : "And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale (*χλωρος*) horse ; and his name that sat on him was Death, and hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth."

Her measure of iniquity is complete. The pretended church of the mild, lowly, benevolent Saviour of mankind, unblushingly exhibits itself a persecuting, worldly-minded, mercenary, proud, cruel, superstitious, war-waging monster. Nothing can be added to the horrible picture. If we proceed, the whole scenery must necessarily be changed in the next act. Vers. 9—11: "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled." Can any one read the page of history, from the middle of the 14th century, without recognizing in these verses a characteristic sketch of those attempts at reformation which immediately succeeded, and were occasioned by the enormities of the Crusades, and by the revolting spectacle of an antichristian church, trafficking in indulgences and pardon of sins for the purpose of urging on to those diabolical wars?

And what is the inevitable consequence of the progress of this reforming spirit? Precisely that which we see daily maturing around us—the downfall of all hierarchies, with the complete overthrow of all those wretched systems of tyranny which have stood so long, solely because buttressed up by ecclesiastical establishments. Vers. 12—17: "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became dark as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the

mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb. For the great day of his wrath is come; and who shall be able to stand?"

I submit, whether this is not at least as rational and satisfactory as the usual explanation. See Mr. Lowman, Bishop Newton, Drs. Doddridge, Priestley, &c., by whom you are told, that the seals relate to Pagan Rome. The 1st seal, comprising the period from Vespasian to Nerva, about 28 years of triumph. The 2nd seal, Trajan and his successors, about 95 years of horrible war. The 3rd seal, the Septimian family, about 42 years of scarcity and strict justice. The 4th seal, from Maximin to Diocletian, about 50 years of war, famine and pestilence, and 20 emperors, most of whom came to violent deaths. The 5th seal, the persecution begun by Diocletian, about 10 years. The 6th seal, great revolutions, the downfall of Heathenism and establishment of Christianity in the Roman Empire. They also go on to explain the 7th seal, the opening of which is described with unrivalled sublimity. Chap. viii. 1: "And when he opened the 7th seal, there was silence in heaven about the space of half an hour." And what follows? The irruptions of Huns, Goths and Vandals. All heaven in suspense to behold the march of a set of barbarians; nor do they altogether agree which of the three trumpets designates which set of barbarians. And in truth, their having mustered a little to the east or west does not seem to be a fact of sufficient importance to entitle them to separate prophecies; but commentators having brought matters to this point, were obliged to take what they could find to fill up the gap, and nothing better offered. The 4th trumpet is supposed to denote the downfall of the Roman Empire under Augustulus. The 5th trumpet, Mahomet and the Saracens. The 6th trumpet, the empire of the Turks. "And then," says Dr. Priestley, "we have a remarkable interruption in the course of these visions." It is, however,

agreed, that under the 7th trumpet is announced the final happy state of the world. Dr. Priestley thinks he perceives the French Revolution in ch. xi. 13; and Bishop Newton says, ver. 15 relates to the downfall of Antichrist.

The chief difference between the two modes of interpretation is, that all former commentators have applied the prophecies to comparatively inconsiderable events, greatly dependent on the dispositions and actions of individuals. We, on the contrary, apply them to the character of whole ages, by which the dispositions and actions of individuals have been controlled. The prevailing notions of the Romans differed but little from Augustus to Augustulus. Peace or war, plenty or famine, were the mere incidental circumstances of the times, in which the mass of mankind at present are by no means interested, and of which they are and ever will be wholly ignorant; and to them, of course, the Revelation will always remain a sealed book, if it is only to be understood by a minute acquaintance with the history of the Roman emperors. Is this book intended only for a few book-worms? And even of those who have read the history, how many are there who retain a distinct recollection of these minute facts, so as immediately to recognize the appropriateness of the emblems by which they have been supposed to be designated? Does that appropriateness in truth exist? And after all, of what consequence was it to give prophecies relating to facts of comparatively trivial importance, at the same time omitting all notice of such circumstances as the changes which have actually taken place in the Church of Christ, and from which so grave a moral lesson may be learnt? We point out distinct and universal revolutions of sentiment, and shew that the Revelations are fine sketches of feelings, pervading every bosom, and forming the moving springs of all the events of the times; that they foretold a series of epidemics which have since actually affected the whole Christian world, producing an age of real Christians, an age of persecuting Christians, an age of worldly-minded Christians, an age of crusading Christians, an age of reforming Christians, an age of

revolutionizing Christians. That these great changes and no others have taken place, is beyond dispute; and can it be that they have been overlooked in the Revelation? Yet so it is, if the usual interpretation be correct. In order to judge of the propriety of our explanation, it is not by any means necessary to be a deep-read scholar. Every person, with the slightest knowledge of history, distinctly recollects that there have been these changing fashions in the character of the Christian world. He can never forget the order in which these mania have prevailed. Not, indeed, that the prevalence of one species has precluded the concurrent existence of the others. Persecutors are not restricted to the second age; nor the worldly-minded to the third. It is even difficult to name the *year* in which either begins to be characteristic of the age, as it is to mark precisely the change of strata in geology; but no one can mistake granite for marble, and the several *ages* are as easily distinguishable in history. The types also appear strikingly appropriate. It is undeniable that the Revelations were written long before the events to which we would apply them; yet will any one now venture to attempt the substitution of better emblems? Whilst of the old explanations we may fairly say, with Dr. Doddridge, "the correspondence between the prophecies and the events is not in all respects so clear and evident as might be expected, nor can we always say why the events in question are represented by one of the emblems used, rather than by another." Surely, in a revelation from God we ought to recognize a more satisfactory resemblance between the type and archetype.

There are peculiar proprieties in almost every verse; for instance, ch. v., the book which none but the Lamb can open, to what must it relate? Can it be to Pagan Rome, the Huns, Goths, Vandals, Saracens, Turks? How many prophets had been previously permitted to open the book of futurity, and predict the fate of kings and empires, and even of the Roman empire! The fate of Pagan Rome, great as she was, is of trifling importance compared with the fate of that church, to establish which the Lamb was slain. It was, indeed, natural

enough for the early Christians to apply to Pagan Rome prophecies of cruelty and wickedness. They could not foresee the apostacy of the church. We cannot blind ourselves to the sad fact. Why then should we propagate their error? It cannot be any other than the history of his own church, which none but Christ can foretell.

Having trespassed at so great a length, I will only add for the present, that if, as former commentators think, the seven trumpets are contained under and form the description of the events of the seventh seal; then, according to our interpretation, as the sixth seal is scarcely opened at present, the trumpets must denote events as yet buried in the womb of futurity, and conjecture, as to their meaning, would be futile and absurd. But is it not possible that the manuscripts may have been deranged; and once misplaced, who was to restore order to the pages of prophecy? With respect to what is future, the attempt must always be vain; but with respect to the past, we may surely, by a careful attention to history and a judicious comparison of the different parts of the prophecy, endeavour to effect a consistent arrangement. Now in this part of the Revelation there are very strong appearances of disturbance and confusion. The seventh chapter, in which is contained the conclusion of the sixth seal, perhaps predicts the restoration and conversion of the Jews and the Millenium, or some state of general happiness; but all this must of course be merely conjectural, and in such cases it is wiser to confess our ignorance. The eighth chapter commences with the opening of the seventh seal, under which we have six of the trumpets, ch. viii. and ix. Then comes (ch. x.) the angel with the little open book, apparently a change to an entirely new subject; then the rod for measuring the temple, the two witnesses, the earthquake and fall of the tenth part of the city, all seemingly introduced without regularity or connexion. And then, ver. 14, we return to the seventh trumpet, after which, ch. xi., comes the history of the woman and child, which from many circumstances, seems intimately connected with the two witnesses. I would therefore venture to suggest, whether the tenth chapter should not

follow immediately after the first verse of the eighth chapter, which would make a consistent and truly sublime finish to the seven seals: "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire," &c. &c. John then eats the little open book, that is, he studies it, and, as might be expected from its being an open book, he is directed to prophesy more generally; upon which he has the vision of the seven trumpets, ch. viii. 2, to the end, ch. ix. and xi. 14, to the end, which relate to events not strictly dependent upon those variations of sentiments among Christians denoted by the seals. After the trumpets, follows a more minute description of the rise of Antichrist, in ch. xi. 1—13 and the twelfth and subsequent chapters.

Such great transpositions must not, however, be hastily and unadvisedly attempted, nor must we hazard any rash conjectures respecting future events, knowing, as Sir Isaac Newton observes, "That the folly of interpreters has been to foretell times and things by this prophecy, as if God designed to make them prophets. By this rashness they have not only exposed themselves, but brought the prophecy also into contempt. The design of God was much otherwise. He gave this and the prophecies of the Old Testament, not to gratify men's curiosities, by enabling them to foreknow things, but that, after they were fulfilled, they might be interpreted by the event, and his own providence, not the interpreters, be thus manifested thereby to the world." Having thus thrown out the idea of a new principle of explanation, viz., that the Revelation predicts general revolutions of character in mankind, rather than particular events, I shall rest for the present. If, however, I do not find that I have by this letter incurred the censure of rashness, I shall probably, hereafter, venture to request your insertion of a few more remarks.

K. K. K.

SIR,
AMONG the numerous causes of contention that occur, it is pleasing to find a subject in which opposing parties may unite. This presents itself in various instances when public charitable institutions are to be promoted; but it rarely happens when speculative opinions are to be discussed. There does, however, one now offer itself in which the Trinitarian and the Unitarian may meet on the same ground, and each may refer to an authority both admit to demand their chief attention—the word of God. May the arguments of both be conducted in the spirit of love, and truth will be the result. I refer to a sermon just published by the learned G. Stanley Faber, at the last anniversary of the London Society for promoting Christianity amongst the Jews. It is entitled, “The Conversion of the Jews to the Faith of Christ, the true Medium of the Conversion of the Gentile World.” The introduction is historical and ingenious, and the whole of the discourse judicious and argumentative. But the point for which Mr. Faber contends is, “That whatever partial success may attend missionary exertions in regard to *individual* Pagans and Mohammedans, the Gentiles will never be converted *nationally* and upon a *large scale*, until the Jews shall have been first converted; and the ground of this very important position is, *That the converted Jews are destined in the unsearchable wisdom of God, to be the sole, finally successful missionaries to the Gentile world.*” This, Mr. Editor, involves some important inquiries. Are the Jews to be converted to Christianity by first giving up the belief of the Unity of the Divine Nature; or are they to retain that distinctive mark, that cause of separation from other nations, the teaching that the Lord is one Lord, and besides him there is no other God? If they are to continue in the belief of their Scriptures, they must reject the doctrine of the Trinity; if they are to give up their Scriptures, why did Jesus command the Jews whom he addressed, to search their Scriptures, declaring they *testified* of him? These are inquiries which the Unitarian, and those who are generally his opponents, may make without exciting any bitterness; and, as the learned au-

thor of the sermon rejects the spiritualizing of prophecy, which he calls a mischievous humour, there is additional motive for a candid and biblical investigation of the best mode of converting the Heathen world to the knowledge of the truth as it is in Jesus. I shall content myself with proposing the subject to your numerous readers.

L. E.

Chichester,
 May 3, 1822.

SIR,

FAS est ab hoste doceri: I would not, however, apply the term *hoste* in a malignant sense to those who dissent from the Unitarian creed; but as these worthy persons are hostile to it, if there can be drawn from their own works any thing that will take from their taunts a portion of their edge, I may, as an Unitarian, be allowed the motto, while I am making the attempt of deriving this solace from their publications.

Unitarians are sometimes described as being worse than Atheists or Infidels. Now, to justify this language in any degree, surely the tenet they deny ought to be so far beyond contradiction, as to brand them with determined perverseness in rejecting it: so far from this being the case with the doctrine of the Trinity, Dr. P. Smith, in his Sermon on the worship of Christ, states this doctrine to be the result of a cautious induction from the whole testimony of the Scriptures. A tenet which requires a cautious induction for its discovery, has very different claims on our regard to one which is clearly and obviously declared. It is not every one who has either time or ability to make this cautious induction: and it must be a little too severe to brand people as infidels, who may happen to miss one of the links which compose this induction or lead to it; and who thereby, notwithstanding all their caution, fail in arriving at the conclusion. While, then, the unity of the Divine Being is acknowledged by Trinitarians themselves to be clearly revealed in every page of Scripture, a Trinity in Unity can only be discovered by a cautious induction; the one tenet may, therefore, be adopted to the rejection of the other, without any perversity of

will or obduracy of heart being manifested.

But, without having further to do with Dr. Smith, I would turn the attention of your readers to the "Memoirs of the Rev. H. Martyn," a work which appears to me, to "tell a little out of school."

To taunt Unitarians, they are sometimes asked, "Where are your converts?" Which question is generally accompanied with an insinuation, that, were their opinions consonant with Christianity, numerous converts would attest their validity. This test of truth is not quite infallible, as appears from these Memoirs of the late Rev. Henry Martyn, who is said by his biographer, Mr. Sargent, to have "vindicated the truths of Christianity in the very heart and centre of the Mahometan empire." After which assertion, "if," says Mr. S., "success be demanded, it is replied, that this is not the inquiry with Him 'of whom are all things.' With Him, the question is this—'what has been aimed at, what has been intended in singleness of heart.'" I cordially agree with Mr. S. in this remark, and while I should not consider the little success which his friend Mr. Martyn met with as any ground for supposing that he was inactive in his missionary undertaking, or as casting any reproach upon the cause he espoused, I claim the same allowance for Unitarians and their cause, many of whom have planted it, and many have watered it in singleness of heart, leaving the success in the hands of Him who alone can give the increase.

Unitarians are sometimes taunted with want of feeling in religious matters; they are too cold, and have too little of fervour in the exhibition of their sentiments. Mr. Sargent, for our comfort, observes that, from the details given by Mr. Martyn of the fast of *Ramazan*, "we plainly discover that a love for particular popular preachers, a fiery zeal in religion, a vehement excitation of the animal feelings, as well as rigid austerities, are false criterions of genuine piety; for we see all these in their full perfection amongst the real followers of the Crescent, as well as among the pretended disciples of the Cross."

"I and my Father are ONE," said

Jesus; and these words are brought forward with great parade to prove the divinity of Christ. Unitarians consider the words as indicating only oneness in design and object; and thus has the orthodox Mr. Martyn used them; for, having been grieved at a distich repeated to him by *Mirza Seid Ali*, on account of the blasphemy which he supposed it contained, and being asked by his companion the cause of his grief, he replied, "I could not endure existence if Jesus was not glorified; it is because *I am one with Christ*, that I am thus dreadfully wounded." Mr. M. thus acknowledges that *he*, imperfect as he would own himself to be, was *one* with Christ: was it then surprising that *Jesus* should say "I and my Father are one"?

The doctrine of the Atonement seems not to have been understood by Mr. Martyn's associates, which was not surprising, as his auditors chiefly objected to Christianity on account of the *divinity* of Christ. But he was once asked, How he was so assured of salvation as he had represented: how did he know that he had experienced the second birth? "Because," said Mr. Martyn, "we have the spirit of the Father; what he wishes we wish, what he hates we hate, and, therefore, though sin might remain, he was assured that it should not regain dominion, and that he should never come into condemnation, but was accepted in the Beloved." Here is comfort for the Unitarians; for if assurance of salvation is gained by "liking what the Father likes, and by hating what the Father hates," many among them have been born again; and instead of being, as they are sometimes represented, in the gall of bitterness, they are participators of the new birth.

I shall refer, Mr. Editor, to but one passage more. "In the midst of a Mahometan conclave," says Mr. Sargent, "Mr. Martyn proclaimed and maintained that prime and fundamental article of true religion, the divinity of the Son of God." And a controversy having taken place, Mr. Martyn was asked, "If Christ had ever called himself God; was he *the Creator*, or a *creature*?" Mr. M. says, "I replied, 'THE CREATOR;' the Mollahs look-

ed at one another :’ such a confession had never before been heard among Mahometan Doctors.” Mr. Martyn is gone to his reward ; he is gone to that tribunal where involuntary error will be pardoned. But of his survivors we may ask, Where do they discover that Christ was the *Creator* ? And can a man be justified in teaching such a doctrine for pure Christianity ? Perhaps to those who would question Mr. Martyn’s honesty on this point, it will be said, as he said to Mirza Seid Ali, “ If you were humble you would not dispute in this manner, you would be like a child.” But was the humility of receiving dogmas without examination, the humility which Jesus advocated ? Did he not uniformly order his hearers to “ judge for themselves what is right ” ? Had Wickliffe possessed *this humility*, where would have been the Reformation ? May not Catholics say to those who are succeeding Mr. Martyn in his labours, Had you possessed proper humility, you never would have questioned and rejected Transubstantiation ? It is very common, when a mystery presses, to talk of the absence of humility in those who press for information, but surely Unitarians may be pardoned if they spurn such a prostration of the understanding as would have perpetuated to the latest posterity the errors of Popery, or rather the dogmas of Paganism.

I have only to say, that I think the Memoirs of the Rev. H. Martyn, from which the above extracts are taken, are from their frankness calculated for good.

J. F.

SIR,

AS a proof that Trinitarians have not yet disowned the phraseology and sentiments of Hall, Wilkins and Clayton, &c., (Mon. Repos. XVI. 642 and 715,) the Rev. H. H. Milman, in a dramatic poem, “ The Martyr of Antioch,” asserts the suffering of an invisible and impassible Being, and so confuses the two natures of Christ, as to represent both dying, and suffering on the cross. The poem is itself a most beautiful and affecting composition ; but the poison is not less fatal because the flowers of genius and the dew of poetry distil it.

They bound thy temples with the twisted thorn,
Thy bruised feet went languid on with pain ;
The blood from all thy flesh with scourges torn,
Deepen’d thy robe of mockery’s crimson grain ;
Whose native vesture bright
Was the unapproached light,
The sandal of whose foot the rapid hurricane.
Low bow’d thy head convulsed, and droop’d in Death ;
Thy voice sent forth a sad and wailing cry ;
Slow struggled from thy breast the parting breath,
And every limb was wrung with agony.
That head whose veilles blaze
Fill’d angels with amaze,
When at that voice sprung forth the rolling suns on high.
And thou wast laid within the narrow tomb,
Thy clay-cold limbs with shrouding grave-clothes bound ;
The sealed stone confirmed thy mortal doom,
Lone watchmen walked thy desert burial ground,
Whom heaven could not contain,
Nor th’ immeasurable plain
Of vast infinity inclose or circle round.
For us, for us, thou didst endure the pain,
And thy meek spirit bowed itself to shame,
To wash our souls from sin’s infecting stain,
T’ avert the Father’s wrathful vengeance-flame, &c.

What is this but that the God of the tempest and the storm, “ whose sandal was the hurricane,” was buffeted by human insolence ; that the head of him who was the Creator of the world, was bowed down in the dust of mortality ; that he was incarcerated in a tomb, he, “ whom heaven could not contain ;” and that this Being died to avert the “ wrathful vengeance-flame” of God the Father ? Would not this have been more fitted for their lips who are introduced as hymning praises to the Delian God, than in the lips of her who is described as the martyr of that Jesus who glorified not himself, but the Father that was in him, and has left us an example to worship his God and not himself ?

K. T. G.

Book-Worm. No. XXVIII

SIR,

July 9, 1822.

IN pursuing my design of ascertaining the principal variations between the early and the later editions of Thomson's *Summer*, I have arrived where numerous additions and a new arrangement discover abundant evidence of the author's unwearied attention to the improvement of his poem.

Immediately after line 628 in the common editions, were introduced, in 1727 and 1730, the subjects now commencing at line 1437.

In the apostrophe to "Happy Britannica," lines 1441—1444, LIBERTY, in the editions of 1727 and 1730,

Walks through the land of Heroes,
unconfin'd :

In the later editions the heroes are dismissed, and Liberty, the poet sings to Britannia,

Walks, unconfin'd even to thy farthest
cots,

as if he had never heard of Britannia's *press-warrants*, those cruel sarcasms upon the idle, national vaunting that "every Englishman's house is his castle," though only a hovel,

"Repelling Winter's blast with mud and straw."

Yet statesmen and lawyers know better, and dispose of *Englishmen*, who are poor enough to be safely persecuted, just as may suit their courtly occasions, while poets, as

—————"the nine have all agreed,
In fiction better than in truth succeed."

The panegyric on the *Worthies* of England, now increased to 101 lines, 1478—1578, was originally in twenty-three, as follows :

"Hence may'st Thou boast a Bacon
and a More :

Nor cease to vie them with the noblest
Names

Of ancient Times, or Patriot, or Sage.
And for the strength and Elegance of
Truth,

A Barrow, and a Tillotson are thine :

A Locke, ~~inspective~~ into human Minds,
And all the unnotic'd World that passes
there.

Nor be thy Boyle forgot ; who, while He
liv'd,

Seraphic, sought THE ETERNAL thro' his
Works,

By sure Experience led ; and, when He
dy'd,

Still bid his *Bounty* argue for his God,
Worthy of Riches He !—But what needs
more—

Let comprehensive *Newton* speak thy
Fame,

In all philosophy. For solemn Song
Is not wild *Shakespear* Nature's Boast,
and thine !

And every greatly amiable *Muse*
Of elder Ages in thy *Milton* met !

His was the Treasure of Two Thousand
Years,

Seldom indulg'd to Man, a God-like
Mind,

Unlimited, and various, as his Theme ;
Astonishing as *Chaos* ; as the Bloom

Of blowing *Eden* fair ; soft as the Talk
Of our grand *Parents* and as *Heaven*
sublime.

In 1730 this panegyric was increased to sixty lines, in which "a *Barrow* and a *Tillotson*" were irrevocably discarded, for what reason does not appear.

Alfred, with the *Edwards* and *Henrys*, were not yet introduced at the commencement of the panegyric, nor *Spenser* and *Chaucer* at the end. The influence of *Bacon*, as "the great deliverer," lines 1542—1549, was not then conceived by the poet, nor the fine description of *Hampden's* influential example, "Bright at his call," &c. lines 1518—1520.

Immediately after the panegyric on the *Worthies* of England there appeared in 1727 the following filial tribute to *Scotland* :

And should I northward turn my filial
Eye,
Beyond the *Tweed*, pure Parent-Stream !
to where

The hyperborean Ocean, furious, foams
O'er *Orca*, or *Betubium's* highest Peak,
Rapt, I might sing thy *Caledonian* Sons,
A gallant, warlike, unsubmitting Race !
Nor less in *Learning* vers'd, soon as He
took

Before the Gothic Rage his Western
Flight ;

Wise in the Council, at the Banquet gay :
The Pride of Honour burning in their
Breasts,

And Glory not to their own Realms confin'd,

But into foreign Countries shooting far,
As over *Europe* bursts the *Boreal Morn*.

It is remarkable that these lines never appeared but in this first edition ; as if the author had been unreasonably fearful of celebrating the

country of *Wallace* and *Buchanan*, lest he should incur the imputation of a too fond nationality.

In the paragraph now commencing line 1579, the poet, in 1727, had immediately joined to the "beauty" of "Britannia's daughters," the charms of "elegance and taste." In 1730, and ever after, he also assigned to them those more valuable endowments,

"The feeling heart, simplicity of life," an imputation, the justice of which I should regret, if any of your male readers were able to dispute.

Instead of the paragraphs now found lines 629—897, these appeared in 1727 and 1730 immediately following the paragraph now ending line 1618. It is remarkable that only one of the following lines, which I have distinguished by italics, was preserved in the later editions.

"Thus far, transported by my Country's Love,
Nobly digressive from my Theme, I've aim'd
To sing her Praises, in ambitious Verse;
While, slightly to recount, I simply meant,
The various Summer-Horrors, which infest
Kingdoms that scorch below severer Suns.

"Kingdoms, on which, direct, the Flood of Day,
Oppressive, falls, and gives the gloomy Hue,
And Feature gross; or worse, to ruthless Deeds,
Wan Jealousy, red Rage, and fell Revenge,
Their hasty Spirits prompts. Ill-fated Race!
Although the Treasures of the Sun be theirs,
Rocks rich in Gems, and Mountains big with Mines,
Whence, over Sands of Gold, the *Niger* rolls
His amber Wave; while on his balmy Banks,
Or in the Spicy, *Abyssinian* Vales,
The Citron, Orange, and Pomegranate drink
Intolerable Day, yet, in their Coats,
A cooling Juice contain. Peaceful, beneath,
Leans the huge Elephant, and, in his Shade,
A Multitude of beauteous Creatures play;
And Birds, of bolder Note, rejoice around.

"And oft amid their aromatic Groves,
Touch'd by the Torch of Noon, the gummy Bark,
Smouldering, begins to roll the dusky Wreath.
Instant, so swift the ruddy Ruin spreads,
A Cloud of Incense shadows all the Land;
And, o'er a thousand, thundering Trees, at once,
Riots, with lawless Rage, the running Blaze:
But chiefly, if fomenting Winds assist,
And, doubling, blend the circulating Waves
Of Flame tempestuous, or, directly on,
Far-streaming, drives Them thro' the Forest's Length.

"But other Views await—where Heaven above,
Glows like an Arch of Brass; and all below,
The Earth a Mass of rusty Iron lies,
Of Fruits, and Flowers, and every Verdure spoilt,
Barren, and bare, a joyless, weary Waste,
Thin-cottag'd, and, in Time of trying Need,
Abandon'd by the vanish'd Brook, like One
Of fading Fortune by his treacherous Friend.

"Such are thy horrid Deserts, *Barca*, such,
Zaara, thy hot, interminable Sands,
Continuous, rising often with the Blast,
Till the Sun sees no more: and unknit Earth,
Shook by the South into the darken'd Air,
Falls, in new, hilly Kingdoms, o'er the Waste.

"'Tis here, that *Thirst* has fixed his dry Domain,
And walks his wide, malignant Round, in search
Of Pilgrim lost; or, on the * *Merchant's* Tomb,
Triumphant, sits, who, for a single Cruise
Of unavailing Water paid so dear:
Nor could the Gold his hard Associate save."

In the edition of the Seasons 1730,

* "In the desert of *Araban*, are two tombs with inscriptions on them, importing that the persons there interred were a rich merchant and a poor carrier, who both died of thirst; and that the former had given to the latter ten thousand ducats for one cruise of Water."—THOMSON.

and, so far as I can discover, peculiar to that edition, is the following passage, which immediately succeeds the last paragraph but one, in the above quotation, on *Barca* and *Zaara*:

“Hence late expos’d (if distant fame says true)

A smother’d city from the sandy wave
Emergent rose; with olive-fields around,
Fresh woods, reclining herds, and silent flocks,

Amusing all, and incorrupted seen.
For by the nitrous penetrating salts,
Mix’d copious with the sand, pierc’d, and preserv’d,

Each object hardens gradual into stone,
Its posture fixes, and its colour keeps.
The statue-folk, within, unnumber’d crowd

The streets, in various attitudes surpriz’d

By sudden fate, and live on every face
The passions caught, beyond the sculptor’s art.

Here leaning soft, the marble lovers stand,

Delighted even in death; and each for each

Feeling alone, with that expressive look,
Which perfect NATURE only knows to give.

And there the father agonizing bends
Fond o’er his weeping wife, and infant train

Aghast, and trembling, tho’ they know not why.

The stiffen’d vulgar stretch their arms to heaven,

With horror staring; while in council deep

Assembled full, the hoary-headed sires
Sit sadly-thoughtful of the public fate.

As when old ROME, beneath the raging GAUL,

Sunk her proud turrets, resolute on death,

Around the FORUM sat the grey divan
Of SENATORS, majestic, motionless,

With ivory staves, and in their awful robes

Dress’d like the falling fathers of mankind;

Amaz’d, and shivering, from the solemn sight

The red barbarians shrunk, and deem’d them Gods.”

Dr. Shaw, in his *Travels*, (1757, I. Pt. iii. p. 163,) ascribes the first report of a petrified city in Africa to the *Peregrinatio* of *Baumgarten*, published in 1597, but whose travels commenced in 1507. I find the learned, but according to a French biographer, the very credulous Jesuit *Kircher*,

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taking up the wondrous tale, in a chapter of his *Mundi Subterranei*, entitled, *Variae Rerum in Lapides conversarum Observationes*. There he introduces (*Mund. Sub.* 1665, II. 50), on the authority of a Vice-Chancellor of the Knights of Malta, his “*Admirabilis Historia de Civitate Africae in Saxum, unà cum Incolis et Animalibus conversâ*.” This history of a petrified city is given to *Kircher*, on the authority of a captive Ethiopian, who, brought to Malta, in 1634, at ten years of age, was baptized, and at length became an Archdeacon. Some of your readers may be amused by a sight of the Jesuit’s introductory paragraph:

“Addam tantummodo hinc coronidis loco formidabilem historiam, quæ nostris temporibus accidit in pago quodam Africae Mediterraneæ, qui nostris temporibus totus admiranda quadam metamorphosi in saxum, unà cum hominibus, animalibus, arboribus, supellectile domestica, frumentis et cibus, conversus fuisse narratur; quoniam verò res gravissimorum et fide dignorum hominum testimonio vera comperta fuit, et quotquot ego istarum partium Arabes ea de re consului, ita rem sese habere, fassi sunt. Totius rei seriem prout Melitâ ad me eam descripsit *Habelus* Vice-Cancellarius, ordinis equitum Hierosolymit: hinc apponendam duxi.”

Thomson may have read *Kircher*, or met with the *Peregrinatio* of *Baumgarten*. Otherwise, I suppose, he was indebted for his petrified city to the following attempt to ascertain the extent of British credulity, as I find it preserved by Dr. Shaw, and in *Gent. Mag.* (XVII. 436). It was probably first published early in the 17th century, if not before.

“Memorial of CASSEM AGA, the *Tripoli* Ambassador at the Court of Great Britain, concerning the petrified city in Africa, two days’ journey south from *Orguela*, and seventeen days’ journey from *Tripoli*, by caravan, to the south-east.

“As one of my friends desired me to give him, in writing, an account of what I knew touching the petrified city, I told him what I had heard from different persons, and particularly from the mouth of one man of credit, who had been on the spot; that is to say,

“That it was a very spacious city, of a round form, having great and small streets therein, furnished with shops, with a vast castle magnificently built;

that he had seen there several sorts of trees, the most part olives and palms, all of stone, and of a blue or rather lead colour.

“That he saw also figures of men in a posture of exercising their different employments; some holding in their hands staffs, others bread; every one doing something, even women suckling their children, all of stone.

“That he went into the castle by three different gates, tho’ there were many more, where he saw a man lying upon a bed, all of stone.

“That there were guards at the gates, with pikes and javelins in their hands. In short, that he saw in this wonderful city, many sorts of animals, as camels, oxen, horses, asses, sheep and birds, all of stone, and of the colour above-mentioned.”

This marvellous tale appears to have excited no small portion of public attention, since such a judicious traveller as Dr. Shaw considered it deserving a serious investigation. For this purpose he applied to M. Le Maire, who, when Consul at Tripoli, forty years before, had minutely examined the story “by order of the French Court.” As the result, Dr. Shaw declares, that “the petrified city, with its walls, castles, streets, shops, cattle, inhabitants and their utensils, were all of them at first the mere fables and inventions of the *Arabs*, and afterwards propagated by such persons, who like the *Tripoli Ambassador* and his friend,” (the above-mentioned *man of credit*), “were credulous enough to believe them.”

Dr. Shaw returned to England in 1733, and first published his *Travels* in 1738. *Thomson*, probably on such sufficient authority, became dissatisfied with this report of “distant fame,” and sang no more of the *petrified city*.

The paragraph which now appears, lines 898—938, will be seen to be an enlargement, with considerable alterations, of the following :

“Here the green Serpent gathers up
his Train,
In Orbs immense, then darting out anew,
Progressive, rattles thro’ the wither’d
Brake;
And lolling, frightful, guards the scanty
Fount,
If Fount there be : or, of diminish’d Size,
But mighty Mischief, on th’ unguarded
Swain

Steals, full of rancour. Here the savage
Race
Roam, licens’d by the shading Hour of
Blood,
And foul Misdeed, when the pure Day
has shut
His sacred Eye. The rabid Tyger, then,
The fiery Panther, and the whisker’d
Pard,
Bespeckl’d fair, the Beauty of the Waste,
In dire Divan, surround their *shaggy*
King,
Majestic, stalking o’er the burning Sand,
With planted Step ; while an obsequious
Crowd,
Of grinning Forms, at humble Distance
wait.
These, all together join’d, from darksome
Caves,
Where, o’er gnaw’d Bones, They slum-
ber’d out the Day,
By supreme Hunger smit, and Thirst in-
tense,
At once, their mingling Voices raise to
Heaven ;
And, with imperious, and repeated Roars,
Demanding Food, the Wilderness re-
sounds,
From *Atlas* eastward to the frighted
Nile.”

The parapraps on storms, lines 959—1051, are not in the editions 1727 and 1730. The paragraph describing the plague, lines 1052—1091, is now much enlarged. The following appear, in 1727, instead of the present lines 1070—1086.

“Empty the Streets, with uncouth
Verdure clad,
And rang’d, at open Noon, by Beasts of
Prey,
And Birds of bloody Beak : while, all
Night long,
In spotted Troops, the recent Ghosts
complain,
Demanding but the covering Grave. Mean
time,
Lock’d is the deaf Door to Distress ; even
Friends,
And Relatives, endear’d for many a Year,
Savag’d by Woe, forget the social Tye,
The blest Engagement of the yearning
Heart ;
And sick, in Solitude, successive, die,
Untended, and unmourn’d.”

In the edition, 1730, *Thomson* discarded “the recent ghosts,” and substituted after “bloody beak,”

“The sullen door
No visit knows, nor hears the wailing
voice
Of fervent want. Even soul-attracted
friends
And relatives,” &c.

The paragraph, lines 1092—1102, was improved from the following, in 1727 and 1730 :

“ Much of the Force of foreign *Summers* still,
Of growling Hills, that shoot the pillar'd
Flame,
Of Earthquake, and pale Famine, could I
sing ;
But equal Scenes of Horror call Me
Home.”

In 1727 and 1730, the lines 1108—1116, were in the following form :

“ Thence Nitre, Sulphur, Vitriol, on
the Day
Stream, and fermenting in yon baleful
Cloud,
Extensive o'er the World, a reddening
Gloom !
In dreadful Promptitude to spring, await
The high Command.”

The description of the thunder-storm, lines 1144—1168, was *originally* in the following form, the last paragraph being omitted in 1730 :

“ Down comes a Deluge of sonorous
Hail,
In the white, heavenly Magazines con-
geal'd ;
And often fatal to th' unsheltered Head
Of man, or rougher Beast. The sluicy
Rain,
In one unbroken Flood, descends ; and
yet
Th' unconquerable Lightning struggles
thro',
Ragged and fierce, or in red whirling
Balls,
And strikes the Shepherd, as He, shud-
dering, sits,
Presaging Ruin, in the rocky Clift.
His inmost Marrow feels the gliding
Flame ;
He dies—and, like a Statue grim'd with
Age,
His live, dejected Posture still remains ;
His Russet sing'd, and rent his hanging
Hat ;
Against his Crook his sooty Cheek re-
clin'd ;
While, whining at his Feet, his half-
stun'd Dog,
Importunately kind, and fearful, pats
On his insensate Master, for Relief.

“ Black, from the Stroak, above, the
Mountain-Pine,
A leaning, shatter'd Trunk, stands scath'd
to Heaven,
The Talk of future Ages ! and, below,
A lifeless Groupe the blasted Cattle lie.
Here, the soft Flocks, with that same
harmless Look,

They wore alive, and ruminating still,
In *Fancy's* Eye ; and there, the frowning
Bull,
And Ox half-rais'd. A little farther,
burns
The guiltless Cottage ; and the haughty
Dome
Stoops to the Base. Th' uprooted For-
rest flies
Aloft in Air, or, flaming out, displays
The savage Haunts by Day unpierc'd be-
fore.

Scar'd is the Mountain's Brow ; and,
from the Cliff,
Tumbles the smitten Rock. The Desert
shakes,
And gleams, and grumbles, through his
deepest Dens.

“ Now swells the Triumph of the
Virtuous Man ;
And this outrageous, elemental Fray,
To Him, a dread Magnificence appears,
The Glory of that POWER He calls his
Friend,
Sole honourable Name !—But woe to
Him,
Who, of infuriate Malice, and confirm'd
In Vice long-practis'd, is a Foe to man
His Brother, and at Variance with his
God.
He thinks the Tempest weaves around
his Head ;
Loudens the Roar to Him, and in his
Eye
The bluest Vengeance glares. Th' Op-
pressor, who,
Unpitying, heard the Wailings of *Dis-
tress*,
Gall'd by his Scourge, now shrinks at
other Sounds.
Hid are the *Neroes* of the Earth—in vain,
Like Children hid in Sport. Chief, in
the Breast
Of solitary Atheist, Wildness reigns,
Licentious ; vanish'd every quaint Con-
ceit,
And impious Jest, with which he used to
pelt
Superiour Reason ; Anguish in his Look,
And Supplication lifts his Hand. He'd
pray,
If his hard Heart would flow. At last
He runs,
Precipitant, and entering just the Cave,
The Messenger of Justice, glancing, comes,
With swifter Sweep behind, and trips
his Heel.

The beautiful episode of *Celadon*
and *Amelia* was originally very nearly
as at present. The few variations are
evident improvements. In 1727, im-
mediately after the episode, were the
following paragraphs, since omitted,
except a very few words :

“ Heard indistinct, the far-off Thunder
 peals,
 From suffering Earth, commission'd o'er
 the Main,
 Where the black Tempest, pressing on
 the Pool,
 Heaves the dead Billows to the bursting
 Clouds.
 Dire is the Fate of Those, who, reeling
 high,
 From Wave to Wave, even at the very
 Source
 Of Lightning, feel th' undissipated Flame;
 Or, should They in a wat'ry Vale escape,
 If, on their Heads, the forceful *Spout*
 descends,
 And drives the dizzy Vessel down the
 Deep,
 Till in the oozy Bottom stuck, pro-
 found.

“ As from the Face of Heaven, each
 shatter'd Cloud,
 Tumultuous, roves, th' unfathomable
 blue,
 That constant Joy to every finer Eye,
 That Rapture! swells into the general
 Arch,
 Which copes the Nations.—On the lilly'd
 Bank,
 Where a Brook quivers, often, careless,
 thrown,
 Up the wide Scene I've gaz'd whole Hours
 away,
 With growing Wonder, while the Sun
 declin'd,
 As now, forth-breaking from the blotting
 Storm.”

The lines 1238—1242, appear now
 much improved, from the following in
 1727 and 1730 :

“ Shall He, so soon, forgetful of the
 past,
 After the Tempest, puff his transient
 Vows,
 And a new Dance of Vanity begin,
 Scarce ere the Pant forsakes his feeble
 Heart !”

The lines 1268—1437 are not in
 the edition 1727, nor except the
 episode of *Damon and Musidora*, (af-
 terwards much enlarged,) in the edi-
 tion 1730. The paragraph, lines
 1619—1628, was in both the early
 editions thus :

“ Low walks the Sun, and broadens
 by degrees,
 Just o'er the Verge of Day. The rising
 Clouds,
 That shift, perpetual, in his vivid Train,
 Their dewy Mirrors, numberless, oppos'd,
 Unfold the hidden Riches of his Ray,

And chase a Change of Colours round
 the Sky.
 'Tis all one Blush from East to West !
 And now,
 Behind the dusky Earth, He dips his
 Orb,
 Now half immers'd, and now a golden
 Curve
 Gives one faint Glimmer, and then dis-
 appears.”

The lines 1635—1642 were origi-
 nally thus :

“ A sight of Horror ! to th' ungodly
 Wretch,
 The Hard, the Lewd, the Cruel, and the
 False,
 Who, all Day long, have made the Widow
 weep,
 And snatch'd the Morsel from her Or-
 phan's Mouth,
 To give their Dogs : but to th' harmo-
 nious Mind,
 Who makes the hopeless Heart to sing
 for Joy,
 Diffusing,” &c.

Instead of the lines 1657—1662 the
 following paragraph appears only in
 the edition 1727 :

“ Wild-wafting o'er the Lawn, the
 thistly Down
 Plays in the fickle Air, now seems to
 fall,
 And now, high-soaring over Head, an
 Arch,
 Amusive, forms, then slanting down
 eludes
 The Grasp of idle Swain. But should
 the *West*
 A little swell the Breeze, the woolly
 Shower,
 Blown, in a white Confusion, thro' the
 Dusk,
 Falls o'er the Face unfelt, and, settling
 slow,
 Mantles the Twilight Plain. And yet
 even here,
 As thro' all Nature, in her lowest Forms,
 A fine Contrivance lies, to wing the Seed,
 By this light Plumage, into distant
 Vales.”

In 1727, and with a slight variation,
 in 1730, instead of the lines 1675—
 1680, were the following :

“ But far about They wander from
 the Grave
 Of Him, whom his ungentle Fortune
 forc'd,
 Against Himself, to lift the hated Hand
 Of Violence ; by Man cast out from Life,
 And, after Death, to which They drove
 his Hope

Into the broad Way side. The ruin'd
Tower
Is also shunn'd, whose unblest Chambers
hold,
Nightly, sole Habitant, the yelling *Ghost*."

The following paragraph, after line
1680, appears only in the Edition,
1727 :

" Struck from the Roots of slimy
Rushes, blue,
The Wild-Fire scatters round, or, ga-
ther'd, trails
A Length of Flame, deceitful, o'er the
Moss,
Whither, entangled in the Maze of Night,
While the *damp Desart* breathes his Fogs
around,
The Traveller, decoy'd, is quite absorpt,
Rider and Horse, into the miry Gulph,
Leaving his Wife, and Family involv'd
In sorrowful Conjecture. Other Times,
Sent by the quick-ey'd *Angel* of the
Night,
Innoxious, on th' unstartling Horse's
Mane,
The *Meteor* sits, and shows the narrow
path,
That, winding, leads thro' Pits of Death,
or else
Directs Him how to take the dangerous
Ford."

Instead of lines 1698—1702, were
the following in 1727 and 1730 :

" As thus, th' *Effulgence* tremulous, I
drink,
With fix'd Peruse, the lambent Lightnings
shoot
A-cross the Sky, or, horizontal, dart
O'er half the Nations, in a Minute's
Space,
Conglob'd, or long. Astonishment suc-
ceeds,
And silence, ere the various Talk be-
gins."

Then follow, only in the first edi-
tion, these paragraphs :

" That Instant, flashing, noiseless,
from the North,
A thousand Meteors stream, ensweeping
first
The lower Skies, then, all at once, con-
verge
High to the Crown of Heaven, and, all
at once,
Relapsing quick, as quickly reascend,
And mix, and thwart, extinguish, and
renew,
All *Æther* coursing in a Maze of Light.

" From Eye to Eye, contagious, thro'
the Crowd,

The *Panic* runs, and into wondrous
Shapes
Th' Appearance throws : Armies in meet
Array,
Throng with aerial Spears, and Steeds of
Fire ;
Till, the long Lines of full-extended War
In bleeding Fight commixt, the sanguine
Flood
Rowls a broad Slaughter o'er the Plains
of Heaven.

" As the mad People scan the fancy'd
Scene,
On all Sides swells the superstitious Din,
Incontinent, and busy *Frenzy* talks
Of Blood and Battle ; Cities over-turn'd,
And, late at Night, in swallowing Earth-
quake sunk,
Or painted hideous with ascending
Flame ;
Of Blights, that blacken the white bo-
som'd *Spring*,
And Tempest, shaking *Autumn* into
Chaff,
Till *Famine*, empty-handed, starves the
Year ;
Of Pestilence, and every great Distress,
Empires subvers'd, when ruling *Fate* has
struck
Th' unalterable hour : even *Nature's Self*
Is deem'd to totter on the Brink of Time,

" Not so the Man of *Philosophic* Eye,
And Inspect sage, the waving *Brightness*,
He,
Curious surveys, inquisitive to know
The Causes, and Materials, yet unfix'd,
Of this Appearance beautiful, and new."

Instead of the last paragraph the
following appeared in 1730 :

" The vulgar stare ; amazement is
their joy,
And mystic faith, a fond sequacious herd !
But scrutinous *PHILOSOPHY* looks deep,
With piercing eye, into the latent cause ;
Nor can she swallow what she does not
see."

The concluding address to Philoso-
phy, lines 1729, &c., has been sub-
jected to scarcely any alteration ; and
the praise of *poetry*, lines 1752—1756,
which is inscribed on Thomson's Mo-
nument in *Poets' Corner*, is now *ver-*
batim as in 1727.

The only variation, not merely ver-
bal, which remains, is in lines 1761—
1769, substituted for the following,
some of which are less worthy of the
author of *Liberty* :

————— " Nor Home nor Joy
Domestick, mix'd of Tenderness and
Care,

Nor moral Excellence, nor social Bliss,
 Nor Law were his; nor Property, nor
 Swain
 To turn the Furrow, nor mechanic Hand
 Harden'd to Toil, nor Servant prompt,
 nor Trade
 Mother severe of infinite Delights!"

Servant prompt is in the edition 1730, *Sailor bold*, an instance of the author's minute attention to the phraseology of his poem.

Such are the materials for comparing the first and later editions of *Summer* which are offered to any of your readers who have leisure and inclination for such pursuits. To borrow the language of a critic on the *Seasons*, whom I before quoted, they will, I think, "easily perceive that most of the changes which the poem has undergone are happy improvements," that "the disposition of the parts has been altered for the better," and that "it has been improved in symmetry and grace, without losing any part of its original dignity and vigour."

I am not aware that Thomson's great attention to the revision of the *Seasons* has been noticed by any of his biographers, except Dr. Johnson, who says, "These poems, with which I was acquainted at their first appearance, I have since found altered and enlarged by subsequent revisals, as the author supposed his judgment to grow more exact, and as books or conversation extended his knowledge and opened his prospects." Yet, though "improved in general," he doubts "whether they have not lost part of what *Temple* calls their *race*; a word which applied to wines, in their primitive sense, means the flavour of the soil."

Waller has somewhere said, that
 "Poets lose half the praise they would
 have got,
 Were it but known what they discreetly
 blot."

However this praise may have been sparingly bestowed on Thomson, of a higher, and also a justly deserved reputation, he has not been defrauded.

In the prologue to *Coriolanus*, acted after the author's death, in 1748, for the benefit of his sisters, the poet's friend, Lord Lyttleton happily says of Thomson's Muse, that she

—————"employ'd her heav'n-
 taught lyre,

None but the noblest passions to inspire,
 Not one immoral, one corrupted thought,
 One line, which, dying, he might wish to
 blot."

VERMICULUS.

Cheetwood, near Manchester,
 July 19, 1822.

SIR,
 HAVING frequently found your pages devoted to the consideration of the inconveniences which attach to Unitarians in the solemnization of Marriage, on account of their being obliged to conform to the ceremony instituted by the Established Church on that occasion, I have presumed to address you upon that subject,—not indeed for the purpose of pointing out any farther objections to it, but to impress upon Unitarians in general, the propriety of adopting a method which I conceive would be the means of exciting more attention to the subject, and would have a favourable tendency in promoting the alteration which the Society for protecting the Civil Rights of Unitarians are endeavouring to obtain.

It has been often said, that Unitarians in general are indifferent as to this matter, because they have hitherto (with a few exceptions) submitted in silence to that ceremony; and I must confess that the charge is apparently too well founded. I therefore conceive it to be the duty of all Unitarians, entering into the marriage state, solemnly to protest against the performance of a ceremony which inculcates doctrines directly opposed to the principles of Unitarianism. By thus publicly and firmly expressing their dissent to such a violation of their religious opinions, the Legislature will perceive the propriety and necessity of some alteration in the existing laws relating to Marriage. Surely, the consideration that thus a considerable portion of English subjects are compelled to submit to so great a degradation as that of openly admitting a doctrine the truth of which they deny, ought to have great weight with Parliament; but whilst so much indifference is manifested in silently submitting to such a proceeding, it is but reasonable for their opponents to infer, that to them it is a matter of but little importance.

Therefore, when instances of individuals so protesting for conscience'

sake do occur, I think it is highly proper that they should be made known for the encouragement of others, and as an inducement to them to act in a similar manner. An instance of this kind having lately occurred where a friend of mine entered his protest against the Marriage ceremony, I have obtained from him his permission to transmit a copy thereof for insertion in your valuable publication, as also of a letter he previously wrote to the clergyman officiating, together with a brief statement of the interview that in consequence took place between them.

Copy of the Letter.

*Manchester,
June 14, 1822.*

SIR,

As it is my intention, under the permission of Divine Providence, to enter into the Marriage state, in the course of this month, and as I am informed it will be your duty to perform the service on that occasion, I take this opportunity to request of you, that, in the solemnization of that event, such expressions may be omitted in the ceremony which at all inculcate a belief in or worship of the Trinity. Upon similar occasions, I am informed, such omissions have been made by ministers of the Established Church, when they have been requested by the parties concerned; as, indeed, expressions may be substituted that would not be offensive either to you as a Trinitarian, or to me as a Unitarian. I really cannot see the necessity of your rigorously adhering to certain words which may be omitted without injury to you, and with advantage to myself; nor am I aware that, by the laws of this country, Unitarians are compelled publicly to profess their belief in that doctrine which forms the main ground of their dissent from the Established Church. If my information relative to the Marriage Act be correct, the object of it is not to prescribe a set form of words which shall imply a belief in any particular doctrine, but was enacted for the purpose of having the contract of the parties publicly registered by the minister, so as to prevent illegal or improper Marriages, which object I conceive will be sufficiently answered by performing the ceremony in the way I wish, without compelling me to give either my tacit or verbal assent to a doctrine in which I do not believe. I sincerely trust that you will give the matter a serious and candid consideration; as it is not only to me, but also to the lady with whom I intend to be united, a matter of most serious importance.

Should you wish any further information upon the subject, I am willing to wait upon you to afford any explanation in my power.

If, however, upon such consideration, you should feel unable, or not inclined to allow me the indulgence I request, and if I am compelled to submit to the form of service as it is laid down in the Book of Common Prayer, or otherwise forego the advantages of matrimony, it is my intention to enter my solemn protest against those parts of the ceremony of which I disapprove, and which at all inculcate the belief and worship of the Trinity. Because, as a Unitarian, I believe such a doctrine to have no foundation in the Scriptures, and to be unsanctioned by their authority; and so believing, I should shew myself greatly wanting in a proper regard to religious independence and principles, silently to acquiesce in those parts of a service to which I cannot give the assent of my understanding, and of which my conscience disapproves.

Your early answer will confer an obligation on

Yours respectfully,
(Signed) PETER ECKERSLEY.

*To the Rev. Mr. Fielding,
Curate of St. John's Church,
Manchester.*

In consequence of the above letter, the gentleman to whom it was addressed waited upon my friend in a few days afterwards, when a conversation ensued between them upon the subject. On being asked if he could comply with the request which the letter contained, he replied, that, as a minister of the Established Church, he could not conscientiously make any alteration in the ceremony as imposed by the Church; for that, by the oath taken by him at his ordination, he was compelled strictly to adhere to those forms which the Church had enjoined, otherwise he should be a perjured man. He disclaimed all bigotry, and expressed himself in terms of approbation of the course Mr. E. had pursued, and said it was that which all conscientious Dissenters from the doctrine of the Trinity ought to adopt. On Mr. E. learning the determination of the minister, he informed him that he should, in consequence of his refusal, be compelled, before the ceremony commenced, to deliver a protest against those objectionable parts of the service, which appeared to him

diametrically opposed to the truths of the gospel. Mr. E., however, expresses himself as being highly pleased with the liberality displayed by Mr. Fielding throughout the conversation, and is desirous to add his testimony to the respectful and gentlemanly deportment which characterized his conduct on the occasion.

The following is a copy of the *Protest* :

To the Rev. Mr. Fielding.

SIR,

You having expressed your utter inability conscientiously to comply with our request, by omitting or altering any part of the matrimonial service ordained by the Established Church, as set forth in the Book of Common Prayer, we feel it necessary, to the relief of our consciences, to *protest* against the doctrines which it contains.

We regret that in a country peculiarly distinguished for religious toleration, a service should be insisted upon by the Established Church which, in order to enter the Marriage state, must be submitted to by those persons who disbelieve its doctrines, and which is therefore attended with a violation of their religious principles and the dictates of conscience. Surely a ceremony involving in it such painful consequences, calls aloud for reformation.

As Unitarian Christians, we therefore most solemnly protest against the service :

Because we are thereby called upon, not only tacitly to acquiesce, but to profess a belief in the doctrine of a Trinity of persons in the Godhead, which is a dogma (as we believe) totally unfounded upon the Scriptures, unwarranted by reason, and expressly contradicted by both natural and revealed religion.

Because we are compelled to submit to the performance of a service which is in direct opposition to those views of Christianity which we have derived from the gospel of Jesus Christ, unshackled by the creeds of fallible men, or the decisions of venal councils.

Because we conceive, that if such a ceremony were submitted to by us in silence, it would be a dereliction from our duty as worshipers of one God the Father, and as faithful disciples of his Son Jesus Christ.

Because we conceive, that in the performance of so important and solemn a service as that of matrimony, every expression ought to be omitted which im-

poses a violence upon the consciences of the parties concerned.

(Signed) PETER ECKERSLEY.
ELIZABETH PENDLETON.

The protest originally went further in objecting to the introductory part of the service, as being (to a mind correctly formed) offensive to the feelings of delicacy. But as the minister intimated his intention of omitting that part of the service, the protest against it would be unnecessary, and was therefore by his wish expunged.

F. BOARDMAN.

On the Book of Genesis.

From Professor Eichhorn's Introduction to the Study of the Old Testament, Vol. II.

§ 416, a.

The Book of Genesis was compiled from Ancient Scriptural Records.

THE accounts contained in the book of Genesis carry us back to the very cradle of the whole human race, and refer to events which occurred partly several thousand, and partly several hundred years prior to the time of Moses, of which, therefore, (admitting him to be the author of this book,) Moses cannot speak as an eye-witness, but merely as an historian. Whence, then, may it be asked, did he gather the materials for his work? Was he favoured with an immediate revelation from the Deity? Is his narrative grounded on the records of antiquity, or is it an invention of his own brain? Ought the critic and historian to condemn him as an artful impostor; or to applaud him as a writer of the most unbounded veracity? Are his relations nothing but a series of amusing tales invented to portray the childhood of mankind in fascinating colours, for the success of which he trusted to the ignorance of his contemporaries? Or are they such as exhibit, in undeniable characters, the stamp of authenticity and truth?

The book of Genesis no where contains even the most distant allusion to support the assertion that its contents are the immediate revelations of the Deity. Hence, as no peremptory *αὐτοῦ εἶπα* exists to silence inquiry, every one is

authorized to examine it, and to decide upon it for himself.

This maxim has already to a certain extent been acted upon, and a variety of circumstances have led to the conclusion, that the book of Genesis may be a human production; or, in other words, that it may have originated in human sources, and been handed down from generation to generation by means of oral traditions or scriptural records. And truly, could it even be proved that it were grounded on the former alone, still would I hail it as an important document, and its source should be ever sacred to me: for if we feel inclined, once for all, to admit the longevity of the patriarchs, (which, however, it must be owned, is liable to serious objections,) it must also be allowed, that in the earliest periods of the world the pure stream of historical information could not easily, or to any great extent, be adulterated by the accession of turbid waters. And as Lamech may have been contemporary with Adam, and Shem with Lamech; again, as Lamech may have seen Abraham, and the latter have been seen by Jacob; further, as many of the contemporaries of Moses may have personally known Jacob,—it follows, first, that oral tradition, originating in the earliest ages of mankind, could not have passed through the mouths of *many* different persons, and was therefore less liable to change or perversion; and, secondly, that more recent traditions extending downwards to the days of Moses, could not have been circulated for any great length of time without being scripturally recorded, and without their genuineness having been determined by actual reference to the party with whom they originated, or to some other credible authority.

But, although the credibility of the narratives contained in the book of Genesis, would in no wise be diminished by their having been compiled from oral traditions at the time of Moses, the general character, and, if I may use the expression, the very genius of the book itself does not warrant its being ascribed to such a source. On the contrary, every thing in it seems clearly to prove the use of scriptural records, and what is more, even speaks for its being a compilation of fragments from separate and

distinct documents. Nor has this observation escaped the notice of various writers distinguished by their critical acumen; but either their predilection for a certain system prevented them from pursuing the advantages to be derived from it, or the gleam of truth which dawned upon them was too weak and too quickly lost again in the clouds by which it was surrounded, to admit of their tracing the discovery which they had made throughout the whole book.* Astruc, a celebrated physician, at length effected what no critic by profession had previously ventured to do, and actually divided the whole book of Genesis into distinct fragments. In my turn, I have also made a similar attempt, but to

* Writers on this subject are—*Vitringa*, *Observ. Sacc. Lib. i. C. iii. pp. 29, seq.*; *Clericus*, *de Scriptore Pentateuchi*, § 11; *R. Simon*, *Histoire Critique du V. T. Lib. i. C. vii.*; *Fleury*, *Mœurs des Israélites*, p. 6; *Le François*, *Preuves de la Religion Chrétienne*, T. I. P. ii. C. iii. Art. 1. Detached ideas on this subject may be also found in *Jo. And. Sixt.*, *Dissert. de Origine Histor. Creationis, quam Moses dedit*, Altorf, 1782, 4to. (*Astruc*) *Conjectures sur les Mémoires Originaux dont il paroît que Moyse s'est servi pour composer le Livre de la Genèse*, à Bruxelles, 1753, 8vo. *Jerusalem* follows him (but briefly) in his *Letters on the Mosaic Writings and Philosophy*. To these may be added, a Dissertation of *Schultens*, which, however, contains nothing peculiar or new: *Jo. Jac. Schultens*, *Dissert. qua disquiratur unde Moses res in Libro Geneseos descriptas didicerit*. See the same reprinted in *Jo. Oelrich's Belgii Litterati Opusculis Historico-Philologico-Theologicis*, T. I. pp. 247, et seq. Of all the authors here quoted, none has entered so deeply into the subject as *Astruc*. *Ilgen* has since treated upon it very elaborately in his work on the Original State of the Documents belonging to the Archives in the Temple of Jerusalem, 1 vol. Halle, 1798, 8vo., although his excessive minuteness (however laudable in itself) gives him the appearance of wishing to do more than at present it is possible to do. I must leave it to the reader to choose between his work and the present attempt, requesting him, at the same time, to peruse the reviews of the former in the *Allgemeine Litteratur Zeitung*, (Jena, 1798,) and in *Gabler's Theolog. Journal*, where he will find much useful information on the subject generally.

prevent my being diverted from those views which I had once for all adopted, I considered myself bound to pass over the previous labours of Astruc, and to decline his assistance as my guide. What the results of my investigations are, shall be hereafter detailed, without the smallest claim on my part to any superiority over my predecessors, by affecting to shew wherein Clericus and Simon may have suffered themselves to be misled, or in what particulars Fleury and De François may have been mistaken, and Astruc, Jerusalem and Ilgen may have fallen into error. In the mean time, and as a necessary step to our ulterior proceedings, it may not be amiss to devote a section or two to consider the most ancient modes of preserving history.

(Desunt §§ 416, *b. et c.*)

§ 417.

I. *The Book of Genesis contains several separate and distinct Documents or Records.*

Several chapters in Genesis bear the stamp of being distinct, isolated records, the authors of which, as far as we are at present able to judge, had nothing whatever to do with the remainder. That portion of it comprising the second chapter, exclusive of the four first verses, but including the whole of the third chapter, exhibits an instance of such a distinct and isolated document. The first chapter is in no wise connected with the second from the fourth verse, and the superscription itself, (chap. ii. 4,) "This is the origin of heaven and earth," plainly enough separates them. The reader will moreover find, that in the first chapter a very ingenious plan is laid down, which throughout is followed up with no small display of art, and according to which every idea has its appropriate place allotted to it; whereas a perusal of the second chapter will shew, that from the fourth verse the narrative is that of early childhood, characteristic of a noble simplicity, and breathing the language of the remotest periods of the world. The name *Elohim* is invariably applied to God throughout the first chapter, and as far as the fourth verse in the second; but from thence to the end of the third chapter he is as invariably

styled *Jehovah Elohim*. It remains to be asked, if so striking a difference can be the effect of mere chance, or rather if it ought not to be considered as denoting the existence of two distinct works, the productions of different writers?

The second chapter, from the fourth verse, and the whole of the third, breathe the same spirit, and exhibit the same train of thought and ideas; so that in fact the narrative contained in both, appears as intimately connected and suited together as ever two fragments of an antique monument can possibly be supposed to be. They inform us, that "God allotted to the first human pair a beautiful part of Eden for their residence, where they were permitted to partake of all kinds of fruits and herbs; but at the same time cautioned against the produce of a certain tree of a deadly nature: notwithstanding which, they suffered themselves to be persuaded by a serpent to eat of the prohibited fruit, and, in consequence, became subject to death and expulsion from the happy abodes of paradise." Lastly, in no other part of the whole book of Genesis, except in the second and third chapters, is the name *Jehovah Elohim* applied to God. Such a union of circumstances naturally warrants the inference, that both chapters compose one distinct and separate document connected with the remainder of the book, solely by the subject of which they treat, namely, the earliest history of mankind, and in no wise by the name of their author.

The fourteenth chapter, which is introduced into the narrative of Abraham's history, appears equally abrupt and isolated. It has nothing to do with the fifteenth, and is merely connected with the twelfth and the thirteenth chapters by the circumstance of its referring to an event which occurred subsequent to the separation of Abraham from Lot; whilst its general tone and style shew a marked difference between it and any preceding or subsequent chapters. In it alone God is mentioned as *אל אלהיון קנה שמים וארץ*, "the most high God, possessor of heaven and earth;" in it alone the Creator of the universe is designated as *קנה שמים וארץ*, "the possessor of heaven and earth;" and in this chapter only

are a succession of parentheses to be met with explanatory of geographical names. (See vers. 2, 3, 7, 8, 17.) Lastly, the whole spirit of this fragment proves its author not only to have lived prior to Moses, but even to have written at a period not very distant from the time in which those events took place which are recorded by him. The style is at once as refined and apposite as can possibly be expected from an historian narrating the events of his own times, and writing at an early period, when no fixed rules of authorship existed. The writer is careful not to let the foreign king of Salem speak of God as *Jehovah*, or *El Shadai*, or even as *Elohim*, but as אֱלֹהֵינוּ, "the most high God;" nay, he even makes him change the Hebrew epithet of *creator* of heaven and earth, בְּרָא שָׁמַיִם וָאָרֶץ, into קָנָה שָׁמַיִם וָאָרֶץ, "the *possessor* of heaven and earth." On the other hand, when Abraham, as a genuine Hebrew, swears to the king of Salem, he raises his hand to Jehovah, the "most high God, possessor of heaven and earth," and his friend. Expressions like these, varying according to the situation and circumstances of the parties by whom they are used, speak in favour of the writer's having lived at a period when the events narrated by him occurred, whilst the ancient geographical names adopted by him, decidedly pronounce him to have existed prior to those important changes which swept away the original names of the country in which they took place.

(To be continued.)

Clapton,

August 1, 1822.

SIR,
I KNOW not whether *Euelpis* (p. 409) is acquainted with the circumstance that the opinions of Dr. Watts, which he has quoted from a work first published in 1725, were considered by strict Trinitarians among his immediate contemporaries, as a virtual renunciation of the doctrine of the Trinity. Thus, according to Johnson's *Life of Watts*, with Notes, &c., by the late Rev. S. Palmer, (ed. 2, 1791.)

"Mr. T. Bradbury, in a letter dated 1725, charged him with making 'the Divinity of Christ to evaporate into a mere attribute,' and after jeering at

his professed love of truth, writes to him thus: 'It is pity, after you have been more than thirty years a teacher of others, you are yet to learn the first principles of the oracles of God. Was Dr. Owen's Church to be taught another Jesus?—that the Son and Spirit were only two powers in the Divine Nature?'" (P. 91.)

To the same purpose was a pamphlet which I once met with, only long enough to copy the following title-page: "The Scripture Doctrine of the Trinity, vindicated, in opposition to Mr. Watts's Scheme of One Divine Person and Two Divine Powers, by Abraham Taylor, ed. 2nd, 1728." The author was tutor of an *Independent* Academy at Deptford, which preceded the institution now fixed at Homerton.

In Vol. XVI. pp. 223, 224, I mentioned Dr. Tindal's "Rights of the Christian Church," the controversy it produced, and how the doughty champions of *High-Church*, to quote the well-known sarcasm of *Jortin*, "called upon the constable to come and help them." Looking very lately among those treasures of historical information which Dr. Birch bequeathed to the British Museum, I found in his hand-writing the following extract, entitled "Dr. Burnet, Bishop of Salisbury, to Archbishop Tennison, 1st June, 1706." (*Ayscough*, 4292; 73.) Nonconformists ought, I think, to acknowledge the fair-dealing of a clergyman of the Church of England who preserved for posterity such an ecclesiastical document.

—"as for Tindal's book, I shall be sorry if any of our friends answer it; for so much must be yielded, if we well defend the Reformation, that it will raise a new controversy; for hot people will think the church is given up, by what is yielded. I know Mr. Kelsey's notions are generally wrong in that matter; and to call for his book and not to make use of it is to affront him. But if your Grace insists on this, I will ask it of him."

The annexed letters I copied from the same volume, where they are also in the hand-writing of Dr. Birch. Of these documents I was not aware when I sent you in 1819, (XIV. 721,) some account of the controversies in the Church of England, on the once

warmly disputed validity of *Lay* or *Anti-Episcopalian* baptism.

J. T. RUTT.

Archbishop Tennison to Archbishop Sharp.

Lambeth,
MY LORD, *April 27, 1712.*

In pursuance of the agreement made here by your Grace and the rest of my brethren the Bishops, when I had the favour of your good companies on Easter-Tuesday, I met yesterday with some of them, and we drew up a paper suitable (as we judged) to the proposal then made. It is short and plain, and, I hope, inoffensive, and for a beginning (as I humbly conceive) full enough. I here inclose a copy of it for the use of your Grace, and of as many others as your Grace shall think fit to shew it to. I send the declaration unsigned, because we, who were present, desired first to have the opinions of your Grace and others, who were absent, and should be glad to know, whether you would have any thing added to it, or altered in it; for we affect not the vanity of dogmatizing.

We hope for your Grace's speedy answer, (to-morrow, if it may be,) because the evil grows, and we have heard of more odd books and sermons since we met, and of an increase of the scrupulous, and your Grace well knows, that the more timely the check is given, the likelier it is to have, through God's blessing, a good effect.

I commend this weighty affair to your Grace's most serious consideration, and yourself to the protection of the great Shepherd of souls, and remain

Your Grace's most affectionate
Servant,
CANTERBURY.

Endorsed, copy of my letter to A. B. Y., April 27, 1712, concerning a declaration against Rebaptization.

Dr. Sharp, Archbishop of York, to Archbishop Tennison.

MY LORD, *April 28, 1712.*

I had the honour of your Grace's letter, with the declaration inclosed, the last night. I am entirely of the same sentiments that we all declared we were of, when we had the honour

to dine with your Grace the last week. But yet for all that, I can by no means come into the proposal your Grace has now made in your letter, viz., that we should all declare under our hands, the validity of lay-baptism; for I am afraid this would be too great an encouragement to the Dissenters, to go on in their way of irregular, uncanonical baptism.

I have, as your Grace desired me, communicated the matter to three of our brethren the Bishops, and we have had a full discourse about it, and are all of the same opinion, that I have now represented.

I am, with all sincere respects and hearty wishes of health and happiness to your Grace,

Your Grace's most faithful
Friend and humble Servant,
JO. EBOR.

Ayscough, 4292. 67.

Mr. Cooper on the Disposition of the Negroes to embrace Christianity.

LETTER III.

(For Letter I. see p. 217, and Letter II. p. 297.)

Newcastle-under-Lyme,
August 2, 1822.

SIR,

YOUR readers will remember my stating, that during a part of the time I was in Jamaica, I paid considerable attention to the instruction of the Negro children. I formed them into a class, had them to my house every day in the week, and with the assistance of Mrs. C., succeeded in teaching a few of them to read. At one period we had as many as twenty under our care, but this number was soon diminished, in consequence of four or five of them falling ill with an infectious disease; and we were never able to get a sufficient supply of recruits to repair the breach. That such should actually be the case, will, I doubt not, appear rather an extraordinary case to persons unacquainted with the state of society in the West Indies, but who have been told that we resided on an estate containing a population of four hundred souls. The fact is, the Negroes in Jamaica are a very unprolific race: not that they are naturally so, for they are evidently made barren by that brutal and demoralizing system of government under which they are doomed to pass

their wretched lives. It is notorious, that slavery is most unfriendly to the production of life, and also that, in several ways it leads directly to its destruction.

The few scholars we had, made, on the whole, a satisfactory progress. Before they left us, eight of them, including two brown girls, could read the Scriptures with considerable ease: they went through three of the Gospels, besides reading various extracts from the Old Testament and the Acts of the Apostles. But it is unnecessary that I should dwell on this point, it being so well known and generally acknowledged, that the Negroes are capable of learning to read with as much facility as any other people. I must not, however, omit to explain a circumstance of some importance, as connected with their instruction in this art, upon which, I flatter myself, considerable light was thrown by our experience. The loss of time which it might be supposed would be occasioned to the master, if the slaves were allowed an opportunity of learning to read, has been regarded as constituting a most powerful objection to the measure; but the children under our tuition made the progress described above, by the time it is usual to send them into the field to work, and, consequently, an important object was accomplished without putting the estate to any inconvenience whatever. Now there certainly is no reason why the children of other estates might not be brought to make a similar improvement with as little loss or inconvenience to their owners. But it will, perhaps, be said, that by the time they become of age to learn their letters, they might be formed into a gang, and sent out to gather green herbs for the pigs, under the superintendence of an aged woman; and on some estates this is done; not, however, so much in consequence of the value of what is brought in, as the importance of keeping the little creatures out of idleness, and getting them to form habits of industry in early life. But surely the school-master or mistress would be able to secure the former as effectually as the driver, if not the latter also; and at the same time, make sure of laying a good foundation for their future advancement in knowledge and virtue. Thus it appears,

that arrangements might be made with the greatest ease, sufficient to secure to the slaves the means of a common education; but the policy of the measure is, no doubt, another question. What I now chiefly contend for is, that the children might be brought to a valuable degree of forwardness by the time the planters would think of employing them in the cane-field; and till they are employed there, any thing they may do in the shape of work, can be of but trifling importance to the estate. For my own part, I have no hesitation in confessing, what I have indeed, in effect, stated before, viz., that I quite believe education would bring on a revolt amongst the slaves; for I cannot be brought to believe, that an enlightened people would ever submit, with the least degree of patience, to the indignities, privations and hardships which naturally result from slavery, as it now exists in Jamaica. Any people may be held down for a time, by dint of mere force, but as long as they retain the feelings, faculties and virtues of men, they will be sure to watch for and embrace the first opportunity of escaping. As long, therefore, as the Negroes are to remain the victims of a disgusting tyranny, it seems to be nothing more than a piece of necessary policy to keep them from every species of intellectual improvement; and, what is worse, even to instil into their minds a number of false maxims and erroneous doctrines. It is consistent, if not humane, in those masters who will not admit of the idea of ultimate emancipation, to keep their slaves not only from reading and writing, but from every thing that may be regarded as at all above the wants of animals doomed from their birth to hard labour. Where is the kindness or wisdom of pointing out to a fellow-creature the miseries of his situation, when it is decreed that the cause of them shall not be touched till he goes to the place appointed for all living? I am disposed to believe, that the planters in general would rejoice to see the Negroes become an informed and happy peasantry, provided such an amelioration in their condition could be brought about without endangering their fidelity; but *that* they are not prepared to risk; and hence they seem to be quite opposed to every

plan of improvement which, either directly or indirectly, contemplates a blow at the root of the evil. The highest object aimed at by the most benevolent seems to be, to make them as happy as their situation will possibly admit of. But this may not be doing enough; for liberty seems evidently to be the natural right of every human being. Why not then admit of their being prepared for the enjoyment of privileges which cannot be held from them without acting contrary to the sacred laws of truth and justice? The planters, however, are not the only persons with whom I would remonstrate on this subject, for all who indulge in the consumption of West-India produce, or contribute in any way to the maintenance of the present order of things in our sugar islands, ought, in common fairness, to bear their share of the blame. With what propriety can a consumer of *rum* or *sugar* cast a stone at the *cultivator* of the sweet cane? The Negro is the injured individual: he is robbed of his liberty, and with that, of every thing that can render a rational existence desirable. He is denied all the advantages of education; condemned to the vilest ignorance, lest by becoming informed he should discover and seek to remove the cause of all his unmerited misfortunes. He cannot marry, and is thereby not merely tempted, but in a manner compelled, to form the loosest and most unhallowed connexions. I would appeal to the common discernment and feeling of mankind, whether marriage can exist where a *third* person has it in his power to step in and disannul the holy league. Now, every one knows that this is virtually the case with respect to the slaves in the West Indies. The connexions which they form do not always take place between individuals belonging to the same proprietor; in numerous instances they are the property of different persons. But it is no uncommon thing for the inhabitants of one plantation or settlement to be removed to another, situated, perhaps, on the opposite side of the island; and, consequently, in all such cases, husbands, wives and children belonging to other gangs, are, contrary, no doubt, to the wishes of the respective masters, left behind. Others, again, are seized

and sold to pay the debts of their owners. These evils might be removed by attaching them to the soil, but then others would remain, of a nature almost equally formidable. Every slave being compelled, under pain of corporal punishment, to yield implicit obedience to the will of the master, the wife, as well as the husband, would be under the necessity of joining a gang under the command of a driver, and in case of not giving him satisfaction, to submit to the most degrading chastisement, administered in the most indecent manner. I have known them point to things of this description for the purpose of shewing that it is impossible for them to marry. Over their children, it is obvious they could have no authority resembling that which parents in a free country possess: they could only leave them the same wretched inheritance which they received from their ancestors. Hence, those who have children, are generally careless with respect to the habits they form and the lives they lead: they know they can never sink lower in the scale of society than they already find themselves placed, and they have no hope of rising. A regular line of orderly conduct may save them from the lash, but it can effect no radical change in their condition. The highest office to which they can ever aspire is that of a driver; an office which no one, not destitute of every manly and generous feeling, could wish to hold. In short, they have nothing to gain and nothing to lose; they have no character at stake; a good name, which, Solomon says, "is rather to be chosen than great riches," is of no avail to them. Their worth is estimated by the strength of their bodies, and the talent and disposition to perform their masters' work. The greatest villain, therefore, in a moral respect, may be, and sometimes is, the most valuable slave; the natural consequence of all which is, that the Negroes, as a people, are as destitute of correct morality as they are of liberty. Chastity is utterly out of the question amongst the whole tribe, and both men and women are found to vindicate, as innocent, practices which it is scarcely allowable to name amongst Christians. This is followed by low cunning and contempt of truth, a

determined resolution to thieve, and the greatest aversion to every species of labour. Gratitude, affection, fidelity, activity and courage, make no part of the character of the West-India slave, and yet thousands and tens of thousands of them have been "received into the congregation of Christ's flock, and signed with the sign of the cross," &c. &c. I have been present, more than once, at the christening of two or three hundred of them, and repeatedly conversed with individuals who have been thus regenerated. Need I add, that the whole is a solemn mockery of what the people are exhorted to regard as a Christian rite? No effort whatever, that I could ever learn, is made to prepare them for the ceremony, or, after it is performed, to enforce its design. The poor creatures get a new name, with which they are mightily pleased, and some of them are said to fancy themselves out of the reach of *obeah* or witchcraft. Within the last few years, it is true, curates have been sent out for the avowed purpose of instructing them in religion, but it is to be feared they meet with no adequate success. The Negroes cannot attend on their services on a Sunday; and when I left Jamaica, no regulations had been made or, I believe, thought of, for allowing them time in the week. These missionaries are expected to visit several estates every week, for the purpose of preaching to the slaves, if they can obtain leave of the proprietor, or person acting in his place, to do so. But this they very seldom get: on some estates not at all, on others once or twice in the year; so that their presence in the island can be of but little importance. I have heard it, indeed, repeatedly declared, that the Curate Act was intended for England, not for Jamaica; and this really appears to me to be viewing the subject in its true light; for it must have been known, before it was passed, that the planters would not allow the slaves any opportunity for attending on their new instructors, and that consequently such a law could have no tendency to improve their condition. But I decline the invidious task of dwelling on this extraordinary Act, which runs the island of Jamaica to an expense of upwards

of ten thousand a-year currency. In a thousand instances the clergy are rather to be pitied than blamed; and I have not the least doubt that many a curate most deeply repents that ever he crossed the Atlantic.

I shall trouble you with one more letter.

T. COOPER.

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

No. CCCLXXXIX.

Royal Mammoths.

In the present state of the moral world, despotism, falsehood, injustice, and brute force, are not the preventatives of revolutions, but the seeds by which they are infallibly generated; and the sovereigns who have recourse to them, in order to stifle the spirit of the age, are only throwing water upon unslacked lime, and attempting to smother a fire with gunpowder. The re-action will be proportioned to the pressure—they will be upset by the recoil of their own instrument; but even then I would not have the friends of liberty forget their proud pre-eminence of clemency and generosity. I would pare to the quick the nails of these royal tigers, and give them another trial. If they still attempted to fasten their fangs in the flesh of their preservers, I would remove them to some uninhabited island in the Northern Ocean, where, if their thirst for blood and power remained inappeasable, they might have the privilege of knocking down one another with their respective crowns, and beating out each other's brains with their sceptres; that so, when some future traveller contemplated their bones, he might be told—these are the remains of the human Mammoths, who so cruelly harassed and devastated the world, that their subjects, in self-defence, transported them to this island, where they exterminated each other, and the race is now happily extinct. —*Morning Chronicle, May 23, 1822.*

REVIEW.

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

ART. I.—*A Course of Lectures, containing a Description and systematic Arrangement of the several Branches of Divinity: accompanied with an Account both of the principal Authors, and of the Progress, which has been made at different Periods, in Theological Learning.* By Herbert Marsh, D.D. F.R.S. and F.A.S., Lord Bishop of Peterborough, and Margaret Professor of Divinity. Part VI. *On the Credibility of the New Testament.* Cambridge, printed, &c. Sold, in London, by F. C. and J. Rivington. 1822. 8vo. pp. 95.

THE author of this Course of Lectures has appeared before the public on several occasions: in no characters so advantageously as in those of the Annotator on Michaelis' *Introduction*, &c., and of Lady Margaret's Professor of Divinity. Among living writers, both in our own country and on the continent, Bishop Marsh stands conspicuous, for a knowledge of the sources and principles of biblical criticism, and for skill in applying it to its proper ends. His acquaintance, moreover, with other branches of theology, is extensive and correct; while the vigour of his mind, fully aided by a literary education, has prepared him for discerning all the shades of historical and moral evidence, for arranging his materials in the most lucid order, for making his statements with admirable perspicuity, conciseness and precision, and for reasoning closely and successfully. Such are his qualifications and excellencies as a lecturer in divinity: nor will they fail of being recognized; even though he is chargeable sometimes with omissions, and sometimes with the introduction of matter which is entirely irrelevant.

It may be useful to remind our readers, that the subject of the fifth part of the Lectures was *the authenticity of the New Testament*;* and that by its *authenticity* the Professor

understands its having proceeded from the pens of the individuals to whom its contents are severally ascribed—a signification of the term, which he now further illustrates and vindicates. Bishop Marsh next advances to treat of the *credibility* of the Christian Scriptures. This, he properly observes, is a distinct topic: “the question of authorship is one thing, the question of truth is another” (p. 1). With equal justness he remarks, (5,) that “the credibility of the New Testament must be established independently of its inspiration, or it cannot be established at all.”

Before he offers arguments for the credibility of this volume, he examines into the integrity of the writings which compose it: he inquires, whether “the books which we possess as works of Apostles and Evangelists, are the *same* books as those which were composed by Apostles and Evangelists?” But he does not confound the notion of *integrity* with the notion of a *perfect* text: he distinguishes between a copy of the Greek Testament, in which there shall be *no* deviation from the autographs of the sacred writers, and one in which there is as near an approximation to a perfect text, as under all circumstances can be justly expected. “If,” says he, “we can prove, that the New Testament has descended to us, *upon the whole*, in the same state in which it was originally written, and that we may justly confide in every thing which relates to facts and to doctrines, this will be sufficient.”

The Professor, accordingly, shews, that a general corruption of the sacred text was not in itself practicable. Different parties were mutually watchful: copies were widely and quickly multiplied. No union of sentiment existed: no combination embracing the majority of Christians, could be formed. Such a combination, even had it been feasible, could not be carried into effect, without becoming a matter of notoriety. The impediments to this corruption were further augmented by the ancient *versions* of the

* Mon. Repos. XV. 473.

New Testament, which, in the main, accord, as to facts and doctrines, with the Greek manuscripts. Here again, as likewise in the quotations contained in the voluminous writings of the Greek *Fathers*, we have a proof that the Christian Scriptures have, for the most part, descended to us in the same state in which they came from the writers themselves.

Bishop Marsh illustrates his observations by a reference to the history of the celebrated text in 1 John v. 7. He is aware, that not only a specific argument on which himself insists, but *every* argument for the integrity of the New Testament, which he uses in this Lecture, must fall at once to the ground, "if it be true that the passage in question proceeded from the pen of St. John." Nothing can be more satisfactory than his estimate of the evidence, both external and internal, which some critics perceive, or fancy that they perceive, in behalf of the disputed words. His conclusion does great honour to his discernment and learning as a scholar, and to his fidelity as a lecturer. In the opinion of this very able judge,

"The sacrifice of that principle, by which we defend the *general* integrity of the New Testament, is a sacrifice to which the passage is not entitled. That important principle therefore remains unshaken, and the general integrity of the New Testament is liable to no objection. That principle has been rescued from the danger to which many incautious friends of Christianity have exposed it, by endeavouring inadvertently to defend a part, at the expense of the whole." —P. 28.

We have thus laid before our readers a summary of the Professor's twenty-seventh lecture: in the twenty-eighth he argues from the character of the writers of the New Testament to the credibility of their writings.

Beginning with the historic books, the Gospels and the Acts of the Apostles, he, in the first place, considers "the Gospels of St. Matthew and St. John." These Evangelists not only saw and heard what was said and done by our Saviour; they themselves bore a part in the transactions which they have recorded. Their sincerity is undeniable. Not merely did they renounce all worldly advantages; they submitted to persecutions, such as no

man would endure, except from a firm conviction, that he was propagating nothing but the truth. The sufferings, too, which they underwent, were not accidental or unforeseen.

Further, it is not credible that the apostolic historians were deceived themselves. The facts which they recorded were of such a description, that nothing more was wanted than the use of their senses to determine, whether these events really happened or not. In the conduct of the apostles no signs of fanaticism appear. These men even doubted the truth of their Master's resurrection, till they were convinced of it by his actual presence.

The situation and circumstances of the Evangelists Matthew and John, attest the credibility of their narratives: the dates of their several Gospels, in respect both of place and time, prove the moral impossibility of these compositions containing a fabricated story. Had this kind of fraud been attempted, the detection of it was unavoidable. In Judæa, and beyond Judæa, numbers of persons were still living, by whom the imposture would have been exposed. Yet the Jews who embraced Christianity in the apostolic age, gave positive evidence of their own belief in the gospel history. And even those of this nation who rejected Christianity have, at least *indirectly*, borne testimony in its favour. No where do we learn that they regarded the gospel history as a fable: no where do we find that the unbelieving Jews questioned the reality of the miracles, however they evaded the proper inference from them. The first apostolic historian was not confuted by the Hebrew Jews: the other apostolic historian was not confuted by the Greek Jews.

Though Mark and Luke did not write from their own knowledge, yet these Evangelists derived their information from the best sources which can be opened to those who rely on others for intelligence: the credibility, therefore, of their respective Gospels, rests on a foundation which is perfectly secure.

In estimating that credibility, there are two subjects of special inquiry: the former of them regards the *materials*; the second, the *mode* in which those materials were employed.

The Margaret Professor now makes a digression, with the view of elucidating and establishing what he had stated in his *Dissertation on the Three First Gospels*, concerning the verbal harmony of certain of the Evangelists. He thinks that his hypothesis does not militate against the supposition of Mark and Luke having written independently of each other. That they applied with *fidelity* the materials which they obtained with *certainly*, he proves by the same arguments from which it was inferred, that the apostolic historians employed *their* materials with fidelity. With a sketch of this proof he concludes his twenty-eighth Lecture.

In that which follows he estimates the credibility of the facts recorded in the New Testament, from a consideration of the facts themselves. But, for the present, he limits his attention to the ordinary events related there, without adverting to miracles in particular. In conducting the inquiry thus modified, he rapidly compares the several parts of each single book, one book with another, and the whole with other works of acknowledged credit.

Each of the Gospels is consistent throughout: each contains a plain and unaffected narrative, all the parts of which have a perfect agreement; no examples occur of incongruity or incoherence. The Gospels, too, of Matthew, Mark and Luke, are similar both in matter and in manner. Indeed, when we have deducted what each of these three Evangelists has peculiar to himself, the matter which remains common to all three, constitutes one uniform narrative of our Saviour's ministry, from his baptism to his death and resurrection.

To the subject of a *common document*, which explains the harmony in the *matter* of the three first Gospels, the Professor once more adverts. Afterwards, he makes some pertinent remarks on the Gospel of John, and notices, in a general way, the alleged contradictions in the Evangelists. He refers to vindications of the history of the resurrection, and speaks with signal and deserved approbation of Bishop Sherlock's *Trial of the Witnesses*. From the Gospels he proceeds to the Acts of the Apostles, which, says he, "must obviously be com-

pared with the Epistles of St. Paul." The principle, the nature, and the result of such a comparison, are accordingly pointed out. Illustrations of the credibility of the New Testament, from the works of Josephus and of Tacitus, are next alluded to or brought forwards: and the Lecture concludes with a most forcible statement of that proof of the truth of Christianity, which is afforded by the evangelic delineation of the character of its Founder:

"If the learning and the ingenuity of Plato or Xenophon might have enabled them to draw a picture of Socrates more excellent than the original itself, it was not in the power of unlettered Jews to give ideal perfection to a character which was itself imperfect, and to sustain that ideal perfection as in a dramatic representation, through a series of imaginary events. Indeed it is highly probable, that the Apostles and Evangelists were not *wholly aware* of that perfection which they themselves have described. For that perfection is not contained in any formal panegyric, expressive of the writer's opinion, and indicating that opinion to the reader. It is known only by comparison and by inference. We are reduced therefore to this dilemma, either the actions which are ascribed to our Saviour, are *truly* ascribed to him; or actions have been invented for a purpose, of which the inventors themselves were probably not aware, and applied to that purpose by means which the inventors did not possess. And when we further consider, that the plan developed by those facts was in direct opposition to the notion of the Jews respecting a temporal Messiah, we must believe in what was wholly impossible, if we believe that unlettered Jews could have *invented* them."—Pp. 72, 73.

The thirtieth Lecture, the last in this part of the course, is occupied by a special inquiry into the truth of the miracles recorded in the New Testament. To this kind of evidence for the gospel, Bishop Marsh justly attaches the highest degree of importance. "Miracles and prophecy," he declares, "alone can prove that the origin of Christianity is divine."

He defines a miracle to be "something which cannot be performed without the special interference of God himself." The attempts of the Jews, in the time of our Saviour, to evade the inference from miracles, by ascribing them to the agency of evil

spirits, are then briefly yet forcibly exposed. Nor are the objections of modern philosophers to the existence of miracles, on the ground that they are *incapable* of proof, passed without animadversion. The Professor ably maintains, that the notion of a miracle does not destroy itself:

“The government of the world by general laws, and a departure from those laws on particular occasions, are irreconcilable only on the two following suppositions: either that there is no God, or, that if there is a God, both himself and the Universe are bound in the chains of fatalism. Now the latter supposition is hardly different from the former. There is at least no practical difference between the non-existence of a God, and the existence of a God who possesses not the attributes of Deity. With those who can deny the being of a God, I know not how to argue. Where the human intellect is so perverted, that they who can perceive intelligence and design in a clock-work, which *represents* the movements of the heavenly bodies, are yet unable to perceive intelligence and design, when they ascend from the humble imitation to the great original, no arguments can avail. It is useless to argue with those who deny that a contrivance implies a contriver: who can doubt, whether the eye was made for seeing, or the ear for hearing. Nor would I pretend to argue with those who, if they admit that there is a God in *name*, deny him the attributes which constitute a God in *reality*. If the wisdom displayed in the works of the creation indicate a wise Creator, no ties of necessity could have shackled the exercise of his wisdom, no ties of necessity could have limited the exercise of his power. But if the same power which made the laws of nature *is* able to suspend them, it cannot be true that the notion of a miracle destroys itself.”—Pp. 81, 82.

Mr. Hume's argument from experience, here comes under the Lecturer's review. This objection the Professor meets, not by denying the philosopher's parallel between the experience which gives authority to human testimony, and the experience which assures us of the laws of nature, but by resisting that part of the reasoning which connects experience with miracles. Speaking of this famous argument, he says, that

“It postulates what it professes to prove. When we argue for the possibility of a *miracle*, we argue for the possi-

bility of a *deviation* from the laws of nature; and we argue on the ground, that the same Almighty Being who made those laws must have the power of altering or suspending them. If, therefore, *while* we are contending for an alteration or suspension of those laws, with respect to the miracles ascribed to our Saviour, we are told that those laws are unalterable, we are met by a mere *petitio principii*. In short, the argument from experience, as applied to miracles, includes more than the nature of the argument admits. Though an event may be contrary to common experience, we must not set out with the supposition that the rule admits of no exception. We must not confound general with *universal* experience, and thus include *before-hand* the very things for which an exemption is claimed.”—Pp. 85, 86.

These remarks the Professor illustrates by an examination of the miracle performed in the resurrection of Lazarus, concerning which he shews, that no deception or collusion could exist, and that it stood the scrutiny of a judicial and most rigorous process; the result of which, “as stated in the words of St. John, was, *This man doeth many miracles: if we let him alone, all men will believe on him.*”

“Surely then,” adds Bishop M., “we have sufficient evidence for the truth of the miracle in question. Though it is contrary to common experience, that a man really dead should come to life, yet as human testimony *may* outweigh the argument which is founded on such experience, so in the present instance the testimony is so powerful that it *must* preponderate.”—Pp. 92, 93.

In like manner, the truth of the other miracles ascribed to our Saviour may be established. Nor is satisfactory evidence wanting for those ascribed to the apostles. “And there is an additional argument for the miracles ascribed to St. Paul, in the appeal which he has made to the persons in whose presence he performed them.”

From the credibility of the *facts* this Prelate infers the credibility of the *doctrines* recorded in the New Testament; an inference which “follows as a matter of course.” Here, too, he concludes the present series of Lectures; in which “no proposition has been admitted without previous proof, in which no argument has been applied that is dependent on the subject of application.”

Excellent, however, as they are, they do not entirely fulfil the profession and promise of the title. The Lecturer is almost profoundly silent concerning "the principal authors, and the progress, which has been made at different periods, in theological learning." In this omission he cannot have done justice to his original intentions: and he, assuredly, must have disappointed his hearers and his readers. It should be gratefully acknowledged, that in a former part of the course he presented us with an account of the best critical editions of the Jewish and Christian Scriptures, and of the most celebrated commentators. Why then is he so extremely sparing of similar references and statements, when he treats of the evidence of the authenticity and credibility of the New Testament? To *students* in divinity more copious information respecting the writers on *miracles*, and the contents of their several publications, would have been highly acceptable. Why should this have been withheld? Dr. *Johnson's* definition of a *miracle*, is quoted by the Professor, though not indeed with approbation, while Mr. *Farmer's* is altogether overlooked! Could Bishop Marsh be ignorant of the works of that admirable author? It is not likely that he had *never* met with them at *Cambridge*: to the scholars and theologians of *Germany*, though *Farmer* was no anti-supernaturalist, they are certainly not unknown. This Lecturer's own definition of a miracle cannot be received by us: he erroneously * states it to be something which cannot be performed without the special interference of God himself. How superior in precision and accuracy is *Farmer's* language! "Effects contrary to the settled constitution and course of things," *he* deems miraculous. Our author subsequently adverts to "a learned Prelate, who has deservedly gained much reputation by his defence of the miracles." We suppose that he means the late Bishop Douglas. Of that masterly work *the Criterion*, and of some other writings in proof of the credibility of the New Testament,

* *Erroneously*, because, according to this view of the subject, the original act of creation was a miracle. See *Farmer on Miracles*, pp. 2 and 3 (8vo. ed.).

more might with propriety and advantage have been said.

Nor is the Right Reverend Professor to be accused merely of omissions: in this part of his Lectures there are some redundancies. Perhaps no man is better acquainted than himself with the difference between *scriptural* and *biblical* criticism, between the evidence of the divine origin of Christianity and the principles on which its records should be interpreted. Even a reference to the *doctrines* of the Church of England, or to those of any other church, (p. 13,) is out of place in this stage of his undertaking: and it will be time enough for him to affirm (16) that "the doctrine of the Trinity stands unshaken," when he has shewn that it forms an article in the instructions communicated by the first preachers of the gospel. It was natural that he should revert to his own labours on the disputed verse in John, and on a *common document*. Too many of his pages however are devoted to these subjects: and he is somewhat too eager in self-defence. After all, none of the defects or of the excrescencies which we perceive in this set of Lectures, can render us insensible to its value, or forbid us to pronounce it admirably calculated for usefulness among theological students of every denomination.

N.

ART. II.—*The Form of Religious Service as it was conducted at the Ordination of the Rev. John James Tayler, B. A., in the Protestant Dissenting Chapel, Mosley Street, Manchester: including a Charge by the Rev. Charles Wellbeloved, Theological Tutor in Manchester College, York: and a Sermon by the Rev. Joseph Hutton, B. A., of Leeds.* Printed for Robinson and Ellis, Manchester, and Hurst, Robinson and Co., London. 8vo. pp. 88. 1821.

THE absurd and pernicious notion that extraordinary powers are conferred upon the "candidate for Holy Orders," by the ceremony of ordination, is so completely opposed to the general views of Unitarian Christians, that the danger is very remote indeed of their falling into it. There is, however, an objection to

the keeping up of this and other old forms, after the opinions and spirit which gave rise to them have been entirely exploded, which we think of some weight. Actions speak a more powerful language than words, and the fact that certain forms are observed by us, will be far more extensively known than our renunciation of all those peculiar views with which such forms have been for ages connected.

Such publications as that before us will, however, tend greatly to remove this objection, as far as relates to Ordination, and on this as well as other accounts, cordially (though tardily we own) we hail its appearance.

Those who wish to see the question of the expediency of a religious service on occasion of the settlement of a minister candidly discussed, will be gratified by the perusal of the Preface.

The address on behalf of the congregation, by Mr. Geo. W. Wood, contains an interesting testimony to "the laborious studies and successful progress" of the young minister who is principally concerned in the service. His reply to this address is brief and manly. But we think he has been too much alarmed at the idea of giving a "confession of faith;" especially when he declares it to be his firm belief, so "*far as he has hitherto inquired,*" that "Jesus was commissioned by God," &c. When a minister is undertaking the charge of a Christian society, after a long course of preparatory studies, we cannot see the necessity of his qualifying in this manner his declaration of belief in the divine authority of his Master. That we ought to hold ourselves open to conviction upon all subjects, and endeavour to add to our stock of wisdom every day of life, we readily admit; nor can any truths be believed except "*so far as we have inquired*" into their foundation. But we are apprehensive that some amongst a mixed audience might understand such a qualification respecting the truth of the gospel, to imply that it was a matter of considerable doubt and uncertainty.

Mr. Wellbeloved's charge is grounded on 1 Tim. iv. 16: "*Take heed unto thyself, and unto the doctrine; continue in them, for in doing this thou*

shalt both save thyself and them that hear thee."

In simple elegance of style, and in warmth and seriousness of practical exhortation, we are not aware that it is excelled by any composition of this kind. But we had rather our readers should arrive at the same conclusion with ourselves, by means of our extracts, than our commendations.

"An opinion has very generally prevailed, for which no authority can be produced either from reason or Scripture, that ministers of the gospel are required to be more holy and virtuous than others; or, as it might perhaps be more accurately represented, that the people are not required to be so holy and virtuous as their minister. This opinion has, I fear, been encouraged for no very honourable purposes; on the one hand, to obtain the reputation of a degree of sanctity beyond the common reach; and on the other, to obtain an excuse for negligence and vice. But both we and our people are to walk here and to be judged hereafter by the same rule, with this difference only, that 'of him to whom much has been given, much will be required.' The same apostle who exhorted Timothy to take heed to himself, charged those over whom Timothy presided to walk circumspectly; and furnished them with a variety of important precepts for the regulation of their conduct in every rank and station in life. Of all who take upon themselves the name of Christ, without distinction, it is required that they depart from iniquity, and be a peculiar people zealous of good works; and to all who have the knowledge of God, the precept of Christ is equally addressed, 'Be ye perfect, even as your Father who is in heaven is perfect;' while to all the same motive to a holy life is proposed, that without holiness no one can see God.

"It cannot however be denied or doubted, that so far as our circumstances may be in any respect more favourable to the attainment and the continual advancement of piety and virtue, than those of persons necessarily much devoted to worldly pursuits, a corresponding degree of excellence will be justly expected both by mankind and by him who appointeth to us our lot: nor can it be denied or doubted, that we, who are peculiarly engaged in the service of God, are called to exercise a strict and constant watchfulness over ourselves in respect of many minor virtues and decencies of conduct; to take heed to ourselves as to many things, which though in themselves they

may not be unlawful, yet may in us be neither expedient or becoming. There is a general gravity of sentiment, of speech and of deportment, which the world most justly expects to observe in us, and which will naturally accompany a due sense of the nature of our office. The profession to which we have devoted ourselves is a serious profession; it leads us to be daily conversant with serious things; it often carries us into scenes of a most serious character—the chamber of sickness and of death,—the house of mourning and of woe. As watchmen for the souls of our brethren, as well as for our own, it brings us under an awful responsibility. Such a profession must require a suitable decorum of conduct; a decorum which even the gay and the profligate understand and approve, and which he who conscientiously engages in that profession, and duly takes heed to himself, will better understand, and most cautiously preserve. It cannot well be brought under distinct rules; if it could, on this occasion I am persuaded it would not be necessary. I fully believe, my dear brother, that you well know what it implies, and are determined that no violation of it on your part shall bring the slightest discredit upon our holy religion, cause the ministry of the gospel to be blamed, or afford any sanction to the irregularities of the thoughtless and the profane. For the sake of your own gratification or amusement, you will not indulge yourself in any of those things by which others may, in the scriptural sense of the term, be offended, and your usefulness in any degree impeded or diminished. The habitual cheerfulness of a holy and a virtuous mind, will not degenerate in you into levity and frivolity; nor will the liberty which rational views of Christian faith and practice encourage, be in any degree or in any instance perverted by you, so as to cause the way of truth to be evil spoken of.”—Pp. 29—32.

He is peculiarly happy in enforcing the importance of watchful circumspection on the part of Unitarians, as the city “set upon a hill:”

“They who disapprove your principles, you may be assured, will narrowly watch your conduct. Study well those principles, bear them constantly in mind, act steadily upon them, ‘as ever in your great task-master’s eye,’ and you need not fear, you may court the inspection of those who ‘spy out our liberty which we have in Christ Jesus.’ They may then see that what we deem pure Christianity leads to purity of heart, to uprightness

of conduct, to entire devotedness to God, to zeal in the service of man, to a superiority to the world, to a conversation in every respect becoming the gospel of Christ. You will then make it manifest that it is not necessary to regard God as a stern; inexorable ruler, in order to be devoted to his fear—or to be in earnest in exhorting others to obey his will; that it is not needful to think degradingly of human nature, in order to possess true humility of spirit, or to be faithful in calling sinners to repentance. You will shew them that a deep veneration and an ardent love of Jesus, is consistent with what you hold to be the scriptural doctrine of his person and his office; and that the ground on which you expect pardon, acceptance and eternal life from God, is as favourable to genuine humility and self-abasement, as it is to unremitting vigilance in the discharge of all the duties of life.”—Pp. 41, 42.

With respect to the necessity of enforcing moral duties by motives derived from the gospel of Christ in preference to reason and philosophy, he observes, with great beauty:

“The great duties of life may, undoubtedly, in many instances be discovered and enforced independently of revelation; and you, my young friend, are not unacquainted with the admirable lessons of virtue which were inculcated in the Porch and in the Grove, by those who knew nothing of Moses and the prophets; and who lived long before the Sun of Righteousness, the true light of the world, dawned upon the benighted nations. Yet why should we to whom the oracles of God are committed, and who live amidst the full blaze of heavenly truth, refuse to apply to the source of all wisdom, or to avail ourselves of this clear and perfect light? There is not any duty incumbent upon men in any age, in any station, in any circumstances, concerning which the Scriptures are altogether silent. They supply us in every case with the most weighty precepts, they set before us the most impressive and encouraging examples, they offer to us the most powerful aid, they propose the most efficacious motives, and they enforce whatever they command by the most impressive sanctions. Quit not such guides and such helpers, therefore, I beseech you, to put yourself under those who with all their knowledge were yet in lamentable ignorance, and with all their light were often bewildered in the thickest darkness; but uniformly maintain the honourable character of a *Christian teacher*. Let every duty you recommend be founded on Chris-

tian principles, and supported by Christian sanctions; and never let any one depart from this place, uncertain whether he has been attending in the school of a philosopher, or in a Christian temple; whether he has been listening to a Heathen moralist, or a disciple of Christ."—Pp. 44, 45.

In p. 46, the author remarks, we think somewhat inadvertently, "you will justly consider as your duty *not to exclude* from your public instructions, the *principles of Christian truth*." He refers to *doctrinal and controversial* preaching. But we would suggest to him whether his words may not be interpreted to imply, that a Christian teacher ought to be sparing in the introduction of "the principles of Christian truth" into his discourses. We are aware that a *candid* reader of the context will readily understand the meaning.

We recommend this discourse to every minister of the gospel. Whatever be his age or station, we think that his devout feelings may be kindled and his Christian zeal animated, as well as his taste gratified, by the perusal of it.

Mr. Hutton's discourse to the congregation is founded on 1 Thess. v. 12, 13: "Know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake; and be at peace among yourselves." Of this affectionate, judicious and spirited exhortation, we regret that our extracts cannot be more copious. On the value of the Christian sympathy of his flock in animating the frequently desponding spirits of a minister, he remarks,

"As a servant of Christ, indeed, he is bound to love and labour for you at all seasons, even when the sky lowers, when indifference freezes, or contempt blows chilly upon him. It would be his duty, I doubt not it would be his endeavour, to do so. But your minister, my friends, is a man; like other men he feels—he cannot help feeling—the difference between heat and cold; he acknowledges the warm and genial influences of friendship, that sun of the social system; and, whatever exertions he may make to maintain the internal glow, he is apt to droop and languish when its beams are withdrawn. Even with all his efforts to prevent it, unkindness and neglect, though they should not altogether paralyze, will

inevitably enfeeble the energies of his heart. It is love which best keeps love alive. The light and heat that cheer and gladden the universe proceed from many suns mingling their beams: let all save one be extinguished, and the faint and sickly lustre it will yield will scarcely be worth preserving. Placed in the midst of an affectionate people, the faithful minister of Christ sees on every side something to animate and cheer. The holy love, the sacred friendship that glows in his own heart, is reflected back again from every heart around him, and from every eye he catches the kind expression that gives a brighter lustre to his own. He speaks with confidence because he perceives that his sheep 'know his voice, and count it not as the voice of a stranger.' He speaks with fervour because he is assured that they hear him gladly and are disposed to follow, from affection as well as prudence, in the good and pleasant path in which he desires to lead them. Brethren, rest assured, if your pastor be a man of human feelings, of a kindly and benevolent nature, as I believe he is, your attachment will warm his heart and invigorate his hand. In his case as in your own, the words of the wise man will be verified, 'As in water face answereth to face, so the heart of man to man:' 'As iron sharpeneth iron, so doth a man the countenance of his friend.'"—Pp. 62, 63.

We are much pleased with the devotional services, by Mr. Robberds and Mr. Tayler, sen., by which the engagements of the day are introduced and concluded.

G. K.

ART. III.—*Christ Crucified: an Essay, in Three Parts.* I. *On Christ's Dying for all Mankind.* II. *On the Value and Efficacy of his Death.* III. *On the Moral Uses of his Death.* By Richard Wright, Unitarian Missionary. 12mo. pp. 86. Eaton. 1s. 6d.

THE death of Christ is of supreme importance in the scheme of Christian redemption, and the mode in which those numerous passages of scripture that relate to it are interpreted, determines the character of every theological system. The subject is shewn to be difficult by the various hypotheses that have been framed for its explanation. This is in a great measure owing to the figurative language of the New Testa-

ment, and to its perpetual reference to the rites and ceremonies of the Old Testament. To understand these figures and analogies requires more patient examination than readers in common are disposed to give. The sound of scripture is often very different from its sense. It is, we conceive, by the mere sound of the Bible that the systems, presumptuously and ridiculously called "orthodox," impose upon the ignorance, the prejudices, and the superstitious fears of the multitude, and especially on the subject of the death of Christ, which they represent in such a manner as to obscure, if not extinguish, the pure and merciful character of the Father Almighty, and to pervert the scheme of Christian redemption into an awful tragedy, or at best a tremendous mystery.

Mr. Wright has added to his many and great services to the Unitarian cause, by this seasonable and judicious attempt to explain the scriptural doctrine of "Christ Crucified." The title-page expresses the plan of the Essay. Under the general heads are numerous sub-divisions, well defined and ably filled up. The third Part, which is, in the language of divines, an improvement of the subject, is a happy exposition of Dr. Young's sentiment, that "the best morality is love of Christ."

The "Essay" will find its way, we doubt not, into all the catalogues of our Unitarian Societies for the distribution of books; and if it be as generally read as we wish and anticipate, it will bring out of the prison-house of slavish systems, many a mind that is now "sitting in darkness and in the shadow of death."

ART. IV.—*An Account of the Extraordinary Proceedings against Mr. Joseph Player, of Saffron Walden, late one of the Deacons at the Abbey-Lane Meeting there; containing a Copy of an Address from the Rev. William Clayton to him. In a Letter to a Friend, by an Enemy to Priestcraft.* 12mo. pp. 12. Kirby, Warwick Lane. 4d. 1822.

THE late Robert Robinson said that Antichrist might be found in a Meeting-house: certainly, priest-

craft may, and if we do not mistake, we have here a case in point.

It appears that there is a small Society at Saffron Walden "professing the doctrine of Free and Sovereign Grace," that is, avowing honest Calvinism, with its crowning tenet of Reprobation. The minister of this people is son of Mr. Player, who was, until lately, deacon of Mr. W. Clayton's congregation of the same town. Without deserting his own religious friends, the father attended occasionally upon his son's preaching. In consequence, he received the following letter, the first and the last on the subject, from his spiritual guide:

"Saffron Walden,
July 11, 1822.

"SIR,

"As this is the last communication I purpose ever to have with you, and as I wish to furnish you with materials for penitent reflection, when those corrective visitations shall come upon you, which, if you are a partaker of grace, will most certainly overtake you, I shall place your sin in order before you, and forewarn you, from the sacred page, of approaching calamities.

"You have for thirteen years past received from your pastor uninterrupted, disinterested, laborious and expensive tokens of affectionate regard. Your children too, some under circumstances of *mental* and *moral* trouble, and some in the hour of death, have been gratuitously attended; as they were also baptized and buried without the customary expressions of respect on your part, required by 1 Cor. ix. 9—11, or without the expression of regret for inability, which, as I should have declined all other recompence, should not have been withheld.

"Since your elevation to the office of Deacon, an event I unfeignedly regret, you have insidiously injured the interests of the cause you should have sustained; you have attempted to restrain your minister from delivering the whole counsel of God, and since a disorderly faction, or a company of Antinomian heretics has arisen,—which they are you best can tell—one or the other they must be,—you have not only attended yourself with very considerable regularity, but have used your utmost influence—feeble, indeed, through God's mercy it has proved—to sanction this Society of persons, for whom I have at least this kind of respect, that they have acted *openly* and *consistently*, and not as yourself, in the language of the old proverb, 'holding with the hare, and running with the hounds.'

"For the last six months my conduct to you has been directed by Rom. xvi. 17, 18, and 2 Thess. iii. 6, and 14. And now, Sir, as I design (unless you resign that office you so unworthily hold, and dissolve that connexion with our church you have so justly forfeited) to take measures which you may deplore, I shall in my final testimony assure you, that injuries done to the cause and ministers of Christ, will not be unvisited; that you and your posterity, as they already have, will be yet severely noticed by Him who has said, 'Vengeance is mine, and I will repay:' and it is a fearful thing to fall into the hands of the living God, who is faithful to the threatenings as well as the promises of his covenant.

"O may these dispensations produce a sincere repentance through the purchased influences of the Spirit of Grace; for you still share in my prayers, though I believe I am not the only minister, nor is ours the only church, which have ample reason to bewail your conduct to them.

"I remain, Sir, with deep regret for your lamentable failures, your well-wisher, but no longer your pastor,

"W. CLAYTON."

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To him who in the love of Nature holds
Communion with her visible forms, she
speaks

A various language; for his gayer hours
She has a voice of gladness, and a smile
And eloquence of beauty, and she glides
Into his darker musings, with a mild
And gentle sympathy, that steals away
Their sharpness, ere he is aware.—When
thoughts

Of the last bitter hour come like a blight
Over thy spirit, and sad images
Of the stern agony, and shroud, and pall,
And breathless darkness, and the narrow
house,

Make thee to shudder, and grow sick at
heart;—

Go forth under the open sky, and list
To Nature's teachings, while from all
around—

Earth and her waters, and the depths of
air,—

Comes a still voice—"Yet a few days, and
thee

The all-beholding sun shall see no more
In all his course; nor yet in the cold
ground,

Where thy pale form was laid, with many
tears,

Nor in the embrace of ocean shall exist
Thy image. Earth that nourish'd thee,
shall claim

Thy growth, to be resolv'd to earth
again;

And, lost each human trace, surrend'ring
up

Thine individual being, shalt thou go
To mix for ever with the elements,
To be a brother to th' insensible rock,
And to the sluggish clod, which the rude
swain

Turns with his share, and treads upon.
The oak

Shall send his roots abroad, and pierce
thy mould.

Yet not to thy eternal resting-place
Shalt thou retire alone—nor could'st
thou wish

Couch more magnificent: Thou shalt lie
down

With patriarchs of the infant world—
with kings,

The powerful of the earth—the wise, the
good,

Fair forms, and hoary seers of ages past,
All in one mighty sepulchre. The hills
Rock-ribb'd and ancient as the sun,—the
vales

Stretching in pensive quietness between
The venerable woods—rivers that move
In majesty, and the complaining brooks
That make the meadows green—and,
poured round all,

Old Ocean's grey and melancholy waste,—
Are but the solemn decorations all

Of the great tomb of man. The golden
 sun,
 The planets, all the infinite host of
 heaven,
 Are shining on the sad abodes of death,
 Through the still lapse of ages. All that
 tread
 The globe, are but a handful to the
 tribes
 That slumber in its bosom.—Take the
 wings
 Of morning, and the Barcan desert
 pierce,
 Or lose thyself in the continuous woods
 Where rolls the Oregon, and hears no
 sound
 Save his own dashings—yet, the dead are
 there,
 And millions in those solitudes, since
 first
 The flight of years began, have laid them
 down
 In their last sleep—the dead reign there
 alone.
 So shalt thou rest—and what if thou
 shalt fall
 Unnotic'd by the living—and no friend
 Take note of thy departure! All that
 breathe
 Will share thy destiny: the gay will
 laugh
 When thou art gone, the solemn brood
 of care
 Plod on, and each one as before will
 chase

His favourite phantom; yet all these
 shall leave
 Their mirth and their employments, and
 shall come
 And make their bed with thee; as the
 long train
 Of ages glide away, the sons of men,
 The youth in life's green spring, and he
 who goes
 In the full strength of years, matron, and
 maid,
 The bow'd with age, the infant in the
 smiles
 And beauty of its innocent age cut off,—
 Shall one by one be gathered to thy side,
 By those, who in their turn shall follow
 them.
 So live, that when thy summons comes
 to join
 The innumerable caravan, that moves
 To the pale realms of shade, where each
 shall take
 His chamber in the silent halls of death,
 Thou go not, like the quarry slave at
 night,
 Scourged to his dungeon; but, sustain'd
 and sooth'd
 By an unfaltering trust, approach thy
 grave,
 Like one who wraps the drapery of his
 couch
 About him, and lies down to pleasant
 dreams."

OBITUARY.

1822, June 20, at *Wells*, the Rev. THOMAS ABRAHAM SALMON, B. D., Prebendary of Wells, and Rector of Rodney Stoke, Somerset, (to which he was presented in 1794, by the Bishop of Bath and Wells,) and chaplain to Earl Cowper. He was of Wadham College, Oxford, M. A. 1792; B. D. 1800. He published "Hebraicæ Grammatices; or, a Hebrew Grammar with Vowel Points," 8vo. 1796; "Vitarum Plutarchi Epitome," 8vo., 1797; and "Extracts from Mr. Card's Will, relative to his Charity at Chedder."

—21, at his house in *Swansea*, the Rev. WILLIAM HOWELL, who during twenty-eight years was pastor of the Presbyterian congregation in that town. Mr. Howell was the son of the Rev. Wm. Howell, many years master of a large and highly respectable school, and minister of the Old Meeting, at Birmingham. He was born at Wincauton in Somerset-

shire, in the year 1740. He was educated for the ministry at the Presbyterian Academy in Carmarthen, under the tuition of the Rev. Mr. Thomas and the Rev. Dr. Jenkins. Having completed his academical course, he went over to Holland, and accepted an invitation from an English church at Amsterdam, as a supply for half a year. On his return to England, he settled as pastor to a congregation at Chelwood, near Bristol, where he was ordained, and exercised his ministry for fifteen years. In the year 1775, he married Miss Beverstone, the only child of a wealthy and most respectable citizen of Bristol; a highly respected and most amiable woman, who died in 1803, and left him two sons and three daughters. In the year 1786, Mr. Howell accepted the appointment of theological tutor and superintendent of the Presbyterian Academy, removed from Carmarthen to Swansea, and at the same time undertook the pastoral charge of the congregation in this town. The for-

mer appointment he held nine years, and the latter he resigned in the year 1814, assigning, as his reason for relinquishing the duties of the ministry, the decay of his sight. He continued to enjoy excellent health; and at last, after the illness of only a few days, was blessed with a remarkably tranquil and easy death. Mr. H. was greatly respected among his neighbours as a pious and good man, a serious, devout and earnest preacher, a careful and religious father of a family, and an upright, peaceable and benevolent member of society. "His prayers and his alms are gone up as a memorial of him before God;" and it is to "a conscience void of offence both towards God and towards men," and to his faith and hope in Christ, the serenity of his latter end is to be ascribed, and the remarkable coolness and self-possession he enjoyed even to his last hour. He died "the death of the righteous, and his last end was like his."

June 22, at *Hull*, aged 36, the Rev. J. HAWKSLEY, late pastor of the Independent congregation in Aldermanbury Postern, London. He was educated at the Independent Academy, Rotherham, and on the completion of his term of four years in that seminary, was associated with the late Mr. Barber in the pastorship above-mentioned. On the death of Mr. Barber he became in 1810 sole pastor, and continued in his office until 1821, when ill-health obliged him to retire into the country. Symptoms of decline soon shewed themselves, and he sunk at length under this disease, much respected and lamented.

— 29, in *Montague Place, Russell Square*, in his 71st year, JAMES OLDHAM OLDHAM, Esq., the eminent ironmonger of Holborn. Mr. Oldham had been an active magistrate for Middlesex for many years, and also had filled the office of High-Sheriff for Buckinghamshire some years since. "The occasion of his being so well known," (says the *Gent. Mag.*, with insidious quaintness,) "was his immense wealth—four hundred thousand pounds." Early in life he became connected with the "Evangelical" party in the church, and on the first opening of the late Countess of Huntingdon's chapel in Spaulfields, was chosen one of the committee of management, which situation he retained to the day of his death. Some years since, he gave to Trustees a freehold estate, for the purpose of its becoming the site of a new chapel when the lease of the present

has expired. As a trustee of the property in the Countess of Huntingdon's connexion, he manifested great zeal and liberality. When he resided at Great Missenden, Bucks, he purchased the perpetual advowson of that living, and vested it in the Trustees of Cheshunt College; (in the Countess's connexion,) for the purpose of perpetuating "a gospel ministry" in that place. He recently erected a substantial and commodious school-room at Missenden, at a convenient distance from the church, as an appendage to the living. He was buried at Cheshunt, in a vault constructed by him beneath the College chapel. The following are some of his charitable legacies, all to be paid clear of the legacy duty:

- £1000 three per cent. consols, to the London Missionary Society.
- £1000 ditto, to the British and Foreign Bible Society.
- £3000 to Institutions in Lady Huntingdon's connexion.
- £500 to the Baptist Missionary Society.
- £500 to the Moravian Missionary Society.

July 30, at *Chatham*, aged 80, HANNAH ALLEN. A cancer in the breast, with which she had been attacked but a few months, was the means of bringing about her dissolution. It is pleasing to reflect, that the burden of affliction was lightened by the attention of friends. The deceased lived in a state of celibacy with another maiden sister who survives, and by whom the parting stroke must be sensibly felt. It is but just to say of her, that she attended the ordinances of God's house closely, that she heard attentively, and has left a good report of acting in all other respects consistently. Her remains were interred near to certain of her relatives in the cemetery attached to the Unitarian General Baptist Chapel, of which place she was, at the time of her death, the senior member; when Mr. Allibone, at the request of the family, delivered an address on the occasion.

August 1, at *Hackney*, in the 74th year of his age, Mr. WILLIAM BUTLER.

— 7, much lamented, after a lingering illness, ELIZA, the eldest daughter of Mr. Thomas GILES, of *Woodbridge, Suffolk*.

— 12, by his own hands, at his seat near *North Cray, in Kent*, the Marquis

of LONDONDERRY, better known to the world as Lord *Castlereagh*. He was the eldest son of the late Marquis of Londonderry, to whose title he succeeded on the death of his father last year, and of Lady Sarah Frances Conway, sister of the late Marquis of Hertford, and was born June 18, 1769, and was consequently in the 53rd year of his age. He received his early education at Armagh, under Archdeacon Hurrock; and at 17 was entered at St. John's College, Cambridge. After remaining the usual time at the University, he made the tour of the continent, and on his return commenced his political career in his native country. His family were Presbyterians and Whigs, and his Lordship came out into the world as a patriot. He was elected in 1791, after a keen and expensive contest, as representative of the county of Down in the Irish Parliament; and on this occasion it was that he gave a written pledge to his constituents to support the cause of Parliamentary Reform and Irish Freedom. His first parliamentary efforts were in consonance with this engagement. He favoured the principles on which the Society of United Irishmen was founded at Belfast, in 1792, and was in habits of intimacy with some of the leaders of the Society, particularly the two interesting and unfortunate brothers, the Sheares', if he himself was not sworn in as a member. The first Irish conspiracy failed, and Lord Castlereagh became a member of the English Parliament, and a humble supporter of Mr. Pitt. Under the patronage of this minister, he returned to the Irish Parliament in 1797, and was appointed, in reward of what his former compatriots termed his apostacy, first Keeper of the Privy Seal of Ireland, and then one of the Lords of the Irish Treasury. His political advancement was promoted by his family connexion with Earl Camden, the Lord Lieutenant of Ireland, to whom, on the resignation of Mr. Pelham, the present Earl of Chichester, he became Chief Secretary. He was also sworn of the Privy Council. He continued the office of Secretary under the Marquis Cornwallis. In this situation he was accused of conniving, at least, at many of the worst atrocities that the triumphant faction in Ireland perpetrated; but we know not that any one crime was ever brought home to him. The Union with Ireland was accomplished chiefly by his agency, that is, as manager of the Irish House of Commons, and posterity will probably know the means by which this measure was effected. The Irish Parliament being destroyed, Lord

Castlereagh took his seat in the United Parliament, as member for the county of Down; and under the Sidmouth administration, in 1802, he was appointed President of the Board of Controul, a post which he continued to hold on Mr. Pitt's return to office. He was afterwards made Secretary for the War and Colonial Departments. On this occasion, he was rejected by the County of Down and obliged to come into Parliament for a ministerial borough. The death of Mr. Pitt drove him and the other clerks of office (as they were contemptuously styled) from place and power. The displaced party carried on a most harassing opposition to the Fox and Grenville administration, and at length prevailed against them by the "No Popery" cry; although Mr. Pitt, whose memory they affected to cherish and whose policy they pretended to pursue, had been ever friendly to the Catholic claims, and had once resigned the seals of office because he could not carry them; although Lord Castlereagh had, under Mr. Pitt's sanction, held out to the Irish, emancipation as the price of consent to the Union; and although he himself was at the very time, and continued afterwards to the hour of his decease, an advocate for all the concessions, and more than the concessions, that the Whigs proposed to make to the Roman Catholics.* In the Perceval ministry, Lord Castlereagh filled his former post of Minister of War, and in that office planned the ridiculous and disastrous expedition to Walcheren. This led to the duel with Mr. Canning, and to his expulsion from office. On the death of Mr. Perceval, he was recalled to place by the necessities of his party, and made Foreign Secretary, which he continued to be to the day of his death. The extraordinary events of the close of the French war elevated his Lordship to an eminence to which he could never have expected from his talents, principles or connexions to arrive. He divided kingdoms, parcelled out masses of population, disposed of crowns and determined the fate of dynasties. With what instruments he worked,

* It must never be forgotten that the Perceval, Liverpool, Eldon and Castlereagh ministry, which had run down the Fox and Grenville administration on account of their Catholic Bill, afterwards secretly introduced and quietly carried the same measure, only with larger allowances to the Catholics! This is a memorable example of political consistency and integrity.

the time may not be yet come for declaring. A little before his death he had commenced a prosecution against Mr. O'Meara for relating in his book of Napoleon's conversations, a statement of the Ex-emperor's that the British minister had personally partaken of the spoils of France. In private life, the Marquis of Londonderry is said to have been amiable; his public character is known, unhappily for his reputation, throughout Europe. He had talents for business, but in Parliament he had influence without respect. His speeches were laboured, dull, unsatisfactory and often ludicrous: they were so managed, however, as to hide the question, when it was not convenient that it should be exposed, and to confuse the minds of common hearers, and to throw a certain mistiness upon subjects, under cover of which members might vote without self-animadversion. The manner of his death was shocking. His intellect was no doubt disordered, but the cause of the disorder is not yet sufficiently explained. He has left a widow, Amelia, the youngest daughter of the late Earl of Buckinghamshire. Having no issue, his title and estates descend to his brother, Lord Stewart. He was buried in Westminster Abbey on the 20th inst., and his corpse was received by the populace with indecorous and ungenerous expressions of their feelings.

DEATH ABROAD.

Abbé Haüy.

June 3, was interred, the *Abbé (René Juste) Haüy*, member of the *Académie Royale des Sciences*. Standing beside his grave, M. Cuvier, perpetual Secretary of the *Académie Royale des Sciences*, and Superintendant of the *Muséum d'Histoire Naturelle*, in the name of those two institutions pronounced the following oration:

"My fellow-mourners! By what sad fatality have the arrows of death fallen of late so thickly around us? At the distance of but a few days we have accompanied to their long home, *Hallé, Richelieu, Sicard* and *Van Spandock*. Talents, greatness, active benevolence, all have pleaded in vain against the stern decree. Again the mortal stroke has fallen on genius and virtue; has bereft us of the most perfect model of the philosopher devoted to the study of nature, and of the sage blest in the enjoyment of truth, and of that happiness which is undiminished by the revolutions and the caprices of fate.

"In the midst of humble and laborious occupations, one idea took possession

of the mind of M. Haüy; and to that luminous and fruitful idea, his time and his faculties were from that period consecrated: it led him to the study of mineralogy, geometry and all the science of nature; it impelled him, as it were, to acquire a new existence. How magnificent the reward granted to his exertions! He cast aside the veil which concealed the fabric of those mysterious productions in which inanimate matter seemed to present the first motions of life, in which it appeared to assume such precise and unvarying forms by principles analogous to those of organization. Our philosopher separated and measured, in thought, the invisible materials forming those wonderful edifices; he subjected them to invariable laws; his scientific eye foresaw the results of their union; and amongst the thousands of calculations which he made, none were ever found defective. From the cube of salt, the formation of which we perpetually behold, to the sapphire and the ruby vainly hidden in gloomy caverns from our luxuriousness and avarice, every substance obeys the same laws; and amidst the innumerable metamorphoses to which they are all subjected, not one exists unforeseen by the calculations of M. Haüy.

"An illustrious member of our Society has well said, that no second Newton will be born, because there is not a second system of the Universe: so we may say, in reference to a more limited object, that there will be no second Haüy, because no different structure of crystals exists. Like the discoveries of Newton, those of M. Haüy, far from appearing restricted in their nature from the improvements since made in science, seem constantly increasing in general usefulness; and his genius partook of the character of his discoveries: age detracted nothing from the merit of his writings, the last of them was always the most perfect; and those persons who have seen the work which occupied him in his last moments, assure us that it is the most admirable of all his productions.

"How sweet is that life which is devoted to the pursuit of an important and demonstrable truth, one which daily leads to the discovery of other truths connected with it! To him who is worthy to enjoy such a life,—and who was ever more worthy than M. Haüy?—how far do its charms exceed all the splendid offers the world can make! The natural objects that were constantly under the inspection of this philosopher, the precious stones so madly sought in distant climes, at the price of labour, sometimes of blood, had no value in his estimation for that which

renders them valuable in the opinion of the vulgar. A new angle in the most common crystal would have been more interesting to him than all the treasures of the Indies. Those jewels in which vanity delight, those diamonds with which kings themselves are proud to adorn their crowns, were continually brought into his humble study without exciting in him any emotion. I may say much more,—all the storms of the surrounding world left his soul in perfect peace. He was not agitated either by the threats of ferocious beings who at one time sought his life, or by the homage which, at other periods, men in power thought it honorable to themselves to pay him. Persons of either description were regarded by him with far less attention than a youth addicting himself to study, or a pupil capable of seizing his own perceptions. Even when his health forbade him to repair to the lecture-room, he loved to see his home frequented by these young men, to pour his counsels into their ear, and to present them with those curious productions of nature so abundantly supplied to his collection by his numerous scientific friends. Valuable as were his gifts and his instruction, to his many pupils, his example was of still greater value: an invariable sweetness of temper, inspiring his family with devoted affection; a piety unostentatious and tolerant, informed by profound speculation, yet rigid in the observance of every useful rite; a whole life, in short, well-spent, calm and judicious in its course, and softened in the final scene of suffering by the noblest consolation that philosophy can give. May his favoured scholars bless the memory of such a master; and may their firm resolve (as they look on the tomb which receives him) to imitate his bright example, rejoice his departed spirit! And let us, my dear colleagues, console each other, even while our tears are flowing for this privation, by saying,—What man has enjoyed purer happiness on earth? What man is more certain of eternal felicity?"

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Addenda.

Dr. REID. (P. 435.)

July 2, JOHN REID, M.D., of *Grenville Street, Brunswick Square*, late senior physician to the Finsbury Dispensary. This respectable and ingenious practitioner was a native of Leicester, where his family have long been settled in repute. He was, we believe, intended for the ministry among the Protestant Dissenters, but an inclination to the study of medicine over-ruled that intention,

and, with the particular encouragement of the late Dr. Pulteney, he pursued that object with great diligence and advantage at Edinburgh. On taking his degree, he settled in London, and obtained the appointment of physician to the Finsbury Dispensary, a very honourable but laborious situation, which he resigned after holding it for several years. Dr. Reid was well known as a popular lecturer on the theory and practice of medicine; and also as the reporter of the state of diseases in the *Monthly Magazine*, which department he took after it had been conducted through three or four volumes by Dr. Willan. Besides these reports, which would make an interesting volume if collected and enlarged, the Doctor printed "*An Account of the Savage Youth of Avignon, translated from the French*," 12mo., 1801; "*A Treatise on the Origin, Progress and Treatment of Consumption*," 8vo., 1806.—*Gent. Mag.*

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THOMAS SMITH, Esq. of *Easton Grey*.

(See Mr. Belsham's note, p. 332.)

Mr. SMITH was a native of *Cirencester*, and bred to the bar; but from an impediment of speech, did not make a public exercise of his profession. He married early in life the daughter of the late — Chandler, Esq., of Gloucester, and first resided at Padhill, near Minchin-Hampton; from whence he removed to Bownhams, in the same vicinity; and, lastly, to Easton Grey, near Malmesbury, a seat and manor which he purchased of — Hodges, Esq., of Bath. Here Mr. Smith resided till his decease, and was the Mæcenas of his neighbourhood. He had an excellent judgment, much valuable acquired knowledge, an amiable temper, and a benevolent, useful turn of mind. To those who knew him, his loss is not the common-place transient regret, which merely jars the feelings and is then forgotten; but a permanent melancholy, a sensation of a loss not to be repaired. A well-informed, liberal-minded country gentleman, with a fondness for science, brings into estimation judicious modes of thinking in his vicinity, and promotes the improvement of it, while a mere Nimrod or butterfly merely propagates barbarism or dissipation. Such a man as we have first described, was Mr. Smith: a gentleman and a philosopher in his pleasures and habits; a philanthropist and public character in his forms of living and acting.—*Gent. Mag.*

REGISTER OF ECCLESIASTICAL DOCUMENTS.

Address of the Presbyterian Synod of Munster, to the Marquis Wellesley.

ON Thursday, the 11th inst., the Presbyterian Synod of Munster, consisting of their Moderator, the Rev. Philip Taylor, their Clerk, the Rev. James Armstrong, and their Agent, the Rev. Joseph Hutton, waited upon his Excellency the Marquis Wellesley, at Dublin Castle, with the following Address, which had been unanimously adopted by that Body, at their late Meeting in Clonmel:—

To his Excellency Marquis Wellesley, Lord Lieutenant-General, and General Governor of Ireland.

May it please your Excellency,

We, the Ministers and Elders of the Presbyterian Synod of Munster, assembled at Clonmel, gladly avail ourselves of the earliest occasion afforded us by our Annual Meeting, to offer to your Excellency our sincere congratulations on your appointment to the Chief Government of Ireland; and to lay before your Excellency our assurance of affectionate loyalty to our Gracious Sovereign, and unalterable attachment to the principles of our unrivalled Constitution.

We consider the appointment of your Excellency, at such a critical conjuncture, as a proof of his Majesty's paternal regards towards his people of Ireland. We rely with confidence on the wisdom and energy of your Excellency's Administration, that under it the disorders of our country, which we deeply deplore, will meet their effectual and permanent correction—that its unemployed and suffering population will be excited to useful industry—and that all the inhabitants of this island, of every denomination, will be united together in loyalty to their King, obedience to the laws, and love to one another. Should your patriotic exertions effect these most desirable objects, your Excellency's Administration will be recorded with imperishable gratitude in the annals of your native land; and you will have accomplished a work not less eminent than those illustrious achievements by which the name of Wellesley is already so highly distinguished.

We beg leave to assure your Excellency, that it is the earnest wish of the Members of our Communion to conduct themselves in such a manner as to deserve the

continued favour and protection of our beloved Sovereign, and to justify that good opinion which your Excellency many years since (on an occasion * that deeply affected the honour and interests of the Presbyterian Church) so eloquently expressed in the Irish Senate—a circumstance which will ever live in our grateful recollection.

Signed, (by order of the Synod of Munster,)

PHILIP TAYLOR, Moderator.
JAMES ARMSTRONG, Clerk.

To which his Excellency was pleased to make the following reply:—

WELLESLEY.

Your cordial assurances of loyalty to our gracious Sovereign, and of attachment to the principles of the Constitution, are received by me with the confidence due to so respectable a body; and I entertain no doubt that you will continue to merit and to enjoy the countenance, favour and protection of our beloved King.

Your kind expressions respecting my conduct and public services demand my gratitude, and cannot fail to animate and encourage me in the discharge of the arduous duties of my station.

* The occasion alluded to was the debate in the Irish House of Lords, on the Presbyterian Marriage Act, on the 3d of May, 1782. By this Act, marriages celebrated by ministers of the Irish Presbyterian Church were declared to have equal validity with those celebrated by Episcopal Ministers. This Bill being opposed by some of the Irish Bishops, found a warm and strenuous advocate in the Marquis Wellesley, then Earl of Mornington. His Lordship observed on this occasion, that he considered the Presbyterians entitled, above all denominations, to the protection and encouragement of the Legislature and Government, because it is chiefly to them that the British empire owes her civil and religious liberties, and her consequent prosperity. He called them "the life-blood of the country;" and gave his hearty assent to a Bill which might tend to preserve that blood uncontaminated.

INTELLIGENCE.

Western Unitarian Society.

ON Wednesday, July 10, the Annual Meeting of the *Western Unitarian Society* was held at Crediton. The Rev. S. C. Fripp had been expected to preach upon the occasion; but, as he found himself unable to attend, his appointment devolved on the Rev. Dr. Carpenter. The service was introduced by the Rev. G. Kenrick, and the Rev. W. Hincks gave the intermediate prayer. Dr. Carpenter's text was Ephes. i. 7. The discourse, as might have been expected from the preacher, was an impressive illustration of an important subject. The business of the Meeting was next discussed; and the members and friends of the Society then assembled at the inn, where more than sixty dined together. In the course of the afternoon much was said, that was heard with deep pleasure, and will not soon be forgotten. Nor did it diminish the interest of the occasion, that the Society had held its *first Meeting* at Crediton; and that, after a very long interval of time, many who had witnessed it in that infant state, were present to be gratified by its augmented importance. In the evening, the Rev. B. Mardon, of Glasgow, took the devotional service; and the Rev. John Kenrick preached from Psalm ii. 1, 2. It was a masterly and substantial discourse, a happy unison of the beautiful and the useful. After the evening service, the assembly dispersed, and there appeared but one general feeling of satisfaction with all that had taken place in the course of the day.

J. J.

Southern Unitarian Society.

THE Annual Meeting of the *Southern Unitarian Society* was held at Newport, Isle of Wight, on Wednesday, July 24, 1822. Mr. Bennett, of Poole, commenced the service by reading the Scriptures; Mr. Scott, of Portsmouth, offered the prayer before the sermon; and Mr. J. B. Bristowe, of Ringwood, preached from 2 Cor. ii. 17: "For we are not as many which corrupt the word of God."

The preacher enumerated the texts of Scripture which are most usually adduced in support of the Calvinistic scheme, and shewed them to be either mistranslations, or that they by no means necessarily bear the sense which Calvinists put on them. He then made several quotations from the works of the reputed orthodox,

noticing particularly a sermon which has been lately printed at Ringwood: contrasting the statements contained in these works with the Scriptures, he shewed them to be totally irreconcilable with each other—while it plainly appeared, that from whatever other vices Calvinism might preserve its votaries, it by no means secured them from a disposition to heap unmerited calumny and reproach on their opponents. The preacher concluded with a forcible exhortation to his Unitarian brethren so to conduct themselves as to prove that the invective with which they are so frequently assailed, is as unmerited as it is most undoubtedly unchristian.

After the service the annual business of the Society was transacted, when thanks were unanimously voted to the preacher for his very able and eloquent discourse; and it being considered, that, from Portsmouth being more in the centre of the district over which the Society extends, as well as from the very flourishing state of Unitarianism in that neighbourhood, it would be the most desirable place at which to hold the Quarterly Meetings of the Society, it was resolved, that they should be held there in future, instead of at Newport; and Mr. D. B. Price, of Portsmouth, was requested to accept the offices of Treasurer and Secretary for the year ensuing.

The members and friends of the Society afterwards sat down to an economical though comfortable dinner, at the Bugle Inn. The reporter trusts he shall be excused for mentioning that it is a rule with this Society, that the dinner shall be ordered with the strictest regard to economy, and that there shall be no general reckoning after the removal of the cloth, every person present being at liberty to call for any species of beverage he thinks proper. The rich and the poor are thus enabled to meet together on terms both agreeable and convenient to each, and that Christian fellowship and co-operation is secured, which it is so desirable should prevail among persons who have the same important objects in view.

In the evening, Mr. Fullagar, of Chichester, preached from Isa. xxxv. 8. The preacher pointed out the inconsistency of those who reject the doctrine of Transubstantiation on account of its absurdity, though supported by the very words of Scripture, while they retain other doctrines equally absurd, which, even by their own confession, rest on inference

alone. He then shewed that the doctrines held by Unitarians, so far from being liable to the charge of robbing Christianity of its glory, were of themselves sufficient to make men wise unto salvation; while of Unitarianism alone it can be said, that, by the plainness of its precepts and by the simplicity of the principles it inculcates, it proves itself to be that heavenly path of which it was prophesied, that "the wayfaring men, though fools, shall not err therein."

T. C., Jun.

Newport, August 3, 1822.

Scottish Unitarian Association.

THE Tenth Anniversary of the *Scottish Unitarian Christian Association* was held in Glasgow, pursuant to public notice, on the 28th of July. The morning service was introduced by the Rev. B. Mardon, M.A.; and the Rev. James Yates, M.A., delivered an admirable discourse from Deut. xxix. 29, in which he shewed that a belief in mysteries forms no part of the Christian religion, and that "where mystery begins, religion ends." Mr. Y. quoted, with approbation, the language used by Dr. Van Mildert, Bishop of Llandaff, who in a recent charge to his clergy, describes Unitarians as the sect which "refuses to extend its belief farther than the boundaries of the human understanding." The afternoon service was introduced by the Rev. D. Logan, of Port-Glasgow; and the Rev. J. Squier, of Edinburgh, preached from Acts xxiv. 14, on the true meaning of heresy, shewing the unchristian spirit evinced, by applying it in the evil sense to sincere lovers of truth and friends of free inquiry. In the evening, the Annual Discourse was delivered by the Rev. James Yates, who chose for his subject, an inquiry into the meaning of the title *Saviour*, as applied to our Lord in the New Testament. The three sermons were in the highest degree appropriate, and were listened to with the utmost attention. The Annual Sermon will, at the unanimous request of the Meeting, be published. The Report was read as usual, by the Secretary, after the morning service. About 45 persons assembled on Monday, the 29th instant, at the Annual Dinner, when a number of sentiments were given by the Chairman, Thomas Muir, Esq., breathing the spirit of pure Christianity, and which, connected with several very interesting addresses, contributed in a high degree to the pleasure and delight of the Meeting, which separated at an early hour.

Mr. Yates preached the following Sunday, twice at Union Chapel, and in the

evening at Paisley; and also the Monday evening at Port-Glasgow.

The following are a few particulars of the information contained in the Report. Mr. Logan's preaching at *Carlisle*, continued till his settlement with the Society at Port-Glasgow, where, under great discouragements, he is labouring to promote the interests of Unitarianism. The spirit and principles by which this zealous preacher is animated, may be inferred from the verses which he recited at the social meeting, and a copy of which is, at the suggestion of Mr. Yates, sent for your insertion:

The Christian Soldier.

"Ye martyrs who withstood the fire,
Persecuting, priestly ire,
Your story shall my soul inspire
With thoughts of magnanimity.
'Twas nobler courage that *you* led
To brave the martyr's fiery bed,
Than ever in death's accents sped
From 'gory beds' of soldiery.

"Your battles were the fights of mind,
Your aim the blessing of mankind;
Your sword was Heav'n's own truth re-
fin'd,
Unstain'd with blood and butchery.
Oh! glory, glory, to you then,
Ye noble, holy, godlike men;
Your names shall live in glory, when
A Cæsar's fame is infamy.

"Oh! scorn like them, my soul, a lie,
From truth's fair banner scorn to fly;
Rather choose like them to die,
'Than part with dear integrity.
Say, who would be truth's 'traitor
knave,'
Who would be ev'n the mitred slave,
That either purse or life would save,
Entrench'd in base hypocrisy?"

At *Paisley*, the conference once a fortnight is continued with much spirit, under the judicious management of the Elders. A highly interesting and detailed account of which, drawn up by one of the Paisley brethren, formed part of the Report. It also noticed the desirableness of a minister's being settled at *Dundee*, to second the exertions of our highly respected friend Mr. Millar, whose recent accounts of the prospect in the North are highly encouraging, and describe it as a good field for preaching.

At *Glasgow*, a series of doctrinal Lectures were delivered the last winter as usual, in which the minister of the chapel received the assistance of two other preachers, and which were attended by large congregations.

The Report also included reference to the proposal for erecting a Unitarian

Chapel in a very eligible situation in *Edinburgh*; a proposal in which every Scottish Unitarian, from a knowledge of the beneficial influence which the respectability of the cause there must excite upon Scotland in general, feels the most lively interest; and it is confidently hoped, that the published "proposal," under the judicious and excellent management of the friends in *Edinburgh*, will induce the Committees of the Fellowship Funds in *England*, to contribute their speedy, simultaneous and effectual support.

The Rev. David Davis, of Neath, is appointed the preacher at the next Association.

B. M., Secretary.

Eleventh Annual Meeting of the Protestant Society for the Protection of Religious Liberty.

THIS Anniversary was held on Saturday, May 11th, in the City of London Tavern, Lord JOHN RUSSELL in the Chair. We regret that we have not been able to give an earlier account of its proceedings. In this and a following number we shall extract from "The Supplement of the Philanthropic Gazette," of Friday, May 24, as full a report as our limits will allow. MR. WILKS's speech was, as usual, the great attraction of the meeting, which was crowded to excess: the speech occupied nearly three hours and a half, and was received with acclamations of delight. After a suitable introduction, Mr. Wilks said that before he adverted to the transactions since the last Anniversary, he would allude to some of those matters to which attention was then most awakened. *The destiny of AMOS NORROWAY*, the intrepid and enlightened labourer at Ewelme—the result of the prosecution of GRIFFIN for a riot—and the *Bill as to the Education of the Poor*, excited the deepest interest.

For AMOS NORROWAY, he was happy to announce, that a secure asylum from the visitings of persecution was obtained. In a comfortable cottage, well repaired, surrounded by fruit trees now full of blossoms, and with a garden-plot, purchased by one who could revere the love of principle in a peasant breast, he had found a home, whence he would not remove until he entered his last and happier home in heaven. There his consistent conduct pleased the pious, profited the observing, awed the unfriendly, and exercised that moral influence over the numerous villagers, which such conduct will create. There he had even the Curate for a guest. He acknowledged his industry and worth, and as he wondered

at his wisdom, and knew the authority of his example, he sought to obtain from him that attendance at the church, which his conscience induced him to decline. There he thought without envy—with kind compassion—on his prelatical opponent, who might be excited to his frequent and almost hebdomadal diatribes against education, unconnected with the church, by the remembrance of the reproofs and firmness of that modest, well-taught cottager, whose form and sufferings memory might introduce amid the convocations of his clergy, and beneath his gilded canopies of state.

The affair of GRIFFIN was important, as on that depended whether the Toleration Acts would afford protection to the public worship of Protestant Dissenters. That offender had been convicted at the Hampshire Sessions of a riot, and under the last Toleration Act, was sentenced to pay the penalty of forty pounds. But the magistrates decided that the Act gave them no power to enforce the penalty; the offender was liberated—impunity produced insolence and new offences—and village worship throughout that county would have become insecure. By an application to the Court of King's Bench, at a considerable expense, orders and writs were obtained that enforced the penalty by the committal of the culprit to the county gaol. Compunction was the result, and as his aged parents needed his labours, as he contritely applied for mercy, the Committee, mindful that mercy should temper justice, acquiesced in his discharge. But there yet remained an obvious need that some legislative provisions should be made to prevent such trouble and expense, and to secure the prompt attainment of the justice which the Toleration Laws were enacted to confer!

The *Education Bill* had, he hoped, passed away to that grave, where many mistaken projects of the benevolent and worthy, happily slumber to awake no more. Of Mr. BROUGHAM no man could think more highly, or would utter more cordial praise. In debate, he moved like a giant in a storm. As an advocate, as a political economist, as a statesman, as a philanthropist, he was pre-eminent. Since their last meeting, he had boldly and greatly, for a Royal client, stemmed the torrent of influence and power, and secured an amaranthine fame. As to education, his object was laudable, but his means needless and unwise. From a small source bubbling up in the vale of Gloucester, in the establishment of Sunday-schools, had issued a stream swollen by ten thousand charitable rills, wide-spreading and beneficent. Christian love

had added to these waters, till Wales and England, that had been parched and desert, were now among the best instructed nations on the earth. If a system parochial, clerical, compulsory, expensive, had been established, these waters of charity would have ceased to flow—the taxations of the country would have been enlarged—the agricultural interests, now gaping for existence beneath too heavy burdens, would have sunk under a new pressure—the wrongs of Dissenters would have been increased—the ecclesiastical powers, already too dominant, would have received fearful augmentation—and an harvest would have been reaped of immediate evil and of abiding woe. Happily, however, the dark, oppressive cloud that blighted and overhung them had passed away, and all was again serenity and sunshine. May no fragments of the threatening masses ever re-appear! But he must entreat, as its *needlessness* was the best argument opposed to the design, that the friends to the gratuitous, religious, unpersecuting, unsectarian education of the poor, would, by their increasing diligence, give even to that argument accumulated force. Every where let there be established Sunday-schools, combined with week-day evening tuition—or Lancastrian schools for mutual instruction, under the British and Foreign School Society, till an untaught hamlet or alley here or in Ireland should be like an unknown land—and till the little plant of universal education, become the noblest tree, outspreading its undecaying branches, should afford to every Briton, infant or adult, the joy of beholding its blossoms, and sharing its inestimable fruit.

According to his former custom, he would first revert to those which were mere *pecuniary* demands. They included *Turnpike Tolls*, *Assessed Taxes*, *Poor's Rates*, and *Mortuary Fees*.

As to *Turnpike Tolls*, letters had been received from *Hartland* in Devonshire, *Pinchbeck* in the county of Lincoln, and *Tremerchion* in Wales. All such inquiries should include an extract of the exemption clause in each Turnpike Act. To *Pinchbeck* he had the satisfaction to reply, that the exemption they wished had been already inserted in the Act, and he hoped that as the bills were renewed, all the provisions unfriendly to Dissenters would disappear; because, to that object the Committee directed constant and needful care. Indeed, Cerberus could not be too wakeful to prevent surprise. Last year a *General Turnpike Bill* was proposed and postponed. All the old objectionable words were there inserted, but at their application were removed. This Session the measure was revived. The snake was scotched, not

slain—and again the objectionable expressions re-appeared. The efforts of the Committee must also revive; they must renew against that evil their Herculean toils, and should so renew them with the hope that better triumphs than those of Hercules would be achieved.

In a *Church-Rate* case from *Loughborough*, they afforded their advice. For relief from the *Assessed Taxes* as arising from claims on a minister at *Wern* in Wales, and for *Portland Chapel, Bath*, they had taught their friends how to apply: and he repeated publicly the information, that Assessed Taxes were not claimable for any Meeting-house, and that all School-rooms for the poor, and rooms in Academies devoted to ministerial students, were, on account of their charitable appropriation, also exempt from charge.

One claim for a *Mortuary Fee* of ten shillings, was made at *Keighley*, in Yorkshire, on a poor woman who was left with three orphan children. As it did not appear that the fee had been demanded before the reign of Henry the Eighth, and had been since but occasionally required—the payment was withheld, though the clergyman offered greatly to lessen his demand. The transports of the widow, grateful that persons living so distant, not knowing her, and to her unknown, should step forward to soothe and succour her, afforded to the Committee a pleasant and pure reward.

The vexatious subject of the assessment of Chapels at *Bath*, *Chatham*, *Beverley* and *Paddington*, to *Poor's Rates*, had renewed anxiety and labour. At *Bath* some additions to *Argyle Chapel*, principally for the accommodation of the Sunday scholars whom the members of that munificent congregation endeavoured to instruct, produced a *treble* assessment to the poor; as if these parochial patriots were fearful the noxious weeds of pauperism should vegetate too slowly, and would therefore, by a tax, forbid the wise instruction and infant piety—which can alone restore to the poor an independent but submissive spirit, and the love of labour, economy, comfort, and of a humble, but a happy home! At *Chatham*, during several years, the Rev. Mr. Slatterie had resisted, by every fair expedient, an assessment on his chapel which amounted yearly to the vast sum of one hundred pounds, and which now would subtract from the donations of the congregation a yearly sum of *sixty pounds*! By legal suggestions the Committee had enabled him to profit by some negligence and delay of his opponents, and to avert the payments of two rates which they threatened to enforce, and at which the majority of the

parishioners wept no tears but those of joy. The congregation at *Beverley* had not been before assailed. It was a small corporate town, where local antipathies and mere personal dislikes exercise illiberal and ungracious power. There, they had rashly distrained the property of an individual trustee—but, mindful of the place where he first plucked the flowers of spring, and gazed on the blue sky, the Rev. GEORGE COLLISON had manfully resolved to resist every extorsive and illegal act, and with a noble spirit had declared that he would rather “beg from door to door” than allow those measures to prevail. *Paddington Chapel* was erected at the sole charge of Mr. WILSON. It is one among many noble monuments of Christian bounty. Those monuments were dearer to him than the lofty column and the classic arch; than all the temples that, though in ruins, grace the Acropolis of *Athens*, or the hills of *Rome*. In those Pagan temples, the founders had memorials more durable than brass. Their grateful, though superstitious, country gave them spontaneous acknowledgments and blessings. To their praise immortal bards sang their lyric strains and elegiac verse. We, strangely niggard, repay kindness with taxation—and so would freeze up the genial ardour of devout munificence! Thus, though Mr. Wilson expended six thousand pounds in the building of that chapel, he is required to pay church rates and parochial claims for his own house of mercy,—though he never received interest, principal or rent; and asks and has no recompence but the bliss-producing consciousness of a desire for the glory of God, and the happiness of man!

(To be continued.)

THE Rev. Dr. EVANS, of Islington, has on the eve of publication the fifth edition of his *Golden Centenary, or One Hundred Testimonies* in behalf of *Candour, Peace and Unanimity*, by Divines of the Church of England, of the Kirk of Scotland, and among the Protestant Dissenters; with *One Hundred concentrated Sketches* of Biography.

THE Rev. DAVID REES, M.D., who, during his studies at Glasgow, was an occasional preacher in the West of Scotland, has settled with the Society at Merthyr Tydfil, Glamorganshire.

THE Rev. J. S. HYNDMAN, formerly a student in Dr. Wardlaw's Theological Academy, is now supplying the congregation at Call-Lane Chapel, Leeds.

WE are authorized to announce that the Rev. W. HINCKS, of Exeter, has been chosen pastor of the Unitarian Congregation, *Renshaw Street, Liverpool*, in the room of the Rev. G. Harris; removed to the New Meeting, *Bolton*, and that he has signified his acceptance of the appointment.

ON Sunday morning, August 25, the Rev. S. W. BROWNE, Minister of the Chapel in Monkwell Street, preached a Sermon, as had been previously announced in the public papers, on the occasion of the late suicide in high life. We are desired to state that the Sermon was not, as has been represented in the *Courier*, “to the memory,” but simply on *the awful death*, of the late Marquis of LONDONDERRY. We are allowed to add, that “some details” of this discourse will be prepared for our next number.

CORRESPONDENCE.

Communications have been received from Messrs. Mardon; W. Evans; and N. Jones; also from G. P. H.; F. K.; Brevis; M. (for Obituary); and T. F. B.

Various articles of Intelligence are unavoidably postponed. During the present cessation of public business, we hope to bring up our report of proceedings in Parliament and in the Courts of Law, as far as they relate to questions of religious liberty or general humanity.

We trust also that we shall be able to resume our account of Foreign Theological Literature, and to pursue other improvements in the Monthly Repository, which have been hindered by circumstances over which we had no controul.

The proffered “Essay on Sacrifices,” by the late Rev. H. Turner, will be thankfully accepted.

The “Inquiry respecting the Rev. C. Wellbeloved's Bible,” by A Subscriber, should be addressed to the Author himself, who will, we are sure, give the writer the information that he seeks concerning the progress of that work.

Mr. Procter is requested to apply to the Publishers through his bookseller for the MUSIC-SHEET omitted in his number for *June*; and the same advice is given to any other Subscriber whose number may have been delivered without it.