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A Summary of the Theological Controversies which of late Years have agitated the City of Geneva. By M. J. J. CHENEVIÈRE, Pastor and Professor of Divinity.

(Drawn up by the Professor for the Monthly Repository, and translated from the original French by a Friend of the Editor's.)

Geneva, October 1823.

Introduction.

GENEVA had been elevated by the Reformation to a height of prosperity and glory which might have been thought unattainable by so small a state. Surrounded by powerful nations that were under the dominion of Rome, Geneva had preserved the light of revelation in all its purity; she had stretched out her arms to receive and to shelter the friends of truth whom superstition had driven from country to country; her clergy enjoyed a reputation firmly established on the bases of knowledge and virtue. The pages of the traveller and the historian had been employed in details and commendations of this favoured city, in a measure utterly disproportioned to her limited extent and political insignificance.

Suddenly all is changed: at the beginning of the nineteenth century, an offensive league is formed against Geneva; as if the language of commendation were exhausted, she now hears only the voice of reproach and outrage. Nothing good is now to be found either in her creed or her religious instructions; her ministers are attacked, insulted, calumniated; the press becomes a weapon of offence, the wide circulation of journals and the unfriendly speed of travellers are employed to scatter the venom of injurious reports. We observe with astonishment that they are not Jews or Pagans whose wrath is thus excited; that this attack is not made, in the first instance, by the members of a different communion, attempting to injure the Reformation by beating down one of its fortresses: no, it is a sect amongst the Reformed, whose zeal is kindled against Geneva; it is from the lips of clergymen, of citizens, of pupils, that evil surmises and calumnies have proceeded, against their col-

leagues, their fellow-citizens, their instructors.

When the restoration of peace admitted strangers to the continent of Europe, Geneva, on account of its geographical situation, and its profession of the reformed religion, was fixed on by a zealous sect for the scene of its labours, the central point whence its missionaries should go forth to propagate Methodism on the Continent. No means were neglected which could contribute to the accomplishment of this undertaking, and it was expected that auxiliaries would be found in the clergy, who were the successors of Calvin; the pastors of Geneva, however, would not consent to retrograde by treading in the steps of the Methodists; resistance, therefore, was opposed where numerous and intelligent helpers were hoped for: *Inde iræ*, hence dissatisfaction and anger; hence that accumulation of wrathful and defamatory pamphlets issued against a city hitherto so much esteemed, and against the clergy of that city. Experienced men, with two or three exceptions, saw the danger, and remained firm and on their guard. Unthinking and ardent young men were then applied to, and they easily fell into the snare. A number of women, men who had fallen under evil tongues, and various honest but mistaken persons, joined themselves to the party. Money, promises, extravagant praises of the converts, violent abuse of the pastors of Geneva and their friends,—such are the elements the combination of which has produced theological controversies, puerile in themselves, but afflicting in their consequences.

Geneva is no longer Christian! is the cry which resounds in the city itself, and, reiterated by malevolence,

is heard in England, in Holland, in Germany, in France; and has even reached the astonished ears of the inhabitants of the new world. Why this outcry? Why this tumult? Because the people of Geneva have not consented, and will not consent, to become Methodists.

First Symptoms of Perturbation.

In the month of March 1810, a period at which a vigorous arm gave equal protection to every form of worship throughout the vast empire of France, the Consistory of the Genevese Church received an anonymous writing proposing the re-establishment of some religious ceremonies suppressed by the Reformation, and complaining of the extreme simplicity of the Protestant worship. About the same time it was known that a small number of congregations existed in the city, whose leaders were connected with the Moravians, and who had always holden exclusive opinions; it was known likewise that some theological students occasionally attended. It was thought proper to look on in silence.

On the 13th of December, however, in the same year, the Consistory appointed a commission to inquire whether the Protestant religion were not incurring danger, and to watch over those theological students who occasioned uneasiness, and who met secretly at the house of one of the pastors, (never the friend of his clerical brethren,) who instilled into their minds prejudices against his colleagues, and taught them obscure and puerile dogmas. It was decided that no public notice should be taken of these proceedings, and that there was no cause for apprehension.

Stronger alarm was again excited in the year 1813: Madame de Krudener came to Geneva, collected assemblies, and placed at their head M. Empaytar, a young student who had frequented the former meetings. It was, indeed, asserted that the object of these assemblies was merely to worship God and to afford opportunities of attending divine service in the evening to those persons who, occupied throughout the day, were unable to frequent the public religious assemblies; invitations were given, likewise, to some of the pastors to be

present at these evening services; but could they without impropriety have sanctioned them by their presence, and have gone to receive instruction from the mouth of a young man just commencing his theological career, whose studies they were appointed to conduct, and whose improvement they were to report? They were aware also that pains were taken to inspire doubts respecting the purity of their faith and to prejudice young catechumens against them. The consistorial commission did not consider it right to lay any restraint on the persons frequenting these assemblies, but they thought it necessary to attend to the conduct of the theological students, who were subjected to their immediate inspection, and destined to become the instructors of the church; those young men could not be at once ministers of the Church of Geneva and of another church dissenting from it.

M. Empaytar had several conversations with his pastor, to whom he gave a promise of not attaching himself to any sect; and as he seemed resolved to continue the religious services he was in the habit of conducting, he was required to attend in the *Salle des Séances* of the body of the clergy, that he might give some account of his proceedings and unfold his motives. Arguments were then pressed on his attention to convince him of the bad consequences which might result from his meetings, and some weeks subsequently, on the 19th of November 1813, when he was again sent for, he declared that the considerations enforced upon him had made him resolve to separate himself from those religious assemblies, which he now considered likely to endanger the unity and peace of the Church.

The Consistory was informed of the precautions taken by the pastors, and learning that the *petit Conseil* at Bâle, had, under similar circumstances, prepared a formulary by which the clergy bound themselves to avoid all sectarianism, to occasion no schism, and to frequent no religious assembly subject to foreign direction, they made the following regulation, for the guidance of all the theological students: (Dec. 24, 1813:)

1st. Any student who, after being dehorted by the pastors from attending a religious meeting not established

by the Consistory, persists in frequenting it, cannot be ordained to the ministry in our Church.

2ndly. The following expression shall be inserted in the formulary of ordination: "You promise to abstain from all sectarianism, and to avoid whatever would be the occasion of schism, or interrupt the unity of the Church."

Notwithstanding this regulation and these promises, M. Empaytar continued to preside at his own house, over unauthorized assemblies; the moderator announced to him, in June 1814, on the day on which he appeared with his companions at the annual examination, that by his opposition to the proposed regulation, he had excluded himself from ordination to the ministry in our Church.

Soon after this he set off to rejoin Madame de Krudener. During his journey to Bâle, it was inserted in a newspaper, that in a dream he had seen Religion under the form of a desolate woman, and after listening to her lamentation on the state to which she was reduced, he had protested his zeal and devotedness to her service. In a short time he received orders from the police, in various situations, to quit the places in which he carried on his religious services. We read in the *Journal des Debats*, under the date of Carlsruhe, February 4, 1816: "The sermons preached during some weeks past by a minister (M. Empaytar) in the balcony of the house inhabited by Madame de Krudener, and the awful prophecies which he uttered, attracted an immense number of auditors. The police of the grand Duchy of Baden, a few days since, conducted this new apostle to Lorrach, on the frontiers of Switzerland, together with all the diseased in mind or body whose cure he had undertaken."

Not long after this time M. Empaytar published his *Considerations on the Divinity of Jesus Christ*, addressed to his former companions, the theological students of Geneva; in which he attacked the faith of the clergy of that city, transcribing into his work, without acknowledgment, part of Massillon's Sermon on the Divinity of Jesus Christ. This gave rise to a scurrilous publication by a French Abbé, M. Labouderie, cour-

teously addressed to the same students, and professedly a sequel to the former production. Every member of a reformed church who attacks the reformed clergy may reckon on the support of the Romish priests. The Abbé enforced the accusations of M. Empaytar, in the ardour of his zeal talked of Calvin himself as a Socinian, and gave a ludicrous proof of his own ignorance; for he praised the style of his co-operator in that part of his publication which is copied word for word from Massillon, in these terms: "The latter pages are admirable, though they have not the force of Massillon's treatise on the same subject," &c. Hence we may logically infer that our Abbé was better acquainted with Empaytar than with Massillon.

Immediately after the publication of this work, the theological students requested admittance to the body of the clergy, to give assurance that nothing could diminish their confidence, respect and attachment to them. Messrs. Guers and Gonchier, intimate friends of M. Empaytar, who afterwards seceded from the Church of Geneva, were the only individuals who did not join in this act.

At the beginning of 1815 had been circulated in the city an anonymous writing, brought by the courier from Lyons, consigned to a *Sœur de la Charité*, and then sent to the *Curé* of Geneva, who, on being interrogated by the police, affirmed that he had not distributed any copies, but that he had allowed his servants to carry the parcels to the persons to whom they were addressed. Each subsequent attack on the clergy has been little more than an amplification of this, and the imprudence of the Protestants has led them to become auxiliaries of the Roman Catholics.

It was shortly after this period that individuals arrived at Geneva from amongst a people that had become respectable in our eyes, during the troubles of former times, by the defence of liberty and the diffusion of those glorious sentiments which preserve the existence of nations. English gentlemen arrived under the cloak of religion, and bearing the honourable and pacific appellation of members of the Bible-Society, to fructify the widely-scattered seeds of

division, to add fuel to the fire of discord, to malign the characters of the Genevan pastors, whom they knew only through the suspicious medium of accounts given by declared adversaries; and all this was for the glory of God, and the triumph of their favourite opinions. The clergy were in an extraordinary situation: attacked from without by foreigners, from within by some of their own members, partizans of the new sect, they found their conduct and sentiments misrepresented and caricatured. Assailed on every side by the unrestrained enmity of their opponents, they were themselves morally fettered, condemned to silence by magistrates who, although their friends, were (to say the truth, without violating the respect we are anxious to shew them) under the influence of unwarrantable timidity. What was the result? Charges repeated again and again were listened to and believed, whilst the silence of the accused passed for a confession of guilt with men who were either unthinking or malevolent, with those who had not the means or the desire of obtaining information on the subject.

A Scotchman, Mr. Haldane, a rigid Calvinist, whose theological principles are to be found in print, especially in his Commentary on the Epistle to the Romans, in which those who have the courage to undertake the task may judge of his doctrines;—Mr. Haldane invited to his house some students and ministers, occupied their minds with the mysterious points of the Christian religion, and inoculated them with his own exclusive and intolerant spirit. He insisted so strongly on the contempt with which reason, proud reason, ought to be regarded, that one of his hearers in going out of his house once cried out, "Yes, I see plainly that in the affairs of religion, reason ought to be trodden under foot!" Mr. Haldane waged war so indiscreetly against good works, that they were spoken of with disdain in the discourses of his adherents, and in the pamphlets circulated to perpetuate his influence after his departure. In so licentious a manner was it common to treat this subject, that a young ecclesiastic did not blush to translate into French and to publish *The Refuge*, in which we read in so

many words, that the man most deeply stained with crimes and the man who has performed the greatest number of good works are perfectly equal in the sight of God!

Scarcely had this champion ceased his warfare when he was succeeded by another, of less skill but greater impetuosity—Mr. Henry Drummond. The latter kept no terms; he openly urged those who united with him to secede from the Genevan Church; he collected assemblies in which he distributed both instruction and money; he even addressed the pastors directly in a most audacious letter, in which, after giving his opinions in the most dogmatical way and uttering his decrees like a pope, this banker taunted the clergy as impious blasphemers. He was called before the Syndics, and reprehended by them for his conduct. He quitted Geneva, and his discourses and articles which he published in the journals did much in exciting prejudice against the city.

The impetus was given; every week new pamphlets came out in which the clergy were insulted, in which common sense, virtue and religion were so far violated, that in one of them it was asserted, that *of all illusions remorse was the most dangerous, because it betrayed mistrust in the efficacy of redemption*. Thus was disunion occasioned by foreigners in a city which had shewed them hospitality and welcomed them with joy.

Regulation of the 3rd of May, 1817.

The necessity had been felt of having recourse to some regulation to restrain the imprudence of young preachers, when from the pulpit had been taught not the insufficiency of good works for procuring salvation, an evangelical doctrine professed by all Christian ministers, but the absolute inutility of good works, a doctrine which, if stated without precaution, tends to produce discouragement and to disorganize society. In the Christmas holy-days of 1816, an aged pastor, a man deservedly honoured and till then pointed out as a model of wisdom and moderation, went into the pulpit, and, to the amazement of his hearers, openly attacked those who did not hold the opinions he esteemed orthodox: he treated as a fatal system the ideas of those instructors and

members of the church who disbelieved the *consubstantiality* of the Word. A few days afterwards, a preacher in allusion to this attack, preached on the Mysteries, blaming those ministers who insisted on abstruse and incomprehensible doctrines and represented them as fundamental and the belief of them essential to salvation. This occasioned great uneasiness; it was felt how injurious and dangerous it would be if pulpit discourses became controversial and were constantly filled with disputed dogmas.

It was therefore proposed (with all due respect, however, to the independence of the preachers, to freedom of thought and to the principles essential to the Reformation) to prevent the pulpit from becoming an arena, whilst the minds of men were in a state of agitation; to prevent those public dissensions of the spiritual teachers on articles of faith, which would render the people uncertain what they ought to believe, and throw them into a state of perplexity on the most important subjects, which would lead some to dejection and others to scepticism, or at least to indifference.

The basis of the pacific plan was laid, the right spirit of action pointed out, the feelings of all were regarded, every one was listened to, the advice of each taken into consideration; the two preachers who had censured each other were consulted, and mutual concessions were made by all parties.

Each one of the pastors confessed that Jesus was a Divine Being, that all men were sinners, that the grace of God was necessary for salvation, that man was free, and that there was no limit to the Divine knowledge. They all confessed likewise, that, from the origin of Christianity no one had been able to comprehend the manner in which the Son had proceeded from the Father; the imputation of Adam's sin to his posterity; the way in which God influences the human mind; and the means of reconciling the prescience of the Almighty with the undeniable liberty of man. All were, at the same time, equally convinced of the necessity of banishing these disputed topics from the Christian pulpit; of giving importance not to the words but to the spirit of the gospel;

of loving and of cherishing peace. In this temper, and with the consent of all parties, was drawn up the regulation of the 3rd of May, 1817, of which the preliminary remark, giving the cause of the act, is in truth the most important part. We subjoin it entire:

“The pastors of the Church of Geneva, imbued with a spirit of humility, peace and Christian charity, and convinced that the existing circumstances of the Church entrusted to their care demand on their part wise and prudent measures, have resolved, without giving any judgment on the following questions or restraining in any degree the liberty of opinion, to require the students who desire to be set apart for the gospel-ministry, and the ministers who aspire to exercise the pastoral functions, to enter into the following engagement:—‘We promise, as long as we reside and preach in the Canton of Geneva, to abstain from discussing, either in whole discourses or in parts of our discourses, the subjoined topics:—

“‘1st. The manner in which the Divine Nature is united to the person of Jesus Christ.

“‘2dly. Original Sin.

“‘3dly. The operation of Grace, or Effectual Calling.

“‘4thly. Predestination.

“‘We engage also not to oppose in our public discourses the sentiments of any minister or pastor on these subjects. Lastly, we promise that if we should be led to mention these topics, we will do so without expatiating on our own views, or departing more than is unavoidable from the words of the Holy Scriptures.’”

What now took place? This regulation, which was in no wise injurious to freedom of opinion, which did not oppose the publication of theological doctrines, either in writing, without any reserve, or in the pulpit, if there explained briefly and mildly and when the subject led to them, was everywhere represented as an instrument of tyranny; it was declared to be imposed by force, and signatures to it exacted; the clergy of Geneva were reproached with it as a demonstration of their heresy. In order to cause division and excite animosity, it was sent to various places, detached from

the preliminary considerations which explained its object and spirit. It is remarkable that the first copies of it which were spread abroad were the first draught of the committee by whom it was composed, not containing the corrections made by the body when it was adopted by them: this circumstance clearly proves the quarter whence proceeded this indiscretion, since none but the persons appointed to deliberate on the subject saw the regulation before it was modified and finally decreed.

All the theological students submitted to it, with the exception of M. Guers; as he had not attained the age required by law for ordination, no dispensation was asked from the magistrate, and he was allowed a twelve-month for reflection. A few days subsequently the pastors enjoined the rule on all their own members, and on the young ministers. The wishes of the enemies of the pastors were, however, realized and their efforts successful: the regulation ill-understood and unexplained occasioned a violent outcry. At this time Mr. John Owen, one of the Secretaries of the British and Foreign Bible-Society, came to Geneva; as he sought for truth and was desirous of hearing all parties, I had the honour of conversing with him during some hours; at the commencement of our interview he acknowledged to me that the regulation of the 3rd of May was the true cause of complaint against the Genevan Church. He had received false impressions on the subject, and the opponents of the clergy with whom he had conversed had carefully prevented him from viewing it in its just light; but after I had explained to him the origin, spirit, tendency and limits of the regulation, he expressed his satisfaction at having his opinions rectified, and promised to give just information on the subject whenever an opportunity occurred. This interview took place in the presence of a magistrate, a man of respectability, who would doubtless feel no objection to confirm my testimony.

Our opponents then pretended that the regulation was so obscure, so ambiguous, that even its framers attributed various meanings to it; that it was susceptible of thirty different interpretations, that it consequently

meant nothing and served no purpose but to shew the inclination of the Genevan Clergy to get rid of orthodoxy. Now I would ask every sincere man who has attentively perused that writing, whether he does not clearly see that the object of the Regulation of the 3rd of May was to prevent the renewal of disputes in the Christian pulpit? It may be added,—this object it attained.

Successive Attacks on the Pastors of Geneva.

These attacks were so multiplied that I shall do little more than enumerate, without entering into the details of them. I shall pass over in silence the covert intrigues, the stabs given in the dark; I shall say nothing of false brethren and concealed enemies; I shall mention only open attacks.

If the gospel forbid doing evil that good may come, how much more strongly does it forbid doing evil for the attainment of a bad object! Yet such has been the conduct of the antagonists of the Genevan pastors; every means has appeared to them justifiable, the most daring imputations, the most odious calumnies have been lavished to blacken the characters of the clergy, to deprive them of the confidence of their parishioners, and of the esteem of Europe.

It is needless, I think, to remark that we are far from classing all these assailants together, or considering their intentions and means of attack, equally bad. We have seen that M. Empaytar was the first among the *Reformed* to enter the lists.

Secondly, the Counsellor Jaques Grenus, with the vehemence peculiar to him, followed in the steps of M. Empaytar and soon went beyond him. He was reckless what language, what accusations, what insults he vented; aged, infirm, on the point of going to render an account of his contemptible and turbulent life, he laughed triumphantly in his bed of sickness, when informed of the scandal occasioned by his attacks; these he renewed three several times—in his *Fragments of Ecclesiastical History*, at the commencement of the 19th century; in a *Sequel* to those *Fragments*, and in his *correspondence* with a Genevan Professor. Suffice it to

say that the magistracy ordered these works to be seized, and that the author, convicted as a calumniator by one of the tribunals of the city, was sentenced to lose his civil rights, and to be incarcerated eighteen months in the common gaol. Death saved him from this punishment; his family, composed of respectable persons, made an appeal on occasion of his decease; here the affair ended. We see with what kind of succours the enemies of the Genevan Clergy reinforced their ranks.

Thirdly: about this time the pastors learned that they were to reckon amongst their professed adversaries two men who were very different from the Counsellor Grenus—two pastors, who were going to reprint the Helvetic Confession of 1566, with a Preface explanatory of their motives and religious principles. In vain the clergy sent a deputation to the elder and more gentle of the two, to represent to him that the publication of such a work might excite fresh disturbances, and that if Christians saw their teachers opposing each other, and exhibiting the Holy Scripture as self-contradictory, it would produce mistrust and be injurious to their faith and piety; that the pastors, therefore, having warned these two brethren of the danger to which they exposed religion if they persisted in their undertaking, threw all the responsibility on themselves of the unhappy effects which might follow.

M. Cellerier, Sen. and M. Gaussen, were not deterred from publishing their Confession of Faith and their Preface; and what was the time chosen for the publication? That at which the pastors were unjustly assailed, and at which silence was enjoined by the civil authority. Neither the Confession nor the Preface produced the impression anticipated by these gentlemen; they even brought upon them the wrath of the Romish priests, by speaking incorrectly of the worship of images. But I refrain from saying more on this subject, from the respect always felt for M. Cellerier, and more especially from the consideration due to his son.

Fourthly, M. Ami Bost published, in 1819, a work intitled *Genève Religieuse*, in which he represented the

Church in his country as in a lapsed state; one of the proofs which he adduced was a discourse lately pronounced in the Consistory, to many parts of which he attributed a sense directly opposed to that of the author. He professed that the pastors had some object, some secret which *if revealed at a certain epoch would have excited indignation*; insinuating that the pastors had conceived some mysterious and guilty project; whereas this phrase, purposely detached from its context, related merely to the suppressing of confessions of faith, resolved on in 1705, and kept secret during twenty years at the request of the Government. M. A. Bost spared neither his masters nor professors; he endeavoured to convince the people that they were led astray, and he extolled what he denominates the new church—that is, a few dozens of persons who separated themselves from the national church in 1817, and who are headed by Messrs. Guers and Empaytar. The passages on which he founded his appeal to the separatists shewed at least his incapacity as a critic; he blamed every thing which proceeded from the pastors, and approved every thing, even to the writings of Grenus, which was inimical to them; he contemned as *broken cisterns*, knowledge, improvement, reason, science and virtue. . . . Beware! This new OMAR, in the height of his zeal, is for burning every thing.

Fifthly. The heads of the New Church, as they are pleased to term it, put out several pieces all written with the same intention. However indecorous and blameable the conduct of these persons has been, we must acknowledge, that in seceding, in the first instance, from the Church of Geneva, and boldly declaring themselves its opposers, they have given an example of integrity which ought to have been followed by many of their disciples, who remained at first, and still remain, apparently attached to their National Church only for the purpose of wounding that Church more deeply.

Sixthly. We may number amongst the antagonists of the Genevan Clergy the Pastors of Lauzanne, who broke off all communication with them; at their head was Dean Curtat, who took

every opportunity of speaking and writing against the Genevans with all his wonted violence. He laughed at the attacks on his neighbours, which he beheld from the height of his orthodoxy as from an impregnable fort; he was ill able to conceal his joy when he saw them insulted, nor did he shew much repugnance to insulting them himself; but he no longer laughed when the Methodists and young ecclesiastics, who had caught their fanaticism, inveighed against his faith and his public instructions in the terms which he had considered so appropriate to those of the clergy of Geneva; he now lost his temper, his indignation was roused, with a voice of thunder he cried shame on his aggressors, and he had recourse to measures against them of much greater severity than those employed by the pastors of Geneva, which he had spoken of with disapprobation. This man, otherwise intelligent, well-informed and full of zeal, is violently prejudiced against Geneva; he would speak of that city in the spirit of the words formerly used, "Can any good thing come out of Nazareth?"

Seventhly. The Editor of the *British Critic*, who, in his Number for July 1819, whilst affecting great care to hold the balance of judgment with an even hand, shews his prepossession, and his partiality to the Thirty-nine Articles.

Eighthly. *The Christian Observer*, which gives in June, July and August 1820, meagre analyses of some sermons by M. Cellerier, Senior, and takes that opportunity to strike at Geneva. According to the writer, it is a country in which a spirit of false and worldly philosophy teaches contempt for the great work of redemption. In his opinion, M. Cellerier is the only individual who maintains his standing amongst a fallen clergy, &c. I did the Editor the honour to believe that he was under a mistake; I wrote to beg that he would correct the false statements, by which he might unwillingly injure us; but he proved that he was not unwilling to injure us, by utterly disregarding my remonstrance, and neglecting to insert my letter in his publication.

Ninthly. The *Archives du Christianisme*, in several articles written at

Paris, and at Montauban; amongst others, in an eulogium on Professor Encontre.

Tenthly. M. Méjanel, who, in 1818, wrote against the Pastors, and since that time, employed by the Continental Missionary Society, has gone from place to place doing mischief. He was condemned some months ago to fine and imprisonment by a French tribunal, for having in various places set parishioners against their pastors, and turned them to Methodism.

In the eleventh place. A little regiment of middle-aged ladies, who have just exchanged one passion for another, or relieved the void of the heart by adopting one; they have talked much against the Pastors of Geneva; armed with a small Bible, they have employed themselves as itinerant theologians in visiting artisans, rustics and indigent persons, to convince them of predestination, irresistible grace, the inutility of good works, and the heresy of their pastors. We must say, however, that their erudition, their zeal, their eloquence, and even their alms, were generally incapable of baffling the unostentatious good sense of their countrymen.

Twelfthly. A host of Methodists, of both sexes, who cherish the prejudices they bring hither by associating at Geneva with none but the enemies of the clergy, and who travel about, repeating the accounts they have heard in the enemy's camp, without having made the slightest effort to hear both parties.

In the thirteenth place, and, above all, (for he would be very much offended if he were passed by in silence,) M. Malan, who, by his own pamphlets and those of his friends, and by his journeys and his preaching, moved earth, and almost represented heaven as uttering an audible voice, to convince men that Christianity and infallibility in Geneva were with him and his partisans alone.

Testimonies of Esteem and Confidence given to the Clergy.

In the beginning of this contest some adherents of the Pastors, without giving their names to the public, exerted themselves in the cause: the first published two Letters to a Friend, the style of which was generally cen-

sured as light and satirical; the other, a mild homily addressed to a friend of religion. A young student and an inhabitant of Jura, likewise published some considerations in favour of the clergy; after that, the press was not employed in their defence. At a later period, when the most scurrilous attacks were multiplied, the pastors, reduced to silence by their magistrates and incapable of making their voice heard amid the clamours of their adversaries, received from their flock highly gratifying testimonies of approbation, which, added to the consciousness of having performed their duty, mingled some sweetness with their affliction, and administered some consolation amidst their sufferings under this crusade of superstition and fanaticism.

On the 12th of September, 1818, they received the following letter from the Government: "The Council of State, deliberating on the fresh attacks directed against the clergy, have resolved to declare to them their opinion—that the interests of religion, the peace of the church and the dignity of its ministers require that the pastors should still refrain from the controversies which have arisen on theological doctrines. The Council of State acknowledge the important services rendered to religion and morality by the clergy; and feel a lively interest in the afflictions endured by that venerable body, and entirely approve the wisdom and piety evinced by them under such difficult circumstances. Whilst the Council of State are offering this testimony of full confidence, inspired by the manner in which the pastors perform their functions, they urgently renew the request, that the clergy will abstain from repelling the charges against them, otherwise than by continuing to afford an example of those virtues by which they have hitherto been so honourably distinguished.

"Signed, De Roches, Secretary of State."

The clergy at the same period received various addresses with many hundreds of signatures, in which their people manifested strong displeasure against the machinations of the secretaries.

No. I.

"Gentlemen!

"The indignation excited by the recently renewed efforts to deprive our pastors of the confidence of their flock has been universal, although productive of various impressions. By some, these manoeuvres are regarded as too contemptible to deserve the attention of worthy men. Others consider it imperative on the clergy to repel in an energetic manner the attacks which have during some time been made upon them, to the great detriment of Protestantism and of all religion. Lastly, others, without forming any opinion on the conduct to be observed by the pastors under these circumstances, feel anxious to testify, in an address to that effect, the confidence, gratitude and attachment cherished in the bosoms of all their people, and redoubled by the existing circumstances. This address, in seventeen sheets, containing several hundred signatures, we have the honour of transmitting, with the information that other addresses will be presented to you." The signatures follow.

No. II.

"Gentlemen and much-honoured Pastors.

"Finding our days of communion and of fasting a second time disturbed by the efforts of fanaticism and the libels of calumny, we have felt it our duty to express to you the sentiments universally excited by these fresh attempts upon our religion and our country. Whilst you, animated by the spirit of our Lord and Saviour Jesus Christ, are providing with so much affection and zeal for the spiritual wants of your flock, shall the objects of your care remain silent and unmoved when the spirit of evil is called up to cast its venom on your ministry, and to rob you of the confidence you merit? No, if your wounded bosoms need consolation, it is in the hearts of the faithful that you ought to find it, and that consolation, thanks be to God! we are able to offer.

"With whatever art hypocrisy has woven her web, how daringly soever she has exposed it to sight, the church has discovered, and shuddered to dis-

cover, the snare which was laid for her; in short, she beholds the persecution, the animosities, the numberless evils that await her, if ever the spirit which directs the machinations we now witness should become triumphant.

"We could not be sensible of the peril which menaced us without turning to you, our honoured pastors, and acknowledging with more perfect conviction the entire conformity of your instructions, of your consolations and of your example with the doctrine and the spirit of our Divine Master.

"We entreat you then, respected pastors, in the first place, to dismiss from your minds any anxiety respecting the effect that might have been produced on your flock, either as to their faith or the sentiments with which they regard their instructors, by the misrepresentations and calumnies lately propagated amongst us; and secondly, we entreat you never to depart from that system of wisdom, charity and firmness which you have hitherto pursued, and for which we now offer you our most sincere and grateful acknowledgments.

"Our fervent prayers ascend to the Almighty for the success of your ministry and for your happiness even in this life, &c. &c.

"Geneva, Sept. 9, 1818."

The signatures follow.

No. III.

"To the Rev. Pastors of the Church of Geneva.

"Gentlemen and much-honoured Pastors."

"The members of your church would not have considered the daring attacks on you in recent publications deserving of their notice, if they had regarded merely the impotence of the hands by which you are assailed, or the power of truth by which you are defended; but their indignation is aroused by this unexpected renewal of the efforts of hypocrisy, by those cries of fanaticism which strike terror into the heart of true piety, by the fire-brands of discord hurled into the bosom of religious peace. Devoted to the duties of your office, and surrounded with our love and veneration, be pleased, respected pastors, to re-

gard with calmness, but firmly to repel, those audacious attempts. Continue by your pastoral cares and your affecting sermons, to lead us, as you have ever done, in the path of religion and virtue, and to shew us the purity of your doctrine by the holiness of your lives; thus you will unceasingly instruct and improve those who are under your care, and who are worthy of pastors like yourselves.

"Geneva, Sept. 17, 1818."

No. IV.

"The Theological Students to the Pastors."

"From the moment the Theological Students were made acquainted with the fresh assaults on the venerable pastors, they were animated by the most powerful sentiment of indignation. Convinced that adversaries like yours deserved to be passed by in silence, and assured that you were perfectly acquainted with the sentiments of the students towards you, they resolved to take no active measures on this occasion; but having learned that their conduct has by some been misrepresented, they now offer this expression of their attachment, and at the same time declare that they are animated by the same spirit which actuates you, being persuaded that the principle of the Reformation is full and entire liberty of examination and judgment. Having before their eyes the example of wisdom, firmness, kindness and charity, given by you to all the Reformed Church, they will walk in the path which your instructions and your conduct point out as the way of truth; and they implore the Almighty to pour his choicest blessings on your ministry and on their studies.

"Be pleased, Gentlemen, to accept these feeble expressions of the sentiments of the Theological Students; who will ever remain your respectful, &c.—*Sept. 1818.* In the name of all the rest, *"Le Prêtreur."*

At the same period the Evangelical Churches of Switzerland, almost unanimously, addressed letters to the clergy amply denoting their affection and confidence.

[To be continued.]

SIR,
MY attention having lately been directed more than usual to the superstitions of Pagan Idolatry, I have been led into a train of reflection which, if it may at all contribute to illustrate the evidences of Christianity, will not be regarded as unprofitable. The question which arose in my mind was this, whether there be reason to think that without a divine interposition these superstitions could have been banished from the world, and a purer religion substituted in their place. In considering this question the natural inquiry is, by what means, exclusive of Divine interference, such a revolution must have been effected, if effected at all. And the only means on which the imagination can fix are these, that men of superior talents, who should have seen the folly of the popular worship, would have endeavoured to enlighten the more intelligent of their countrymen, and that as knowledge descends from the wise to the ignorant, the illumination would at length have reached the lower orders of society, till none should have been left to believe what men of sense had universally rejected. And when the absurd theology which had been received by inheritance had been shewn to be as groundless as it was irrational, it may be supposed that juster views of religion would easily have found their way into minds no longer occupied by prejudices which might prevent their reception. But he who knows any thing of human nature, he who is aware of the force of religious prejudice, and who also considers how little of the knowledge which enlightens the more intelligent members of a community ever makes its way to the vulgar, will see reason to *doubt* whether superstitions so deeply rooted as those of ancient Paganism could have been eradicated by the means supposed. To have effected such a work, must have required a *long succession of intelligent and reflecting men*, who should have employed their labour upon the undertaking, and who should not have suffered themselves to be discouraged by the opposition which they would have encountered, or by the slow progress of the reformation which they were endeavouring to effect. For that its progress must have been slow, we

may safely infer from the pertinacity with which the most gross corruptions of Christianity have been retained for ages, and are still retained, by the great majority of its professors. And one thing appears certain, that unless a theology, which should have taken strong hold of the feelings, had been substituted for that which had been displaced, the supposed subversion of idolatry would have been followed by *a period of general scepticism and irreligion*. But where was this theology to be found, or whence was it to be sought? The boasted philosophy of the ancients supplies no system which could have been brought home to the minds of men with sufficient authority to supply the place of opinions rendered venerable by their antiquity, and confirmed by every thing that can strengthen the impression of that which men deem sacred. Indeed, the philosophers scarcely differed more from the vulgar in their opinions than from each other, and had they all agreed, their arguments were too subtle, and their conclusions too uncertain, for general acceptance and utility. Nor could they have possessed any influence which might have ensured the admission of their doctrines, while their arguments were not understood. Some, perhaps, will say that idolatry having been once dismissed, the religion of nature must of necessity have prevailed, or rather that the religion of nature must ultimately, by its own evidence, have banished idolatry from the world. Of the religion of nature much has been said both by Christians and Unbelievers, and if we are to believe what we are sometimes told concerning it, its truths are emblazoned in the heavens in characters which all can read and which none can misunderstand. This religion is said to teach with the utmost clearness the unity and perfections of God, the doctrine of a universal providence, and the future existence and immortality of man. I believe that the world is wiser than in days of yore, and that juster modes of thinking have been adopted in modern, than what prevailed in ancient, times. But I do not believe that it is owing to this advancement in wisdom that men of talents, not greatly above the common level, can now with a single glance of the intellect clearly see the evidence

of truths which great men of old either altogether rejected, or could only dimly discern through a cloud of obscurity and doubt. The articles above-stated, as the discoveries of natural religion, are the great truths of Christianity; and they who contend for them, as inculcated by nature, have derived their conviction of them from Christianity, and from Christianity alone. They contemplate the phenomena of the universe by the light of revelation, and then rashly imagine that these phenomena would present the same aspect were this light withdrawn. They mistake opinions, impressed by education, for the clear and certain deductions of reason, and think that they believe upon independent evidence, truths which experience seems to have shewn that revelation alone is competent to teach. Hence the grand problem, whether man be destined for immortality is solved in a moment, and that on which philosophers of old employed so much thought to so little purpose, is proved by arguments which, whatever force they have, adapt themselves to the feeblest understanding. That some of the ancients endeavoured to establish this doctrine is true; but if they really believed it, there is sufficient reason to think that their faith did not grow out of their reasonings, but that their reasonings were laboriously sought for to uphold a preconceived opinion. And were Christianity proved to be a delusion, though a future life might be regarded as *a consummation devoutly to be wished*, I feel fully persuaded that the hope of it would in general rather be encouraged as a pleasing dream than as the presage of a glorious reality.

But having now inquired how far it appears probable that a revolution similar to that which was caused by the promulgation of Christianity could have been brought about by the researches of philosophy, and the gradual diffusion of knowledge, I proceed to say a word on the means by which this revolution was in fact effected. But I shall first consider the hypothesis of the unbeliever, I mean the hypothesis which the unbeliever must admit. According to this hypothesis, then, a few unlettered Jews, believing or pretending to believe in the resurrection of a crucified Master, while no

such event had taken place, and in a series of miracles which were never wrought, conceived the extraordinary design of converting the Heathen world to a religion which stood diametrically opposed to the prevailing superstitions, and which could flourish only by their total abolition. And these impostors or fanatics (call them which you please) had the temerity to rest their whole cause upon an appeal to facts which they maintained to be notorious, which facts they either themselves invented or believed without the shadow of a proof. Had we lived at the time when this extravagant project was devised, and had we, like modern Unbelievers, rejected all notion of miraculous interposition, and consequently not admitted the truth of the facts which were brought forward in behalf of the new religion, what should we have thought of these men, and what expectations should we have formed as to the success of their undertaking? Should we not have confidently predicted, had we taken the trouble to predict any thing, that a few short years would bury the mad scheme, together with its mad projectors, in everlasting oblivion? Would a momentary suspicion have darted into our minds, that it might so happen that these spiritual Quixotes would change the religion of the world, and that the final event of their wild enterprise would be the overthrow of a worship which had stood for ages, supported by the civil power, and dignified by all the pomp and splendour which could captivate the imaginations and blind the understandings of its votaries? But in the exact proportion in which such a result appears improbable, does the credibility of a divine interposition rise in the judgment of impartial reason. But mankind, it will be said, have always been credulous, and have in all ages shewn themselves the willing dupes of knaves and enthusiasts. Be it so. But did ever any portion of a community submit, for the gratification of credulity, to part with early prejudices and to undergo a total revolution of religious opinion? The followers of Joanna Southcott seem to have been ambitious of shewing how far credulity can go. But if Joanna had commenced with endeavouring to overthrow the Christian faith, I have not credulity

enough to believe that she would have robbed the man of Nazareth of a single disciple.

But let us now suppose the truth of the New-Testament history, and we immediately have a clear and satisfactory solution of a phenomenon which otherwise must for ever remain inexplicable. The world before the Christian æra was overspread with the dreary shade of idolatry and superstition; the glimmering light of reason was far too feeble to dissipate the gloom; when it pleased the great Disposer of all events to interfere for the merciful purpose of redeeming his benighted offspring from a darkness which hid the Creator from their view, and left them to wander without God and without hope in the labyrinths of ignorance and vice. Here was a *dignus vindice nodus*, and the hand of God may be traced in the grand result. A worship which its votaries believed would stand for ever has fallen, to rise no more, and only exists in the page of history to shew to what a state of mental degradation the creatures of reason have been reduced. The belief of one God, and the confident * ex-

* If man is not designed to live again, to expect a divine revelation would be absurd. The light of Nature may serve well enough to conduct a mortal being to the grave. But if man is destined for immortality, it might safely be presumed, that one great object of revelation would be to acquaint him with this destination, and that wherever revelation should be received, an assurance of human immortality would be felt. *And such has been the fact.* An Unbeliever might perhaps object, that the great majority of mankind, being altogether incompetent to judge of the evidences of revelation, must admit a future life upon authority alone. I allow it, and let the most be made of the concession. It is not the evidence of a doctrine, but the belief of it which is practically useful. And if the objector would be kind enough to consider how many opinions he is himself obliged to take upon trust, he would find the force of his objection not a little diminished. It is the appointment of nature, and an appointment which revelation could not be expected to set aside, that every man should in many cases trust to the knowledge of other men, and use it as his own. And it would be lamentable, in-

pectation of a life to come, accompanied with the admission of a morality from which nothing ought to be taken, and to which nothing can be added, have prevailed for centuries in regions where, but for Christianity, Idolatry might still have maintained her temples, and called for her immoral rites and senseless oblations. And whatever may have been the corruptions with which Christianity has been disgraced, and its practical influence impeded, the impartial study of its records must ultimately restore it to its primitive purity, and present it to the world, as it proceeded from the hands of its Founder, "worthy of all acceptance."

E. COGAN.

P. S. I think myself bound to thank Dr. Jones for the civility with which he has replied to my little observation respecting Musgrave's conjecture on the Orestes of Euripides (XVIII. 696). But, perhaps, I ought in justice to myself to state, that the Doctor has altogether overlooked the ground of my observation. Whether the conjecture be true or false must be determined by *metrical* considerations; and by these considerations it is decisively refuted. This, I conceive, will be questioned by no one who has studied what has been written in Germany on the Greek Metres since the time of Mr. Porson. With respect to the expression *αιθερ' αμπαλλεσθε*, it may be compared with the *πηδῶντα πεδία* of Sophocles, the *quorum æquora curro* of Virgil, and many other passages, in none of which do I consider a preposition as understood, having long since become a convert to the doctrine of Herman, laid down in his ingenious treatise on Ellipsis and Pleonasm. That *παλλειν* is used for *παλλεσθαι*, in the Electra of Euripides, I should have felt confident, even without the authority of Porson, Seidler, and others, and I agree with Brunk, that both *παλλειν* and *αμπαλλειν* are em-

deed, if the majority of the species, to whom the means of mental cultivation are in a great measure denied, might not be permitted to enjoy the benefit of truths, the evidence of which they are unable to appreciate.

ployed in a neuter sense in the *Lysistrata* of Aristophanes; but that the Attics, or indeed the other Greeks, were acquainted with such verbs as *επαλλω* and *ανεπαλλω*, I must be allowed to doubt until some positive evidence of the fact shall have been produced.

SIR, December 8, 1823.

IN the Number for April last, (XVIII. 229,) your readers were informed of the ineffectual attempt of about twenty ministers and elders of the Society of Friends in Philadelphia, to censure and silence Elias Hickes, who had for many years been much esteemed as a member and minister of blameless conversation, and I am told of unrivalled eloquence.

Their accusations and his replies have been published in America, and the points at issue discussed in several periodical works, none of which have I seen, nor do I know that more than a single copy or two have reached this country. Foiled in this effort to incite their brethren to condemn Elias Hickes, for professing what they termed "his heterodox doctrines," which, it appears, subsequent to their denunciation, "thousands flocked to hear him preach," and which many Friends considered as gospel truths, given forth by him "in primitive simplicity:" in this dilemma, being mostly members of a body called, in former times, the Meeting for Sufferings, when persecution *against Friends* was the order of the day, (and which Meeting still, absurdly enough, retains the same name,) they drew up, and had influence enough to induce that body to sanction an exposition of their faith, and to present the same, as an orthodox creed, to the last Yearly Meeting of Friends, held at Philadelphia. Indeed, "such was their sanguine assurance of being able to carry it" through that Assembly triumphantly, that they ventured, previous to presenting it at the table, to have it printed, and stitched for circulation.

By the constitution of this Assembly, it consists not merely, or chiefly, of ministers and elders, but, like the first Christian Council, on matters of general concern to believers, *of brethren also*. See Acts xv. To the

influence of this numerous, intelligent and very important part of a Christian Church, is probably to be attributed, the signal defeat of the deplorably weak project of those ministers and elders, who would blindly have laid upon their more enlightened brethren burdens too heavy for them to bear, by rashly venturing to impose upon them, in unscriptural terms, "*for doctrines, the commandments of men.*"

But "by a very general current of voices," their creed was wisely "*rejected*," and an edition of ten thousand copies *ordered to be suppressed*." In what manner this suppression of the creed, discarded by this Yearly Meeting, was directed to be carried into effect, I cannot say; but after this decision, it can have no pretence to claim the sanction of this Assembly.

Another account of this memorable transaction says, "It is a day of great excitement amongst us *formal professors*. A happy circumstance has taken place, and their plans have been frustrated. The Yearly Meeting opposed their designs *like a mighty torrent*, and some, if not all of them, will be reduced to the ranks, on the floor of the house. A humbling circumstance; may they profit by it."

Such was the moderation of the great majority, whose unanimity is thus described. They appear never to have thought of excommunicating those who would have thus brought them into bondage. Yet I have reason to believe, this restless Junta, whose projects have been so lately and so signally defeated at home, have already devised a plan for the diffusion of their rejected articles of faith *among their brethren in this country*. I understand a large packet of copies of this creed were shipped from Philadelphia by Jonathan Evans, of that city, who was last winter denominated their "*Pontiff*," and signed their creed as the official organ of the Meeting for Sufferings above-mentioned; and that this packet was addressed to Josiah Forster, of Tottenham, Clerk to the two last Yearly Meetings held in London. Should he have received it, he can, in a subsequent number of your journal, correct any errors that may be found in that part of this curious Transatlantic Creed, which I herewith submit to the judgment of

your readers, and more especially I would call upon such of them as are members of the Society of Friends, and sincere inquirers after truth, to try all its doctrines by the Scriptures.

"Creed, Article First.

"We have always believed that the Holy Scriptures *were written by divine inspiration*, that they are able to make wise unto salvation, through faith which is in Christ Jesus: for as holy men of God *spoke* as they were moved by the Holy Ghost, they are, *therefore*, profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. But they are not, or cannot be subjected to *the fallen, corrupt reason of man*. We have always asserted our willingness, that all our doctrines be tried by them, and admit as a positive maxim, that whatsoever any *do*, (pretending to the spirit,) which is contrary to the Scriptures, be accounted and judged as a delusion of the devil.

"*Second.* We receive, and believe in, the testimony of the Scriptures, simply as it stands in the text, 'There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.'

"*Third.* We believe in the only wise, omnipotent and everlasting God, the Creator of all things in heaven and earth, and the preserver of all that he hath made, who is God over all, blessed for ever."

From hence it is easy to see how little a professed belief in the inspiration of the Holy Scriptures may amount to, when asserted by such as decry all the "reason of man" as *corrupt, except their own*, which they are apt to fancy is supernaturally illuminated, without any just ground. In this case, the first-fruits of this delusion manifestly are to lead them to mistake the most notoriously corrupt text in the New Testament, for *genuine Scripture*. Their third article is in substance *entirely scriptural*, though not expressed in the exact words of the sacred writers. But how it comports with that which precedes it, or the nine which follow, and are not more luminous as a whole, the compilers have not attempted to shew, and perhaps never considered, unless

since the Creed has been criticised by the American periodical press. The following brief, but pertinent observations on it, by the Editors of the Universalist Magazine, published in Philadelphia, may have been thought severe, yet they are well worthy the serious attention of its compilers and patrons. It "contains," say these Editors, "*some truth, more error*, but most of all, *that which conveys no definite idea whatever*." I am unable to deny the justice of these remarks, after maturely considering this very singular production; and that I may not trespass farther on your readers, I will, for the present at least, add no more, than that I remain,

BEREUS.

SIR,

Jan. 5, 1824.

A PERUSAL of the correspondence which has lately taken place on the important question whether or not it be in the power of the Deity wholly to exclude evil from the universe, brought to my recollection the following passage in Dr. Priestley's Letters to a Philosophical Unbeliever: "As the pains and mortifications of our infant state are the natural means of lessening the pains and mortifications of advanced life, so I made it appear to the satisfaction of Dr. Hartley, in the short correspondence I had with him, that his theory furnishes pretty fair presumptions, that the pains of this life may suffice for the whole of our future existence, we having now resources enow for a perpetual increase in happiness, without any assistance from the sensation of future pain. This speculation will, probably, appear before the public in due time, together with other observations relating to the extension and application of this wonderfully simple theory of the mental affections."* Although it is much to be regretted, that Dr. Priestley's design of publishing the observations above alluded to was frustrated, I feel persuaded, that some of the able men who contribute their profound reflections to the readers of the Repository, possessing as they do the data on which the Doctor

* Mr. Rutt's edition of Priestley's Works, IV. 354.

rested his speculations, could, if their minds were earnestly directed to the inquiry, follow out the train of reasoning which led him to the consolatory conclusion in which it appears that Dr. Hartley concurred; and I venture to request that these gentlemen will have the kindness to take the subject into their consideration, and to communicate to your less learned readers the result of their inquiry.

Being myself a believer in the Doctrine of Philosophical Necessity, and an Optimist, I have conceived that the degree of evil which has hitherto existed in the world could not possibly have been avoided, because the Deity necessarily adopts in every instance, the best possible course of proceeding, and therefore as evil exists, it follows that it was unavoidable in the very best system that infinite wisdom and goodness could devise. I will candidly confess that this view of the system of the universe, although, upon the whole, highly calculated to inspire confidence in the great Power that rules over us, has nevertheless at some seasons, suggested uncomfortable reflections. For if the experience of the pains of childhood was necessary to ensure the enjoyments of advanced life, how can we be certain that pains of great intensity and of long duration may not, upon the same principle, be equally necessary, in the successive periods of future existence, to our advancement in virtue and happiness? And yet, if we deny the necessity of the pains which are now actually endured, we do not get rid of difficulty; because if they were not necessary, their infliction detracts from the perfection of the Divine goodness; and if the Deity could gratuitously introduce a smaller degree of evil, what security have we against a similar gratuitous introduction of a greater?

From such thoughts as these I have gladly fled for consolation to the exhilarating declarations of the sacred writers, that a period shall arrive when pain and death and every description of evil will be abolished and God be all in all. These declarations accord with our best feelings, and satisfy our utmost desires; and those who committed them to writing, proved, by performing works beyond

the ability of other men, that they had acquired a deeper insight into the real nature of things than falls to the lot of ordinary philosophers. Their sayings, therefore, are entitled to a proportionate degree of weight. This leads me to observe, that no speculation as to the termination of pain with the present life could be safely entertained by a Christian philosopher, unless it can be shewn to be consistent with those passages of Scripture which have relation to the state of mankind after death. From your review of Mr. Scott's Lectures, (XVIII. 657, 658,) I gather that he regards our Lord's description of the judgment, as applying to the dealings of Providence in this life with the Jewish people, at the period of the destruction of their civil and ecclesiastical polity. If he should be correct in this interpretation, there would still remain several passages which *appear* to teach, that men will be punished after the resurrection for the sins committed in the body, and these must be critically examined. For my own part, I freely declare, that I shall lend an attentive ear to any one who will undertake to prove that the passages in question convey a meaning different from that which has been generally assigned to them; and that they can be shewn to be consistent with the hypothesis, "that the pains of this life may suffice for the whole of our future existence." No man who has had much experience of acute pain, or who has witnessed the sufferings of those whom he loved, can contemplate with composure the prospect of future sufferings such as even Dr. Southwood Smith supposes may be endured by some human beings; and when we sum up the miseries which in an infinite variety of shapes, flesh is heir to, we are sometimes tempted to doubt whether such things could happen under the government of a truly benevolent Being. I grant that these doubts subside, when, on taking a more enlarged and dispassionate survey of the world, we are enabled to discern the tendency of all events to produce a progressive amelioration of the state of society.

Having thus presumed to moot a question in the discussion of which I am very ill qualified to take a part,

I shall use the farther liberty of sub-joining some of the considerations which lead me to hope that there will be no need of suffering after this life, in order to the conversion of those who died in unbelief.

We find that among the early Christians, there were many persons who had been guilty of the grossest vices.

Necessitarians admit that if those persons who are now distinguished for vice, had been placed under favourable circumstances in early life, they might have been rendered wise and estimable members of society. Our Lord declared that his murderers knew not what they did; and the Apostle Peter has said, that, if they had known the true character of Jesus, they would not have crucified him.

We have many well-authenticated instances in modern times of the efficacy of a change of circumstances in bringing old sinners to repentance. The character is often altered by a forcible or voluntary removal of the individual from one country to another, and from a change of condition even in the same country. For proof, I would refer to the beautiful experiment of Count Rumford upon the dissolute characters who infested the capital of Bavaria.

The dissolution of the body is, probably, a much greater change than any which can be experienced in life; and it *may*, therefore, be the means of changing the views and reforming the habits of individuals much more effectually than the preaching of the apostles proved in their days.

It must, however, be granted, that the nature of the change effected by death, depends upon the nature of the society into which the parties shall be admitted. If this be vicious, we can have slender hopes of reformation.

As the world has been progressively advancing in knowledge and civilization, may we not reasonably conclude that the same principle has been operating in the invisible world? Jesus Christ surely has not been inactive during the ages which have elapsed since his resurrection. Let us hope that he is now ruling over myriads of human beings who have undergone the change of death. And here I would remark, that upon the princi-

ples of Materialism, it cannot be shewn that the germ which constitutes individuality, (and which must be inconceivably minute,) may not have been gradually expanding and assimilating to itself what St. Paul denominates a spiritual body: and thus the resurrection may be constantly going on. This hypothesis is not invalidated by the invisibility of these renewed bodies. Many substances are invisible, and to a blind man all substances are so. If the universe is a plenum, the most subtle fluids are as capable of solidity, as the most solid substances are capable of being resolved into gas.

Let us bear in mind how large a portion of the human race die in infancy, and we may surely indulge a hope that these have been placed in a better school than this world would have afforded.

These thoughts it must be confessed, are thrown out with little regard to logical precision.

To return to the question of evil. It does appear to me that even if imperfection be eternally inseparable from individuality, it by no means follows that individuals should be subject to positive pain: for a greater degree of happiness in prospect, tends rather to quicken than to alloy present enjoyment.

Upon the Necessitarian Scheme, there is but one will in the universe; and what less can be indicated by the saying that God shall be all in all, than that the will of each individual shall be ostensibly rendered identical with that of the Deity? If so, each will so cordially approve of every thing which takes place, as to create the same feeling as if every thing was effected by the will of each individual, and thus the Deity may be said to multiply himself to infinity.

It is said of each believer that he shall be heir of all things: but how can this be true of the whole, unless all shall contribute their respective produce (every one producing some *peculiar* good) to a common stock, the abundance of which shall suffice to satisfy the most capacious desire of each?

I wish to my heart I could see a greater disposition among Christians to try the effect of this principle of co-operation. Who knows but if a

beginning were once made in right earnest, it would proceed until by means of human energy and virtue, (guided by infinite power, wisdom and goodness,) the very state of things spoken of by the Sacred Writers should be realized; and earth be converted into heaven?

As none of your correspondents have noticed my former communication, (XVIII. 450—457,) I begin to fear that these notions about co-operation have been prematurely stated. Perhaps we must wait another century before they will meet with attention.

PHILADELPHUS.

P. S. I beg Mr. Luckcock's pardon for overlooking his Postscript (XVIII. 525). He appears to think that no suggestion of mine should be attended to, unless I give my real name and place of abode. My name is a very common one, and if I were to give it, few of your readers would be a whit the wiser; I am but an obscure individual. When I require credence to any assertion on the strength of my own experience merely, I shall feel it proper to sign my real name; but so long as you allow others to communicate their speculations under assumed signatures, I trust your respectable correspondent, Mr. Luckcock, will not object to the same measure of indulgence being extended to me.

Chowbent,

Jan. 9th, 1824.

SIR,
IN the communication from Dr. Evans, respecting the Patriotism of two Dissenting Ministers of Lancashire, which appeared in the last Number of your Repository, (XVIII. 690,) he wished for some information respecting them. Of the Mr. Walker therein mentioned, I cannot give him any information, never having heard of him before. But the character and fame of Mr. Woods are still cherished and kept alive among the descendants of those who marched with him to battle. Mr. Woods was the grandson of the Mr. Woods who was ejected from his living at Ashton, in Lancashire, in 1662. (See Palmer's Non-Con. Mem. Vol. II. p. 83.) He was a firm friend to the religious and civil liberties of his country, and a man of

ready and acute wit, much beloved by his congregation, and well fitted for the enterprise alluded to by Dr. Evans. He belonged to the Presbyterian denomination of Dissenters. He died at an advanced age in 1759, having been the pastor of the congregation here upwards of sixty years. The extract from Rae's History, given by Dr. Evans, appears to be an accurate statement of the services performed by Mr. Woods and his congregation on that occasion; but, the reward therein said to have been bestowed on him by the government, I think is not. The sum always reported to me, when the circumstance has been mentioned, has been only 100%. And this, probably, was not given until some years after, because it has always been stated, that, although given to Mr. Woods for his personal services, at the time alluded to, it was intended to assist in the erection of the present chapel, (in 1722,) and by him so applied.

Another circumstance, equally creditable to Mr. Woods and his congregation as the former, took place soon after, which deserves to be recorded and made known. The place in which the Dissenters met for worship, previous to the erection of the present one, was in a private chapel belonging to the Lord of the Manor. This was lent to the Dissenters for their use. About the year 1720, two rival candidates started to supply a vacancy in the representation of the county, or at a general election, one in the interest of the reigning family, the other in that of the exiled one. The Lord of the Manor supporting the latter, insisted on his tenants, who, being almost all Dissenters, and whose leases constituted them free-holders of the county, voting for the same; but they, being strongly and zealously attached to the House of Hanover, unanimously voted for the other. This so displeased the Lord of the Manor, that he instantly deprived them of their usual place of worship, and had it re-consecrated. But this circumstance, instead of proving an injury to their cause, only strengthened it, and led to the erection of their present one.

B. R. DAVIS.

Sir Isaac Newton's unpublished MSS.

(From Collet's "Relics of Literature," 8vo. 1823, pp. 190—194. *)

THE Earl of Portsmouth, at his seat in Hampshire, has a vast bulk of unpublished papers of Sir Isaac Newton. After Sir Isaac's death, they were examined by a committee of the Royal Society, and being found to consist for the most part of illustrations of the prophecies, and the book of Revelations (Revelation), the productions of his old age, it was determined, in tenderness to his memory, not to allow any of them to be published. The following is a catalogue of them, as annexed to a bond given by Mr. Conduit to the administrators of Sir Isaac, by which he obliges himself to account for any profit he shall make by any of the papers.

Dr. Pellet, by agreement of the executors, entered into acts of the Prerogative Court, being appointed to peruse all papers, and decide which was proper for the press.

- No. 1. Viaticum Nautarium (Nautarum?); by Robert Wright.
2. Miscellanea; not in Sir Isaac's hand-writing.
3. Miscellanea; part in Sir Isaac's hand.
4. Trigonometria; about five sheets.
5. Definitions.
6. Miscellanea; part in Sir Isaac's hand.
7. Forty sheets in 4to., relating to Church History.
8. 126 sheets written on one side, being foul draughts of the Prophetic Style.
9. Eighty-eight sheets relating to Church History.
10. About seventy loose sheets in small 4to., of Chemical Papers; some of which are not in Sir Isaac's hand.
11. About sixty-two ditto, in folio.
12. About fifteen large sheets, doubled, in 4to., Chemical.
13. About eight sheets ditto, written on one side.
14. About five sheets of foul papers relating to Chemistry.
15. Twelve half sheets of ditto.
16. 104 half sheets in 4to., ditto.
17. About twenty-two sheets in 4to., ditto.
18. Twenty-four sheets in 4to.
19. Twenty-nine half sheets, being an Answer to Mr. Hooke on Sir Isaac's Theory of Colours.
20. Eighty-seven half sheets, relating to the Optics; some of which are not in Sir Isaac's hand.

"From No. 1 to 20, examined on the 20th May, 1727, and judged not fit to be printed.

"T. PELLET."

- No. 21. 328 half sheets in folio, and sixty-three in small 4to., being loose and foul papers, relating to the Revelations (Revelation) and Prophecies.
22. Eight half sheets in small 4to., relating to Church Matters.
23. Twenty-four half sheets in small 4to., being a discourse relating to the 2nd (book of) Kings.
24. 353 half sheets in folio, and fifty-seven in small 4to., being foul and loose papers relating to Figures and Mathematics.
25. 201 half sheets in folio, and twenty-one in small 4to., loose and foul papers relating to the Commmercium Epistolicum.
26. Ninety-one half sheets in small 4to., in Latin, on the Temple of Solomon.
27. Thirty-seven half sheets in folio, being of the Host of Heaven, the Sanctuary and other Church Matters.
28. Forty-four half sheets in folio, on ditto.

* The List is printed very incorrectly in Collet: a few obvious corrections are suggested. Ed.

- No. 29. Twenty-five half sheets in folio, being a further Account of the Host of Heaven.
30. Fifty-one half sheets in folio, being an Historical Account of two notable Corruptions of Scripture.
31. Eighty-one half sheets in small 4to., being Extracts from Church History.
32. 116 half sheets in folio, being Paradoxical Questions concerning Athanasius, of which several leaves in the beginning are very much damaged.
33. Fifty-six half sheets in folio.—De Motio (Motive?) Corporum; the greatest part not in Sir Isaac's hand.
34. Sixty-one half sheets in small 4to., being various Sections in the Apocalypse.
35. Twenty-five half sheets in folio, of the Working of the Mystery of Iniquity.
36. Twenty half sheets in folio, on the Theology of the Heathens.
37. Twenty-four half sheets in folio, being an Account of the Conquest (Contest?) between the Host of Heaven and the Transgressors of the Covenant.
38. Thirty-one half-sheets in folio, being Paradoxical Questions concerning Athanasius.
39. 107 quarter sheets, in small 4to., on the Revelations (Revelation).
40. Seventy-four half sheets in folio, being loose papers relating to Church History.

“May 22, 1727, examined from No. 21 to 40 exclusive (inclusive), and judged them not fit to be printed, only No. 33 and 38 should be reconsidered.

“T. PELLET.”

- No. 41. 167 half sheets in folio, being loose and foul papers, relating to the *Commercium Epistolicum*.
42. Twenty-one half sheets in folio, being the Third Letter on Texts of Scripture; very much damaged.
43. Thirty-one half sheets in folio, being foul papers relating to Church Matters.
44. 495 half sheets in folio, being loose and foul papers relating to Calculations and Mathematics.
45. 335 half sheets in folio, being loose and foul papers relating to Chronology.
46. 112 sheets in small 4to., relating to the Revelations (Revelation) and other Church Matters.
47. 126 half sheets in folio, being loose papers relating to the Chronology; part in English and part in Latin.
48. 400 half sheets in folio, being loose Mathematical papers.
49. 109 sheets in 4to., relating to the Prophecies and Church Matters.
50. 127 half sheets in folio, relating to the University; great part not in Sir Isaac's hand.
51. Eleven sheets in 4to., being Chemical Papers.
52. 255 quarter sheets, ditto.
53. An Account of the Corruptions of Scripture; not in Sir Isaac's hand.
54. Thirty-one quarter sheets, being Flammell's Explication of Hieroglyphical Figures.
55. About 350 half sheets, being Miscellaneous papers.
56. Six half sheets, being an Account of the Empires, &c., represented by St. John.
57. Nine half sheets, folio, and seventy-one quarter sheets, 4to., being Mathematical papers.
58. 140 half sheets, in nine chapters, and two pieces in folio: titled—
“Concerning the Language of the Prophets.”
59. 606 half sheets, folio, relating to the Chronology.
60. 182 half sheets, folio, being loose papers relating to the Chronology and Prophecies.

- No. 61. 144 quarter sheets, and ninety-five half sheets, folio ; being loose Mathematical papers.
62. 137 half sheets, folio, being loose papers relating to the Disputes with Leibnitz.
63. A folio Common-Place Book ; part in Sir Isaac's hand.
64. A bundle of English letters to Sir Isaac, relating to Mathematics.
65. Fifty-four half sheets, being loose papers found in the *Principia*.
66. A bundle of loose Mathematical papers ; not Sir Isaac's.
67. A bundle of French and Latin letters to Sir Isaac.
68. 136 sheets, folio, relating to Optics.
69. Twenty-two half sheets, folio, De Rationibus Mortuum (Motuum?), &c. ; not in Sir Isaac's hand.
70. Seventy half sheets, folio, being loose Mathematical papers.
71. Thirty-eight half sheets, folio, being loose papers relating to Optics.
72. Forty-seven sheets, folio, being loose papers relating to the Chronology and Prophecies.
73. Forty half sheets, folio, Procestus (Processus?) Mysterii Magni Philosophicus, by W. Yworth ; not in Sir Isaac's hand.
74. Five half sheets, being a letter from Rizetto to Martine ; in Sir Isaac's hand.
75. Forty-one half sheets, being loose papers of several kinds ; part in Sir Isaac's hand.
76. Forty half sheets, being loose papers, foul and dirty, relating to Calculations.
77. Ninety half sheets, folio, being loose Mathematical papers.
78. 176 half sheets, folio, being loose papers relating to Chronology.
79. 176 ditto, being loose papers relating to the Prophecies.
80. Twelve half sheets, folio, an Abstract of Chronology.
- ** Ninety-two half sheets, folio, the Chronology.
81. Forty half sheets, folio, the History of the Prophecies, in ten chapters, and part of eleventh unfinished.
82. Five small bound books in 12mo., the greater part not in Sir Isaac's hand, being rough calculations.

" May 26, 1727, examined from No. 41 to 82 inclusive, and judged not fit to be printed, except No. 80, which is agreed to be printed ; and part of Nos. 61 and 81, which are to be reconsidered.

" T. PELLET."

" It is astonishing," says Dr. Charles Hutton, in his Mathematical Dictionary, " what care and industry Sir Isaac had employed on the papers relating to Chronology, Church History, &c., as on examining the papers themselves, which are in the possession of the family of the Earl of Portsmouth, it appears that many of them are copies over and over again, often with little or no variation, the whole number being upwards of four thousand sheets, in folio, or eight reams of folio paper, besides the bound books, &c., in this catalogue, of which the number of sheets is not mentioned."

Jan. 1, 1824.

THE books of Isaiah, Jeremiah, Ezekiel, Daniel, and the rest of the Old Testament Prophets, consist of separate prophecies, delivered at different times, and relating to events which have no necessary connexion with each other. The division into chapters is a work of comparatively recent date, and is of no authority whatever. Had this division been judiciously made, we should have been able in most cases, without any great

difficulty, to see the scope and design of each separate prophecy ; but, as it is, it serves only to perplex and confound the reader. Yet, in spite of this and of the still more provoking negligence of the Jews, who, when they collected the writings of the prophets into separate books, called after the names of their respective authors, did it apparently without any regard to distinction of subject or accuracy of arrangement ; we are enabled, in many cases, by internal evidence, to

ascertain where particular prophecies begin and end, and even at what precise time they were written. This is happily the case with the prophecy now before us. It begins at the 1st verse of the 7th chapter, and ends, according to Lowth, at the 7th verse of the 9th, or according to Dr. John Taylor, at the 4th verse of the 10th chapter. At all events, it embraces the passage which forms the subject of the present paper.

This prophecy is introduced by a declaration that it was delivered in the reign of Ahaz (vii. 1), and by comparing this declaration with 2 Kings xvi., we find that it must have been very nearly at the commencement of his reign; probably in the year 742 B. C. The child whose birth is predicted is generally supposed to have been Jesus Christ. "I have no doubt myself," says Mr. Christie, in his able *Discourses on the Divine Unity*, (3rd ed. p. 125,) "that this prophecy respects the Messiah," meaning of course Jesus, whom he regards as the Messiah; "and there is no difficulty," he adds, "in explaining it upon Unitarian principles." Mr. Lindsey adopts the same interpretation. (*Examination of Robinson's Plea for the Divinity of Christ*, pp. 37, 39.) Dr. Carpenter does the same, both in the Appendix to his *Unitarianism the Doctrine of the Gospel*, and in his Sermon delivered at Bristol on Christmas-Day 1816, in which he makes it his object to shew that the titles contained in this passage are "strictly applicable to Jesus Christ, and perfectly consistent with the absolute Unity and unrivalled Supremacy of Jehovah." In short, Unitarian writers have taken it for granted, almost without a single exception, that this prophecy relates to Jesus Christ; and in their attempts to prove that, with this view of it, the titles in question contain nothing derogatory to the Unity and Supremacy of God, many of them have been eminently successful. But when they have gone on to shew that these titles are particularly descriptive of Jesus Christ, there has always appeared to me a lamentable falling off in the strength of the argument.

Some writers, both Jewish and Christian, have applied this prophecy to King Hezekiah. This application

of it is adopted by Rammohun Roy, the celebrated Hindoo Reformer, who has lately embraced Christian Unitarianism, and written with uncommon ability and learning in its defence; and Grotius, although he refers it in a secondary sense to Jesus Christ, admits that its primary application is to Hezekiah. To this application it is objected by Allix that Hezekiah was nine years of age when the prophecy was uttered by Isaiah; and this objection is repeated by Lowth, who says that Hezekiah "was *certainly* born nine or ten years before the delivery of this prophecy," although he admits, in effect, that, if this difficulty could be obviated, the prophecy might be applied to him, for he says, "No one of that age answered to this character, *except* Hezekiah;" meaning, of course, that Hezekiah did answer to it, and that there would be no difficulty in applying to him the prophetic titles contained in it, if any means could be suggested of obviating the chronological difficulty already stated. If then we can shew that Hezekiah was not born at the time when the prophecy was delivered, and that his birth took place exactly ten years later than the period usually assigned for it, this objection will instantly fall to the ground.

It is well known that the dates in the books of Kings and Chronicles are often very confused and contradictory; and it is evident that they have in many instances undergone very material alterations. The present is clearly a case of this nature. We are told, (2 Kings xvi. 2,) that Ahaz was *twenty* years old when he began to reign, and that he reigned *sixteen* years, from which it is evident that he ceased to reign at the age of *thirty-six*. We are likewise informed, (2 Kings xviii. 2,) that his son Hezekiah succeeded him at the age of *twenty-five*. Consequently, deducting these *twenty-five* years from *thirty-six*, the age of Ahaz when he ceased to reign, we have ELEVEN remaining, which, according to the received Hebrew text, must have been the age of Ahaz at the birth of his son Hezekiah. The attempts made by Bochart, Capellus and others, to account for this extraordinary birth, reflect great credit upon their ingenuity, but fail to produce any thing like a rational conviction

that the numbers above-specified are correct. There seems indeed, to be only one effectual method of clearing up the difficulty, and that is, by supposing a mistake on the part of some early Jewish transcriber, which has affected all the later copies.

Ahaz began to reign when he was *twenty* years of age, or, (according to the Chronological Table of the Kings of Judah and Israel, published by Dr. John Taylor in his *Scheme of Scripture Divinity*,) B. C. 742, which was about the time that Isaiah's prophecy was delivered. From the same table it appears that the captivity of Israel by Tiglath-Pileser took place in the second year of Ahaz, B. C. 740. But in Isaiah vii. 16, we are told that during the infancy of the child whose birth was predicted, or before he would know to refuse the evil and choose the good, Retzin and Pekah would cease to be kings over Syria and Israel. This, then, must have been in the year 740 B. C., at which time the child was probably about a year old, so that he must have been born B. C. 741, which corresponds with the second year of the reign of Ahaz. But this will make Ahaz *twenty-one* instead of *eleven* at the time of Hezekiah's birth; and here we discover the key to the whole difficulty. If, then, we say that Hezekiah began to reign when he was *fifteen* instead of *twenty-five*, by adding this *fifteen* to *twenty-one*, the supposed age of Ahaz at the time of Hezekiah's birth, we shall obtain *thirty-six*, the exact age of Ahaz when the throne became vacant by his death. The whole difficulty, therefore, will be resolved by supposing that, owing to a mistake of some transcriber in 2 Kings xviii. 2, *twenty-five* has been substituted for *fifteen*. That this mistake is likely to have happened, will appear evident from the following considerations.

The Jews from a very early period have been accustomed to express numbers by the letters of the Alphabet, as we now do by figures. For instance: א signifies 1, ב 2, ג 3, ד 4, ה 5, ו 6, ז 7, ח 8, ט 9, and י 10. To express the numbers between 10 and 20, they put י, (10,) and add to it the letter necessary to make up the number required. Thus, reading the letters backwards according to the Jewish fashion; יא signifies 11, יב 12,

and so on. But when they come to 15, they depart from their usual method of notation, and substitute ט and ו, (9 and 6,) in the place of י and ה, (10 and 5,) which latter combination they most cautiously avoid, because it forms part of the sacred and ineffable name יהוה, JEHOVAH.* At what precise period this veneration for the letters composing the name of JEHOVAH began to affect the notation of the Jews, I have no means of decidedly ascertaining; but it appears to me highly probable that it commenced about the time of the Babylonish Captivity. Michaelis, indeed, says, that "the Jews never noted the number 15 by יה, though Jod is 10 and He is 5." (Introduction to the New Testament translated by Marsh, Vol. III. Pt. I. p. 173.) A transcriber, then, might easily mistake the letters טו, which correspond with our 15, for בה, the letters used to denote 25; and thus the error may have been extended and perpetuated, so as to affect all the manuscripts and versions now in existence.† That

* When this superstitious fear of writing or pronouncing the word JEHOVAH began is uncertain. It appears, however, from the following passage in Josephus's *Jewish Antiquities*, (Bk. II. chap. xii. Sect. 4,) to have been at least as early as his time. "God declared to Moses his holy name, which had never been discovered to men before, and concerning which it is not lawful for me to say any thing further." Whiston thinks that this concealment of the name JEHOVAH was practised by the Pharisees in the time of Josephus, and that he learnt it from them. "Certum est," says Walton, (Proleg. p. 16,) "apud Judæos longe ante Christi tempora (ante tempora 70 Interpretum) nominis hujus pronuntiacionem sub magna poena interdictam fuisse omnibus, nisi solis Sacerdotibus, cum in templo populum solenniter benedicerent; unde post templi eversionem nemini omnino licitum fuit illud effari, et sic brevi vera pronuntiatio penitus periit."

† The mistake may be still more easily accounted for, if we suppose it to have taken place at a time when 15 was expressed by יה. In this case we have only to change a single letter and substitute Yod for Kaph; an alteration which is very allowable when it is considered that the letters of the Hebrew Alphabet were formerly so rude, that many, which are now totally dissimilar, bore the closest resemblance to each other.

a mistake like this has occurred in the Hebrew Text before the Greek Version was made, will appear highly probable to any one who will take the trouble of comparing the numbers and dates in parallel passages of the Books of Kings and Chronicles. Many similar mistakes are known to exist. The following are selected from a great variety of instances now before me, only because they appeared best adapted for the purpose of illustration.

In 2 Kings viii. 26, Ahaziah is said to have been *twenty-two* years of age when he began to reign; but in 2 Chron. xxii. 2, he is said to have been *forty-two*, making no less a difference than *twenty* years. Walton (Prolegom. p. 36) puts this contradiction among the *quædam anapa*: and De Dieu says—*Malim rotunde fateri, inexplicabilem hanc nobis esse difficultatem. Twenty-two* is no doubt the genuine reading; for Joram the father of Ahaziah died at the age of *forty*, (2 Kings viii. 17,) and was immediately succeeded by his son. (Ver. 24.) If we take *forty-two* as the age of Ahaziah when he began to reign, we shall be reduced to the necessity of admitting that the *son* was born before the *father*; and if we receive both readings as true, we shall be compelled to have recourse to one or other of those ingenious hypotheses which have been framed to prove that a person might be *forty-two* and *twenty-two* years of age at the same time.

Again, in 2 Kings xxiv. 8, Jehoiachin is said to have been *eighteen* years old when he began to reign; but in 2 Chron. xxxvi. 9, he is said to have been *eight* only, which makes a difference of exactly *ten* years. Now it is impossible that both these numbers can be correct. Either the *ten* years must have been added in the one case, or subtracted in the other. The probability is that the original reading was *eighteen*, and accordingly in the Codex Alexandrinus this reading is found under both places.

Now the difficulty is precisely the same in the case before us. *Ten* years make all the difference; and if we adopt the reading of 2 Kings xviii. 2, we shall be compelled to admit that Ahaz begot Hezekiah at the age of *ten*, an admission which, to say the

least of it, requires some pause. But by changing a figure, and substituting 15 for 25, the difficulty vanishes in a moment, and all the dates correspond with the greatest degree of exactness.

It was my first intention to have followed up these remarks by a critical examination of the passage; but want of room compels me to defer the execution of this design till some future opportunity.

R. WALLACE.

Matt. xxviii. 19, inconsistent with Unitarianism.

Dicere verum,

Quid vetat?

HOR.

SIR,

I MAY be voted a *bore*: but unless interdicted by yourself, I shall not cease to press, from time to time, upon the reluctant attention of your readers, a cardinal point, (as it always appears to my mind,) in our controversy with Trinitarians, viz. the authenticity or non-authenticity of the baptismal text. That upon the Unitarian hypothesis, the ceremony of the initiation into the religion of Christ, *modo et formâ* of the xxviiith Matt. was a very probable anticipation, the veriest bigot to his creed will scarcely affirm. Or, might I not rather say, let any advocate for the strict Unity of God in the person of the Father only, place himself in imagination at the side of "the Author and Finisher of our faith," when he was about to give his final commission to his disciples to preach his religion to the world, and is there that instruction that would at the moment have surprised *him* more, than the one which is reported to have fallen just then from his lips, to go and baptize the nations in the name of the Father, and of the Son, and of the Holy Spirit? In consistency, indeed, with the doctrine which he believes the Son of God to have uniformly taught, he well explains the conception to mean no more than what he finds previously revealed. But that he should be obliged to have recourse (forgive me, my brethren!) to so *far-fetched* an explanation! Standing as an isolated behest, what other sense could it upon a first impression convey, than that of an hierarchy of some sort or other in heaven? And can we

wonder at any interpretation being put upon it, short of Athanasianism itself, which in assuming the equality of the enumerated Three, boldly and roundly gives the lie to the whole doctrine of Christ and of his apostles? For one, I am forward to confess, that if I believed in the authenticity of the text, I should blush to find myself in spite of it an Unitarian. An Athanasian, indeed, I could not be, without forfeiting, in my own opinion, every pretension to the title of Christian. But, baptized at the immediate fiat of my Saviour, not simply and solely in that Saviour's name, but in the name of the Father, and in the name of the Son, and in the name of the Holy Spirit, admitted into the Christian church by a ceremony in hæc verba instituted, at parting, by the second of these three names,—*so denominated, so placed*, could I believe myself a member of that church, without becoming, under some modification of the strange term, a Trinitarian? I confess honestly I could not. Anomaly, be thou my polar star, I should exclaim, and put to sea upon the trackless ocean of conjecture, almost careless upon what theological Scylla or Charybdis I might be wrecked. For, to be baptized in the name of any one, what is it but, in other words, to be baptized unto him? By a formal act, I recognize and avow my relation to him for the first time in some way or other. That such, at least, was the import of the phrase, as used by the historian, such the purpose and effect of the rite as administered by the disciples immediately after its institution, is evident from the Epistles of St. Paul compared with the Acts of the Apostles. Were ye baptized in the name of Paul? remonstrates with pious wonder and indignation the apostle to his would-be-sectarian converts. What original allegiance do you owe to me? Was I crucified for you? Is it I that died for your sins? Am I he who is able to save to the uttermost those who come unto God through him? Can I save from the wrath to come? No, there is no other name given under heaven whereby we may be saved but his, whose ye are by baptism, even Jesus Christ the Lord.*

* It seems probable from this remark,
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The next thing you will say, is, that you were baptized to me, (or in my name,) and set me up as the leader of your particular religious denomination. Verily, under the unexpected and so-much-to-be-deprecated circumstance of your late preferences, I thank my God that I scarcely so much as committed myself by the mere act of baptism; lest you mistake the mere instrument of that rite for its object. Again: "Know ye not, that as many of you as were baptized into Jesus Christ, were baptized into his death?" Your immersion in water is an apt emblem of your plunging into the grave, of being buried with him. The same metaphor occurs again and again on the mention of the ceremony. That mention is never but associated in the apostle's mind with the name of the *single* party. "As many of you as have been baptized into Christ, have put on Christ." Your baptism is the seal of your faith in *him*, of your future devotion to *him*, of your identity as it were with *him*. There is but one baptism, as there is but one faith, one Lord.* Instances might be multiplied, but they would be supernumerary. But what now becomes of all this peculiarity and exclusiveness of baptism, if the form of it embrace not one only, but three several names? Could any honest man of any creed lay his hand to his heart, and affirm that such a form (and a form it is upon the face of it) as that prescribed in the disputed text, would or could suggest upon every review no other recollections than those of the solitary name of Christ, of our single relation to him, of the circumstance of his death, and all its associated ideas? I venture to say roundly and at once, absolutely impossible.

A very ingenious discourse preached before the University of Oxford, May 31, 1818, has this remarkable pas-

that no precise form of words was enjoined by Christ, but that the injunction was only generally to him or in his name, (i. e.) his religion.

* I do not adduce the phrase of being baptized *ὑπὲρ νεκρῶν*, though I entertain myself little doubt of the reasoning here being parallel with the reasoning in ver. 16; referring in both to Christ as being one of the *quondam* dead.

sage in it: "The mystery of the ever-blessed Trinity would, perhaps, be instanced by many orthodox Christians, as a doctrine less directly taught in the book of life, than its supreme importance and fundamental character would have led them to anticipate. But in proportion to its awful importance would tradition be active in suggesting a doctrine, which, when thus suggested, is established to the satisfaction of the great majority of thoughtful Christians, by continual implication of it throughout both the volumes of revelation." The mantle of Postellus seems to have fallen upon our author, when he talks of *both* the volumes: but to be grave and confine ourselves to the latter, would he have had occasion for this "desperately candid" admission, if the contemporaries of the apostles, when "they received the washing of baptism," could have as naturally referred to the extraordinary "form of the sacrament as enjoined by our Lord himself to his disciples, as," he says, "Eusebius afterwards did"? Had it been as familiar to the Apostle Paul as it seems to have been to the good Bishop of Cæsarea, would every benediction in the front of his epistles have run in the name of *God* the Father, and of *our Lord* Jesus Christ, and closed without any reference to the Holy Spirit? Would a *solitary* semblance of such a reminiscence (a semblance, I say, in compliment to the advocates of the orthodox doctrine, for the arrangement and phraseology appear to me completely to negative it) occur at the conclusion of one of his Epistles to the Corinthians? Under like circumstances, how would any one of his Athanasian successors in office salute the objects of his address? We want no better proof of what they would and must have done than the very seasonable supplement of our own reformers to "The peace of God which passeth all understanding," &c.

As it is my design in the present essay rather to invite than attempt discussion, I shall conclude it with a collateral remark or two. The whole strength of the argument opposed to that opinion which many Unitarians in common with myself, I apprehend, entertain, (I argue from their supposing it optional to baptize in the

name of the Lord, which they surely never could do, if they believed our Saviour to have prescribed in terms the orthodox form,) lies in the generally-admitted genuineness of the text. Of this, the MSS. and versions are the evidence. But do they consider this evidence as decisive even of *this*? If it could be proved beyond the possibility of contradiction, that Herod was dead before the Messiah was born, would evidence of this kind establish the genuineness of the whole first chapter of St. Matthew? But the desideratum there (an incontestable fact) is here supplied. THE APOSTLES INVARIABLY BAPTIZED IN THE NAME OF THE LORD: if we may believe their historian, there is uniform evidence of this baptism in the Scripture, and there is no evidence of any other. Now if the "Acts" be authentic narrative, what becomes of the genuineness of the received commission?

But the obloquy that would attach to the avowal! the prejudice that it would do to the sect and the cause! I admit the objection in its fullest force, without being a convert to the inference. Both averments cannot be true, that the Lord ordained baptism in the name of the Father, &c., and that the apostles practised it in the name of the Son only. Infidels we must be as to the one assertion or the other. And if the scandal of the more unpopular infidelity be the more to be deprecated, let us console ourselves in the exclamation, which we may triumphantly repeat, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard."

AN APOSTOLIC CHRISTIAN.

Clapton,

January 4, 1824.

SIR,
YOU ought not to have been troubled with the letter mentioned in the last page of Vol. XVIII., and which you have communicated to me as the Editor of Dr. Priestley's Works. "An Original Subscriber," if really a subscriber, would more readily have gained the information he requires, and might have been relieved from the burthen of his subscription, had he written immediately to me. It is, indeed, difficult not to suppose that he preferred, under the safeguard of an anonymous

signature, to indulge in a style of censure to which he might, very reasonably, be unwilling to affix his name.

Of my conduct respecting the ill-starred, or rather the ill-patronized, edition of "Dr. Priestley's Works," this "Original Subscriber" thus complains: "I must suppose there are many like myself worn out by the very great length to which the Editor is carrying it, and which, I fear, has in some measure defeated the ends intended by its publication." Now, a principal end was to do honour to Dr. Priestley, by leaving in the world, as an appropriate, and, perhaps, the most durable memorial of his talents, and his worthy occupation of them, a complete and correct edition of his Theological and Miscellaneous Works, with such Notes by the Editor as might connect and illustrate them. I have not designedly added a single page to serve any other purpose; and I can assure "An Original Subscriber," that had I consulted only my pecuniary interest, not one of those notes, by "the very great length" of which he has been "worn out," would have accompanied the text of Dr. Priestley. I am, indeed, aware, though too late, that, neglecting to consult the experienced, I greatly erred as to the extent of the works, and the unavoidable exposure to pecuniary loss, in editing, on the terms proposed, such large and closely-printed volumes, especially when from the very marked indifference to the object, generally, though, from my inexperience, very unexpectedly, discovered by the more opulent Unitarians, I could not venture beyond an impression of 250 copies. Nor could I have ventured so far, but for an additional subscription for a number of copies, freely proffered to me by another "Original Subscriber," "a Friend of Dr. Priestley," who would admit of no other designation.

"An Original Subscriber" may probably by this time be satisfied that, were I not still determined to expend something besides time and attention, and the exertion of any sustainable talent with which Providence has intrusted me, and to "bear up, and steer right onward" towards the accomplishment of a very favourite project, I also should be ready to complain of being "worn out by the very

great length" to which I have already carried what, to speak commercially, cannot fail to be a losing concern.

But "An Original Subscriber," in whatever style of language he may allow himself to require the information, has, unquestionably, a right to be informed how far I expect yet to travel in this pursuit, should life and ability be continued, that he may determine whether he is not too irrecoverably "worn out" to accompany me any further. The Theological Works, (including Vol. I., reserved for the Life and Correspondence,) have extended to XXI. instead of the proposed XVIII. Volumes. The Miscellaneous Works will occupy Two Volumes beyond the Twenty-third, just now issuing from the press. For these works I hastily and very erroneously appropriated about two volumes only, having never seen several of the articles. To the whole I propose to add a volume containing various Indexes, any additions or corrections which may have occurred to me, or which any friend may supply, and, perhaps, a few short biographical notices of authors mentioned, but not described in the Works. Thus the volumes will unavoidably amount to twenty-six instead of the proposed twenty. After receiving such an unsatisfactory statement as to the "very great length," and no assurance as to time, except that of a determination to devote to an object, the accomplishment of which would yield a gratification such as wealth is too poor to purchase, all the leisure which very uncertain health, certain "cares of this world," and highly incumbent duties will allow, "An Original Subscriber" may probably retract his *courteous* hint of encouragement to "the Editor," that by giving the required information he "will, perhaps, succeed in getting some of the volumes taken off" the bookseller's "shop-floor."

Leaving, however, "An Original Subscriber" either quite "worn out," or, more happily, convalescent, I would respectfully address myself to the subscribers at large, all of whom are probably to be found among your readers. The works, in their completion, will extend, as now ascertained, so far beyond the original proposals, that any subscriber, to whom such an ex-

tension may, from any cause, be inconvenient, has an undoubted right, not, indeed, to retain the volumes he has received, without applying for the rest, and thus to leave imperfect sets in the hands of the Editor; but to return those volumes, claiming from the Editor the return of the first subscription, and the price paid for each volume. To such equitable claims I shall pay an immediate attention.

As to others, who are sufficiently satisfied with the progress of the undertaking, or disposed to make allowance for unavoidable delays, and have no other reason for ceasing to be subscribers, they will, I hope, allow me to urge upon their consideration, the very great inconvenience and embarrassments to which an Editor is unavoidably exposed, by not having an opportunity of receiving payment for the volumes as soon as they are printed. Those subscribers who are not already in correspondence with me, will, I trust, immediately send their directions accordingly. I beg leave here to repeat my request to any of your readers, who can oblige me with any letters to or from Dr. Priestley, or any information which may assist me in arranging materials for the Life, illustrating the remainder of the works preparing for the press, or correcting any errors in the works already printed.

I ought to apologize for occupying any of your pages with a subject so personal, and which can interest only a small proportion of your readers. To make the amends just now in my power, I offer you a letter, which you will, I think, deem sufficiently interesting to be worthy of your preservation. I copied it, some time since, from the valuable papers of Dr. Birch, in the British Museum, and have no reason to suppose it was ever printed. At least he has not given it, where it might have been expected, in his *Life of Boyle*. Probably, when Dr. Birch published that *Life* in 1744, the letter was not in his possession.

The writer, Lady Caroline Boyle, who married Viscount Ranelagh, is less distinguished as the wife or mother of a peer, than as the sister and friend of Robert Boyle, who, dedicating to Lady Ranelagh, under the name of *Sophronia*, his "Occasional Reflec-

tions," describes himself as attached to her "more upon the account of esteem and gratitude, than of nature itself." Bishop Burnet, in his sermon on the Death of the great Philosopher, in 1691, remarks, that "his sister and he were pleasant in their lives, and in their deaths they were not divided; for as he had lived with her above forty years, so he did not outlive her above a week." After describing Lady Ranelagh as applying the influence of her rank and property to the most benevolent purposes, the Bishop appears to represent her as belonging to some sect of Nonconformists, yet in the exercise of the most catholic spirit. "Though some particular opinions," says he, "might shut her up in a divided communion, yet her soul was never of a party. She divided her charities and friendships, both her esteem, as well as her bounty, with the truest regard to merit, and her own obligations, without any difference made upon the account of opinion."

Of "Dr. Worsley," mentioned by Lady Ranelagh, I can find no account. "Mr. Oldenburgh" is well known as the correspondent of Mr. Ray and the principal philosophers of his time. According to Dr. Birch, (*Life of Boyle*, p. 114,) he was "a native of Bremen," and "agent for that city in England." He was appointed "Secretary to the Royal Society, and died suddenly in September 1677, which ascertains the date of the letter. It appears that Mr. Boyle took the charge of Mr. Oldenburgh's two orphans. "The Countess and our youths" were, I suppose, the daughter-in-law and grandsons of Lady Ranelagh, who had been for some years a widow.

"Mr. Wood," concerning whom Dr. Evans inquires, (XVIII. 690, and of whom see XII. 385,) is mentioned by Dr. Priestley in a note to the second of his *Familiar Letters*, as "the Dissenting Minister at Chowbent, in Lancashire," who, "in the first Rebellion, took the field himself at the head of his congregation." In Mr. H. Toulmin's *Account of Mr. Mort*, published in 1793, pp. 4—9, Dr. Evans will also find some interesting particulars of General Woods, who was the son of an ejected minister, and died in 1759.

J. T. RUTT.

The Countess of Ranelagh's Letter to her Brother Mr. Robert Boyle (Ayscough, 4292, 81).

I can't, my brother, but condole with you the removal of our true, honest and ingenious friends, in their several ways, Dr. Worsley and Mr. Oldenburg, since it has pleased God to call them hence so soon one after another. Yet I am not without my fears that my mentioning of them may revive to your good nature the sorrow that I assure myself you received the news of their deaths with. But my experience (though I put but an ill compliment upon you, by measuring you by myself) has taught me, that it's safer to have these uneasy things to us, so far touched upon as to beget some vent for such sorrows, rather than by smothering them within ourselves, continue to us a longer exercise under them. They, each of them in their way, diligently served their generation, and were friends to us. They have left no blot upon their memories, (unless their not not having died rich may go for one,) and I hope they have carried consciences of uprightness with them, and have made their great change to their everlasting advantage; and if they be possessed of what we but hope for, and what we should press after, we need not lament for them; and for ourselves such losses, by the blessing of God are made to assist us, in the work he calls us to, of getting ourselves weaned from this world, out of which, if the few pious and ingenious persons that make it tolerable, were once taken, what would be left in it but rattles, and fools to play and make a noise with them; or instruments of cruelty and knaves to use them in doing mischief? Therefore, let me beg you to banish melancholy thoughts upon these sad occasions; and instead of recommending serious ones to you, let me beg you to enjoy the blessing God has bestowed upon you, in an ability of knowing how to entertain yourself, and converse with him in the absence of all other company, and in so doing to find that which may not only render that absence tolerable, but welcome. I am loth to conclude after that, with threatening you with my return to you; but the hopes of it may, at the end of a condoling letter,

be brought in as a consolation to her that is

Your own affectionately.

The Countess and our
Youths are your servants,
the 11th 7^{ber}, [1677].

SIR,

Jan. 9, 1824.

THE Editors of the British Critic, in their Review for October last, confess that the Genealogies of Christ given by Matthew and Luke, is a subject encumbered with many difficulties; and observe, it is best reconciled by supposing, that Matthew traces Christ's legal descent from David through Joseph, and that Luke traces Christ's real descent from David through his maternal line.

Permit me, therefore, through the medium of your valuable Miscellany, to recommend to these gentlemen, the perusal of Mr. Gorton's Solution of the Grand Scriptural Puzzle, the Genealogy of Jesus; Mr. Wright's Essay on the Miraculous Conception; and likewise the work of Rammohun Roy, lately published by the Unitarian Society. For should the explanation of the genealogies given by Mr. Gorton be correct, there is at once an end of every difficulty on the subject. And with respect to Mr. Wright's Essay, I apprehend, that should his reasoning not convince the Reviewers of the error of their hypothesis, they will, at least, acknowledge, that it is very forcible and argumentative. And with regard to the work of Rammohun Roy, I think every unprejudiced and dispassionate person, on a perusal thereof, must be convinced, that the Prophecy of Isaiah, as expressed in the 14th verse of the viith chapter, had no reference whatever to the birth of Christ, but to that of Hezekiah, the son of Ahaz.

I have been informed that the particular attention of the Reviewers was called to Mr. Gorton's work in July last, and I must confess, I am rather surprised, that they have not taken any notice of it; although a very favourable opportunity presented itself, when they reviewed the seventh article contained in their Number for October last. Is it, therefore, to be concluded, that Mr. Gorton's Solution is incontrovertible, and that they

preserve silence from a desire not to give publicity to a publication that at once overturns this portion of the fabric of Orthodoxy?

AN OLD SUBSCRIBER.

Islington,
Jan. 1, 1824.

SIR,
THOUGH the Rev. Edward Irving in the Preface to the *Third Edition* of his "Oracles of God and Judgment to come," says he prays for his "unregenerate critics in the gall of bitterness and in the bonds of iniquity," yet I am not sorry for the notice I took of his work, in a former Number of your Miscellany. (XVIII. 458.) Indeed, his admirers have thanked me for it. My only wish was that he would review the heart-withering doctrine of *eternal torments*, which he himself confesses "shocks the faculties of reason and distresses the powers of belief." However, I must do him the justice to declare, that he does not couple along with it, like many of his orthodox brethren, the horrible decree of "election and reprobation." He again and again insists on the possibility of the sinner escaping eternal torment, and an exclusion from heaven is the result of his own incurable depravity. One paragraph on the subject is too remarkable to be omitted.

"All a man's life-time is the reign of grace. Till he closes his eyes, MERCY weeps over him to melt his stony heart. God's own Son, whose daughter mercy is, weeps over him to melt his stony heart; he shews to him his wounds and his cross, telling him he hath died once and could die again to save him! Surely God is slower to judgment than man is; surely unto the last he putteth off; surely there is not any thing he would not do sooner than bring it to the grand and finishing stroke of *everlasting doom*!" So far so well; for as Dr. Doddridge in his Theological Lectures justly remarks, "That a Being who is said not to tempt any one, and even swears that he desires not the death of a sinner, should irresistibly determine MILLIONS to the commission of every sinful action of their lives, and then with all the pomp and pageantry of an universal judgment condemn them to *eternal misery*, on account of these actions,

that hereby he may promote the happiness of others, who are or shall be, irresistibly determined to virtue, in like manner, is, of all incredible things, to me the *most incredible*!"

To shew the Rev. Mr. Irving that I am not one of those *unregenerate critics* who delight only in finding fault with his work, I will conclude with an *extract*, which, amidst the multiplicity of quotations, has never yet made its appearance in any periodical publication. It is on a *future state*. Had Mr. Irving always written thus, his volume would have been eminently useful and encountered no opposition throughout the religious world. It takes the *Unitarian* ground of inculcating the resurrection of the human race from the resurrection of *the Man Christ Jesus*, agreeably to the words of the Apostle Paul, 1 Cor. xv. 21: *Since by man came death, by man came also the resurrection of the dead*; and yet by this Reverend Divine from the pulpit are UNITARIANS frequently unchristianized. The extract is the best part of the volume: it is addressed to Unbelievers, and written in the spirit of unadulterated and scriptural theology. Nor is it an improper topic of meditation at the commencement of the new year.

"Seeing we have ALL to pass through the same ocean of *death* which our SAVIOUR passed, and to explore the unknown land beyond it from which he alone returned, it behoves us to apply to him for advice upon the best outfit for the journey. He alone doth know, for he alone hath seen. Our own fancies are dubious, and may prove as wide of the truth when we awaken upon the long day of eternity, as our visions upon our pillow do seem in the morning. Neither let us be directed by the fancies of other men who see no further beyond death than we do. The land is a new land; to the nature of which you and I and all men are strangers. It lies like a *wide dark ocean* spread around the little island of life whereon we sojourn! A dark impenetrable curtain shrouds us in, of which the sight is fearful and the neighbourhood appalling. All men are moving towards this dark verge with ceaseless and anxious motion, which sometimes approacheth and shroudeth up multi-

tudes prematurely in its invisible womb, and all trace of them is for ever gone: it flits and shifts before us with fearful incertitude, and no man laying himself down at night is sure that he will rise again in the morning among his friends and in his native land. But though it shifts awhile, this gloomy bourne of our pilgrimage hath an unshifting limit behind which it never recedes. And soon the extreme angle of that limit is reached by all! On they move in endless succession, helpless as the sheep to the slaughter, and the moment they touch the dark confine they disappear, and all clue of them is lost! You may cry aloud, but they hear and answer not; you may give them any signal, but they see and return it not. No voice cometh from within the curtain where all is silent and unknown. How it fares with them, whether they merge at once into another country, whether they are out at sea, by what compass and map they steer, or whether they are lost in that gulf and abyss of being for evermore, no man for thousands and thousands of years had the shadow of an imagination. It was very mysterious; each man as he passed 'shuffled off his mortal coil,' left us his slough, but nothing of himself. His reason, his feeling, his society, his love, all went with him: here with us was left all of him that we were wont to see and touch and handle. How he could exist apart from *these*, the helps and instruments of being, was all a phantom and a dream. The existence, if existence there was, no human faculties could fix a thought upon. His spirit, if spirit there were, takes its fate in cold nakedness; but how it dwells or feels or suffers or enjoys, when thus divested, was altogether incomprehensible. Why, then, in this midnight ignorance, should we apply to any man to guide us, or to ourselves? It is vanity. Quit, then, with such presumptuous trust, and be not duped with their blind directions.

"Only ONE MAN of the *myriads* who passed the darksome veil returned; he passed into the obscure, in the obscure he tarried, and like the rest was given up for lost. But forth he came in the greatness of his strength, having conquered the powers beyond.

He came not for his own sake but for ours, to give us note and warning of what was doing upon the other side, and of what fare we were to expect for ever! And he hath laid down *the simplest rules* to guide us to happiness and honour, and the amplest warning to keep us from degradation and ruin. In the name of reason and consistency, then, to whom should we apply but unto *him* who knows so well, and was never known in all he said to deceive, in all he did to injure? To him, then, let us go for tuition. And most surely he is the kindest, most affectionate, most considerate Teacher, that ever breathed the breath of knowledge over helpless ignorance. Away, then, with our own conjectures, away with the conjectures of other men who, however wise in this life, know nothing of the life within the veil which shrouds us in. Up, then, go to THE SCRIPTURES which he uttered of himself or by the inspiration of his spirit; there let us be stripped of all our fancied knowledge of things which we know not in the least. Under them let us commence a new childhood, a new scholarship for *eternity*, and we shall arrive at length at that manhood of strength and knowledge, which will never fall away into the dotage or sereness of age, and shall survive death and convey us safe through *the unknown* to the mansion of our heavenly Father, which our great Fore-runner hath gone to prepare for our reception."

I close by remarking, that in this great doctrine of a *future state*, the Christian world, however crumbled down respecting inferior articles of faith, are united. The Catholic, the Churchman and Dissenter, are here agreed. That JESUS hath *brought life and immortality to light*, is the prime doctrine of the Christian revelation in which both Trinitarians and Unitarians have uniformly acquiesced. "There is a something in our common faith," (says Dr. Watson, the late Bishop of Llandaff,) "in which all are agreed, and that somewhat is in my opinion a circumstance of such ineffable importance that I will never refuse the right hand of fellowship to him who acknowledges its truth, never think or speak of him with disrespect, nor with true pharisaical pride esteem myself more orthodox, more accepta-

ble to my Redeemer than he is, and that somewhat is, ETERNAL LIFE, *the gift of God through Jesus Christ!*" This prelate, indeed, was not one of those "master spirits of the olden time," whom the Rev. Edward Irving devoutly worships. His composition has no quaint phrases, no obsolete expressions, which like a painted window in ecclesiastical edifices, obscures and mystifies surrounding objects. But his mind was comprehensive, his attainments multifarious, and his entire soul illuminated as well as expanded by the rays of Christian charity! Here is a model for young divines of every description. I take leave of the far-famed preacher of *the Caledonian Church*, with all due respect for his talents and virtues, by declaring that the eloquence of the pulpit is assuredly not the less forcible and persuasive when it is impregnated, nay, I will add sanctified, by the enlarged and liberal spirit of our COMMON CHRISTIANITY.

J. EVANS.

A Friendly Correspondence between an Unitarian and a Calvinist.

SIR,

A FRIEND of mine having favoured me with the perusal of the accompanying correspondence, I was so much pleased with the style, (which may well serve as a model to future controversialists,) the benevolence and strength of argument exhibited by one of the parties to it, as to be induced to take a copy of it. And having subsequently conceived that the communication of it to the public might be attended with beneficial effects to the cause in which you are engaged, now place it at your disposal.

It may, perhaps, add to the interest of the subject to inform you, that the writers, though opposed to each other in their existing opinions, were educated in the same faith; that they are upon cordial terms in the ordinary intercourse of life; and that, independently of his religious opinions, it would be hard to find a man of more kindly disposition than he that stickles so resolutely, in theory, for the condemnation of his fellow-creatures.

W. W.

I to N.

[The letter to which this is an answer, and several others, were, unfortunately, destroyed.]

September 20th, 1823.

DEAR N.

The only *principle* upon which I consider myself at issue with you, is the right of one man to *dictate* to another what he is to believe. If this principle had been uniformly acted upon, the strongest must always have prescribed faith to others. We should have had no reformation, nor would there be any toleration. I solemnly protest against the right of any man thus to deal with me, and I hope never to be betrayed into the error of attempting to force my opinions upon others who may happen to be subject to my authority. I am, however, ready to give a reason of the hope that is in me with meekness and fear; and I also hold myself subject to instruction and reproof. Even when these may not have been offered in the spirit of love, I have frequently felt and acknowledged the force of what has been said, and I trust have in some measure profited by it.

I regret that we should be debarred, by a mutual want of confidence in each other's orthodoxy, from conferring with pleasure and profit upon the most important and delightful of all subjects; but I see no help for it, so long as you continue to regard me as disqualified for forming a correct judgment as to the tenor of the Sacred Scriptures.

What you say respecting the case of the Heathen, is conformable to the declarations of St. Paul.

You seem to think that I am not aware of the evil of sin, and of the value of the gospel. It is more than probable that not one of us (yourself not excepted) is sufficiently alive to these matters: but I can safely appeal to Him who knows the heart, that I do consider sin as the cause of all the darkness and misery that exists, or may hereafter exist; that I feel its bitterness, and, above all things, desire to be delivered from its tyranny; and that I firmly believe that nothing can be effectual to this end but a cordial reception of the gospel of Christ; that is to say, such a faith in him as works by love, purifies the heart, and

overcomes the world. If there be any truth in Scripture, it is, that religion consists in love, and that whatever temper or disposition is contrary to love, is also contrary to the spirit of the gospel, and (be our profession what it may) is but as sounding brass or a tinkling cymbal.

The Almighty, in his infinite wisdom and goodness, sees fit to adopt various modes of dealing with his creatures. I have been led from a very early period to feel a deep interest in the happiness of mankind, and the impressions made upon me have led me to a very careful inquiry into the revealed designs of our heavenly Father. I have my reward in such views of the Divine wisdom and benevolence as I would not exchange for the empire of the world; and unless you can blot out of the Bible all those texts which have been the foundation of my faith, hope and joy, you never can rob me of my confidence in the triumph of grace over all sin, and in the arrival of a period when God shall be all in all. Christ shall not be cheated out of the fruits of his labours, but he shall see of the travail of his soul and be satisfied. So long as one sinner remains unrepentant, the joy of heaven will be incomplete. What degree of suffering may be necessary to bring the most stubborn sinner to bow to the authority of Christ, I pretend not to determine; it is enough for me to be assured that so long as there exists the relation of Creator and creature, that saying will be true, that God does not afflict *willingly*, and has no *pleasure* in the death of a sinner. I also am certain that he will do *all his pleasure*, and that his counsel shall stand.

You have quoted texts which are easily answered and unquestionably are overborne (be their precise meaning what it may) by plain and numerous passages of a contrary tendency. If the Almighty had intended us to believe the doctrine of endless misery, could he not have delivered himself in language as plain as that which is used by the advocates of that horrid dogma? Would he have trifled with us by holding out expectations of a period when there shall be no more sighing and pain and death, and all things shall be made new? Would he have commanded us, or could he

have obliged us to love him with all our hearts and understandings? How is it possible to love a being who has the power to make his creatures happy and yet will not exercise the power he possesses? How can he, consistently with common sense, require us to be better than he is himself? You will, perhaps, say that goodness in God is different in quality from goodness in man, and I will fearlessly answer that if this be the case, I would not give a year's purchase for the inheritance of the saints in light, for if it be not of the same quality it may be of a contrary nature; and it may then consist with the goodness of God to make those the most miserable who most confide in him. Alas, this is, indeed, calling bitter sweet, and sweet bitter, putting darkness for light, and light for darkness, making hell of heaven, and heaven of hell. This, be assured, will not do. "God is love," says John. "Love worketh no ill," says Paul. Once persuade me that the love of God can work evil to man, and you cut away the ground from under my feet, and abolish every stay of the soul.

I can scarcely expect to alter your opinions. If they afford you comfort, and inspire you with confidence in your Maker, you will do well, perhaps, to abide by them, but they will not satisfy me. If God be not good to all, and his *tender* mercies are not over all his works, if sin is to superabound over grace, and death is finally to prevail over life, and the Devil to be an overmatch for God, there is an end of the gospel. Call Christianity by any name you please, but by no means call it good news. It is, in that case, tidings not of great joy, but of misery and despair, of grief and fear, to all people; and well would it have been for the world to have remained under a dispensation which had no other sanction than temporal rewards and temporal punishments, though loaded with cumbersome ceremonies. But I have not so learned Christ; I shall, therefore, be thankful unto him and speak good of his name: feeling assured that in the dispensation of the fulness of times he will gather together in one *all things*; that as in Adam *all* die, even so (whatever may be the sense in which men die, whether naturally

or spiritually) shall the very same *all* be made alive; that as we have borne the image of the earthy, we shall also bear the image of the heavenly, and, in due time, the whole creation shall be delivered from the bondage of corruption into the glorious liberty of the children of God, by the powerful working of him who is able to subdue all things to himself. This, then, is my consolation, and I know I have chosen a good part which shall not be taken from me.

I am sensible of abundant failings, infirmities and sins, both of omission and commission, but I boldly affirm from long experience, that the moments when my confidence in the universal *love* of God is the weakest, I am the most in danger of falling. It has been in such seasons that I have given offence to you by indulging in an unchristian spirit, of which I am ashamed. My earnest prayer is, that we may both be rooted and grounded in love, and be enabled to comprehend, with all saints, what is the breadth and depth and height of the love of God, and be filled with his fulness, and that the peace of God, which passeth all understanding, may keep our hearts and minds in the knowledge and love of God and of his Son Jesus Christ. This peace, I doubt not, you are seeking as well as myself, and whichever of us shall first obtain it, will (be assured) manifest his acquisition in a way that shall speak an intelligible language.

It is with me a very small thing that I should be judged of you or of man's judgment, yea I judge not mine own self. For I know nothing by myself, yet am I not hereby justified, but he that judgeth me is the Lord.

Yours affectionately,
I.

P. S. As for the young men to whom you allude, it has been my endeavour to lead them to fear and love their Creator. If in striving to instil into them opinions calculated to drive out *slavish* fear, I have ever so expressed myself as to lead them to suppose that they may sin with impunity, my meaning has been totally mistaken, and I assure you, after you gave me a hint upon the subject, I took considerable pains to convince them that they never could enjoy true

happiness so long as sin has any dominion over them; and that the only corrective of sin is the love of Christ, shed abroad in the heart by a holy spirit.

I to N.

DEAR N.

Sept. 23.

You may set your mind perfectly at ease on the score of having given offence: none, I can assure you, was ever taken by me, at any time, from any thing that has ever passed between us, at least beyond a mere momentary irritation. I feel that I have quite as much to solicit as to grant in this respect, but neither have I upon my mind the consciousness of having said any thing that ought to penetrate more than skin deep. I have never been angry at heart; it was mere noise. We have both intended well, though, as is too common, we have failed by vehemence in recommending the serious truths which we had in view.

With respect to supernatural power, I know nothing of any such power. All things are of God. I do, however, recognize, cordially and joyfully, *extraordinary* manifestations of that power both in past and in present times. The sense whereby we judge of the truth of revelation is as much the gift of God as the revelation itself. Revelation necessarily supposes and appeals to that sense, otherwise how should we discriminate between a real and a pretended revelation? Mahomet pretended to revelation: how are we to disprove his claim? And how are we to know that Moses and Jesus were divine teachers? Pardon me for expressing a doubt whether you have sufficiently considered this question. It is one upon which I have for very many years bestowed all the powers of thought. Circumstances have forced me to do so, and I have been abundantly repaid for my pains. My foot had once well nigh slipped, but I trust I can, in so far as conviction goes, say with the Psalmist, that I have been extricated from the mire of doubt, and that my feet have been placed upon a rock; nevertheless, I still feel the necessity of the caution, "Let him that thinketh he standeth take heed lest he fall." Again, the sense to which I have alluded, and which, be it remembered, comes from the sole Source of all good, (that is,

from the author of revealed religion, who is the Creator of the world,) is as much needed for the purpose of judging what is the true meaning and purport of the Scriptures, as it was for admitting their general authenticity, as compared with pretended revelation. It is not enough for a man to tell me that the Bible says so and so, in order to justify me in accepting what he offers as scripture truth. Twenty different men shall tell me as many different things; I mean things contradictory or inconsistent with each other; and they shall all appeal to the Bible, and assure me that they have the spirit. We must then, at last, be satisfied *in our own minds*. Another man's conviction will not profit me; I must be wise for myself, or be content to be blown about with every wind of doctrine, and believe at the bidding of another. Do I then mean to deny that there is such a thing as certainty? By no means. Nor do I mean to say that he who is persuaded that he possesses a valuable truth, should be backward in communicating it. Only let him bear in mind that the wrath of man worketh not the righteousness of God. Let him strive to commend himself to the consciences of men, by speaking the truth in love. Let him make it manifest that he offers something which has done him good, and which qualifies him to do good. Let him shew his commission as a teacher, by bringing forth the fruits of the spirit. To all eternity these will be love, joy and peace, gentleness and kindness. And so long as sin endures, it will be evidenced by the evil tempers which spring from a bitter root. Religion is calculated to make us happy, to rejoice evermore in the hope of the glory of God. We may be sorrowful though our faces are Zionward; but while we are thus affected, we are not in a fit state to help others in the way; it is well if we can keep our own footing. This persuasion has closed my lips. I may, indeed, safely say, that I know enough of religion to be certain that it is the only thing worth seeking; and while thus employed, I may warn those who are straying from the path, but still I do not feel that I am likely to do much for others. A man cannot teach what he does not understand. Oh, how

intelligible is the language of the heart! Shall we need an interpreter to explain to us the difference between the language of a whole and of a broken spirit? I trow not. The one is vociferous, the other requires a listening ear to catch its whispers. If it is ever loud, it is in its praises of divine mercy: then, indeed, it exults and shouts for joy.

You have given me some traits of your experience. There is such a thing as going backwards; and I will freely confess that it appears to me, that in some respects you have lost ground since the year 1782; but as the Israelites were led by a circuitous route to the Promised Land, so, I doubt not that your pleasure and profit will be incalculably augmented by that very process, which appears to have turned you back from an object which once appeared to be within your grasp. Although you have abandoned a glorious conviction which has cheered and comforted me for thirty-five years, it is not the less true and worthy of all acceptance. I, too, have had my experience, and have had to traverse some very dark and dismal paths. It has required a very strong faith in the truth of God's promises to keep me from sinking in despair. Even now I am in a low path of the valley of humiliation, but I know this is good for us, and that in due time we shall reap if we faint not. As for the love of God, be sure that neither you nor I have yet comprehended its heights and depths. We may plunge and soar as much as we will without any danger of striking the vault or touching the bottom. You say that when you was first impressed with a lively sense of the love of God, the atonement of Jesus Christ appeared to be quite unnecessary. In this respect my experience comports not with yours, for to me this doctrine (as it is explained in Scripture) appears to be the grandest possible display of Divine wisdom and love. Christ is God's unspeakable gift, and such a demonstration of his love *to the world*, as is well calculated to reconcile the world unto God. We are no where told in the Bible, whatever human creeds may teach, that God required the death of Christ in order to reconcile him to the world. What stronger proof could Divine

wisdom have afforded us of the folly, brutality and malignity of vice, than that it should lead men to crucify the beloved of God? The scheme of salvation by Jesus Christ is a theme on which I dwell with increasing delight, a feeling which is certainly not diminished by a firm and unshaken belief in the truth of that saying in John, that he is the propitiation for our sins, and not for ours only, but also for the sins of the *whole* world. This, however, is a testimony for its proper season. The great majority of good men even are not yet prepared to receive it, and it is not surprising that few comparatively are able to penetrate the clouds and darkness which environ the Divine throne; but in his own good time he will send forth his light and his truth, and then we shall see eye to eye. In the mean time the main consideration with us should undoubtedly be to obtain the pearl of great price, the hidden treasure, the well of living water, and, as I said in a former communication, whichever of us shall first succeed, will not want the means of convincing the other that he has gained the object of his quest. There will be no need of many words; a few emphatic phrases and expressive looks will speak volumes.

Yours affectionately,

L.

P. S. We are all well. No letters.—As far as I am concerned, there is no need for the discontinuance of old habits. You never made a greater mistake than in supposing that I took your reproofs in ill part. I should, indeed, consider myself in a deplorable condition if I hated reproof.

[To be continued.]

Dr. Carpenter's Proposal of a General Subscription to Mr. Wright's forthcoming "Review of his Missionary Life."

SIR,

Jan. 15, 1824.

SOME months ago, a correspondent of yours, (one of a family honourably known among Unitarians,) quoted a passage from the preface of my Reply to Archbishop Magee, expressive of my high estimate of the services rendered to the cause of Christian truth, by our greatly respected friend Mr. Wright; and made it the groundwork of an appeal to the Unitarian

public, to mark their sense of those services, now that our first Missionary has seen fit to retire from the labours which have been so eminently and extensively useful. I cannot doubt that numbers, like myself, were quite alive to the appeal; but did not perceive how it could be followed up. Is not a suitable opportunity afforded, by the approaching publication of Mr. Wright's *Review of his Missionary Life and Labours*, which has been announced in the Repository? I doubt not it will prove a work of interest and value; but I hope I may suggest with success, the desirableness of our manifesting by an *ample* subscription list, that we appreciate highly the services he has rendered, (the effects of which will long continue,) as well as that we are aware that he has received from us a very inadequate remuneration for the strength and time and abilities employed in our common cause. For such reward I am sure he did not labour; but the labourer is worthy of his hire.

May I venture, through this channel, to propose to my brother ministers, and other fellow-labourers, that we make a common effort in the proposed direction; and to express the hope, that should they see objections which I do not, they will not allow slight ones to interfere with such a tribute of respect and gratitude.

LANT CARPENTER.

P. S. If you agree with me in the *mode*, (in the *object* I am sure you will,) perhaps you will oblige me by adding your sanction. No one knows better than yourself, the merits of the individual. If during the month of February a list of names can be transmitted to Mr. Wright, it may be in time to be given in his publication.

L. C.

[The Editor of the Monthly Repository entirely concurs in Dr. Carpenter's proposal, which he respectfully recommends to the consideration of the Unitarian public. He is allowed to add, that the printer of this work, *Mr. Smallfield*, will cheerfully receive names and subscriptions.]

* The volume is advertised as in demy 12mo. price 7s.

SIR,
THE last time I was at Deal, a worthy Unitarian friend of mine gave me an original letter, written upwards of fifty years ago, by a Muggletonian, to a clergyman in Sussex, with a view of prevailing on him to desist from his purpose of destroying certain Muggletonian books, which it appears, had fallen into his hands as a part of a legacy, and which he had threatened to burn.

Conceiving that this curious production will afford both amusement and instruction to your numerous readers, pointing out to them the necessity and manifest advantage of exercising reason and common sense in matters of religion, I have taken the liberty of sending you a copy for insertion.

M. HARDING.

MR. BRISTOW,

I have written this letter to you, in order, if it be possible, to prevent your burning the books of my late father, written by the Prophets Reeve and Muggleton, which are as sacred altogether as the Old and New Testaments, and of a higher nature, they being no less than the third and last testament of the *only God, which is Christ Jesus our Lord*; and agreeing with and fully explaining the two first testaments, which are the law and the gospel, in every thing of concernment to the salvation of man. For, had you seen the whole of the writings of these two last witnesses, I am very sure that you could not have found a place in all their books, but what acknowledges and justifies the Holy Scriptures to be the pure truth; and that they were written by the holy prophets and apostles of the *only God, the Man Christ Jesus*; and that the holy prophets and apostles received their commission from God so to do, and were endowed with inspiration for that very purpose. But it is very clear to my understanding, that they were not to finish the mystery of God in their commissions. It will be well for them, therefore, that were obedient to the holy prophets and apostles in their time, and to the worship set up by them; for every one is to mind the worship of

that testament he is under. According to the Epistle of St. John, there are three that bear record in heaven, the Father, the Word and the Holy Ghost, and these three are one. And there are three that bear record on earth, the Water, the Blood and the Spirit, and these three agree in one. Now, there is a difference between three being one, and three agreeing in one—the three in heaven being but one personal God, though called three, in respect of the three commissions or records on earth. This one personal and majestic God, the Man Christ Jesus, did purpose in or from heaven the throne of his glory, to bear witness to his three records on earth. First, before he had transmuted that glorious and spiritual body, which was from all eternity, from the soles of his divine feet to the crown of his divine head in the form of a *man*. He was pleased to bear witness to his first testament or record, under the title of, *I am Jehovah*, and this first testament informs us, that this personal God invested his first-commissioned prophet with power as a God, to divide the Red Sea by his word, and gave Aaron to be his mouth; which ought to be truly believed by every one that expects eternal life. I suppose, you will confess these were but men, though they stood in the place of God. This I call God's first record on earth, which witnessed that there is one glorious God in heaven, who upheld the Israelites by his great power, and commanded them to worship him only and no other God besides him, or distinct from him. Now, this form of worship set up by Moses, stood till the coming of Christ Jesus our Lord. This glorious, spiritual and personal God, who gave Moses his commission, had power to descend personally from heaven, dissolve that spiritual body, form himself into a child of unspotted flesh, blood and bone, and thus became an absolute man like unto us in all things, *sinful reason* or lying imagination only excepted, and the head of the second testament or record; having first taken up into the glorious kingdom of the undefiled heavens above the stars, *the persons of Moses and Elias*, investing them with the power of *being guardians of*

his person and rulers of his kingdom, till his return. Thus they sat in the throne of God, as God by his own appointment, till he, Christ Jesus, the only God, had passed through death by his infinite power, for the redemption of all men, who have true faith in this one personal God, and for eternal death to all who shall deny this god-man to be the only God. After his resurrection and ascension into heaven, himself being set down on the throne of glory, which he had before he created this world, in the order we now see it, gave his apostles their commission from heaven; for all true commissions must come from heaven. The commission of the apostles was the commission of the blood or second record on earth, and God witnessed to it from heaven, under the title of God the Son; yet, the same God that witnessed to the first record, under the title, I am Jehovah, or the like.

Now it may be clear to any man not stone blind, that the two testaments or records have been acted upon by men set apart for that very purpose, by the only wise God himself. But there must be also a third record to bear witness on earth, answerable to the third record in heaven, under the title of the Holy Spirit. There must be also men set apart for this great work, and receive their commission from heaven, as the two first did theirs. And it is to be observed, that when God gives a new commission, the former are made void in respect to their authorized forms of worship. But all men should pay obedience to that testament they are under, and the worship set up thereby, as mentioned before in this letter.

I do, therefore, truly believe, that the only wise God, the Man Christ Jesus, did in the year 1651, by a voice of words from heaven, the throne of his glory, speak to his prophet John Reeve, distinct words to the hearing of the ear, and gave him a commission. At the same time also, he gave Lodowick Muggleton to be his mouth, and invested them with power to set life and death before men, as truly as ever Moses, Aaron and the apostles had received a commission.

If, therefore, you cannot believe this last testament, and obey the worship set up thereby, which is to worship one personal God in spirit and truth, and not in an outward visible form, as practised in your nest of superstition, I cannot help it. But, as I mentioned before, I would advise you not to burn the books; for I believe they cost you nothing; if they had, my opinion is, you would not be so ready to destroy them.

You told Mr. Box and his wife you would burn them before their door; and you told me likewise, if I would not promise you that none in that county should have them, they should be destroyed. Nay, you said you would extirpate all the writings of Reeve and Muggleton out of the world if you could. I have, therefore, no great hopes that you will desist from doing what you have said. But, that you may be left without excuse, I have thought good to write you this letter. And I think, since you set so little value on this third testament of the Man Christ Jesus, the only God, you may as well give it to Mr. Box, or send it me to London by your carrier, and I will freely pay the carriage, and give you some satisfaction besides, rather than the books should be burned.

I believe you may have been somewhat instructed by Mr. Brown, your master, for I have been informed that he is no friend to the doctrines of Reeve and Muggleton: I suppose the reason may be, because they so clearly discover the universal cheat of the national priests, and every branch of their priestcraft.

After the perusal of this letter, I think you had better give the books to Mr. Box; he is a very civil man, and I am confident will never trouble Mr. Brown or you either about religion, if you do not give him some particular occasion so to do.

So to conclude this letter, if you, or Mr. Jordan, or Mr. Brown, your minister, shall burn the books, or cause them to be burned, then by virtue of that power I have received from the Prophet Muggleton, who stood in the place of God in his time, I pronounce you, that have a hand therein, cursed and damned in soul and body, from the presence of God, elect men

and angels, to all eternity. Written by JOHN LOWDEN, London.

Thursday, August the 5th, 1773.

P. S. If you choose to send an answer or the books, direct to John Lowden, at Mr. Burford's, Great Saint Andrew's Street, Seven Dials, London.

SIR,

THE following remarks, extracted from the last-published Number of the "*Christian Disciple*," appear to me so valuable, so sound in the instruction they convey to Christians, and so forcible in style, that I trust you will be tempted to give them a place in the *Monthly Repository*. I am quite aware that *that* publication is generally devoted to papers of a controversial kind; but it seems to me that we can well afford to exchange a few pages of its usual contents for the sober and temperate animadversions of our Trans-Atlantic Christian brethren. Independent of the strong conviction I feel that these American "*Hints to Unitarians*" are no ill-timed or useless cautions, it is very delightful to trace the progress of religion in that part of the world where alone it may be said to have its free course. I hope we are *generous* enough to exult in its "*glorious liberty*"—and candid enough to receive with meekness the hints which our distant friends bestow upon us. I regret that the paper from which I extract is too long for publication, (unabridged,) in the pages of the *Repository*. It is well deserving of a reprint and extensive circulation among Unitarians.

Q.

Extract from "Hints to Unitarians."
—*Christian Disciple*, January and February, 1823.

— "It is obvious to remark, in the first place, that the circumstance of that general opposition, which has been alluded to, strongly exposes Unitarians to unkind and uncharitable feelings. It is too obvious, it may be thought, to need a suggestion. But it ought to be remembered that our situation is very peculiar. Other classes of Christians, indeed, have their mutual differences, and the temptation to unkindness among them is found to be sufficiently strong; but the oppo-

sition which we experience is universal, and is founded in sentiments (we trust they are prejudices) of almost unconquerable strength. Now our danger is just in proportion to the vehemence and universality of these sentiments. * * * * *

"Do we, then, make sufficient allowance for the honest feelings and fears of our brethren? For my own part, so far as they are disinterested and affectionate, so far as they regard the honour of religion, I respect them. And though they were altogether groundless apprehensions, the subject ought, in some measure, to sanctify them. I cannot help thinking that, with some, it is too easy to fling out vague accusations of bigotry, intolerance, uncharitableness, &c. Evil will it be for us, if a good system of faith is made the cover of a bad habit of feeling, if we have gained a truth and lost a virtue, if we have become more correct than others, only to be more proud. But some will tell us, perhaps, that *they* feel none of this exasperation—that they maintain a supreme indifference towards the opinion of their opposers; I do not believe it. It is not, (unless we are indifferent to our own opinions,) it is not in our nature to feel this indifference, and it would be little to our credit if we could. Religion is a subject too important to admit of it. Violent opposition to what is believed to be the truth that God has revealed, is not to be lightly regarded. Besides, it is most unhappily true, that we are all of us more or less affected by this opposition through the relations and intercourse of life. It is here, indeed, that it comes near to us. It is not the distant sound of the controversy that disturbs our peace. It is the chilling distrust and alienation that enters our own dwellings, and, grievous to say, enters them under the sanction of religion. There is to many an almost daily temptation from this source; and it is a temptation which no smiles nor courtesies can do away. Religion is the subject of all subjects, the all-interesting theme of reflection, the great bond of friendship, the refuge for our sorrows, and the home for our best joys. Now, with those who feel such an interest in religion, it naturally forms the most interesting subject of conversation and of sym-

pathy. And to have the cold hand of suspicion or silence laid upon it is a severe trial. Still more trying must it be to the temper, if not to the feelings, to meet with sour condolence, or gruff rebuke, which will always be in proportion to the ignorance or coarseness of him who offers them. And it is a great question how we ought to *conduct* in such circumstances, or rather it is a very great matter to *conduct* rightly. It is a case on which every one ought to reflect deeply: it is a situation in which every one ought to be on his guard, and to fortify his mind with all those views of religion and duty that may preserve him from the great temptation. Think, then, let me say, think, at such a time, of the meekness and gentleness of Christ; think of that great and good Being whose mercy is over us all, and who bears with us all; think, with what earnestness we are exhorted in his word, to all gentleness and forbearance towards those that oppose themselves; think, in fine, that, in a few days more, when this separating cloud has passed away, you hope to meet those with whom you now differ, and to dwell with them for ever in heaven. Think thus, and it will not be with bitterness or contempt that you will regard them.

"2. In the next place, it is a very great misfortune of our situation that we are so continually put upon our own defence. Nothing can be worse for an individual, or for a body of Christians, than the habit of feeling which this necessity is apt to generate. A deep sense of personal deficiencies, a wakeful jealousy, a profound humility, a disposition to see the worst of our case, are the very means of Christian improvement. But it is thought a kind of treason against the cause for us to confess our faults, as a class of Christians.

"The periodical publications of all large and well-established denominations of Christians, you find, teem with earnest expostulations and fearful warnings, on the deficiencies of their members. But when we undertake any public work of this kind, it must needs be, and indeed there is but too much occasion for it, it must needs be a citadel for defence: and we are apt to feel as if we could not very closely pry into its defects—as if it

would not do to betray any signs of weakness within—as if it were not safe to displace the stones of the wall, to see whether the cement be strong and secure, while the darts of the enemy are flying thickly around us.

"A contrast like this may occur to some of my readers in the spirit of two Monthly Magazines which come to us from abroad; the one of them, as is very natural, (in circumstances of recent change of opinion and of extreme hardship in the treatment which it suffers,) much employed in settling its own opinions, or in attacking the opinions of others;* much employed in speculation, and less about what is practical: and withal indulging a considerable share of self-complacency, to which I will not say how well it is entitled: and the other, acting well the part of a Christian Observer, fearlessly examining into the spiritual deficiencies and faults of the church, lamenting the decays of piety and urging repentance and reform; and shewing, on the whole, a spirit, which, if there is enough of that 'salt of the earth,' may preserve even the Establishment.

"It may be thought that, in speaking thus, I am forgetting the cause. But I care not for *the cause*. I say

* Perhaps it is but fair to observe that if, as I suppose, the Monthly Repository be the publication alluded to, our American friend does not appear to enter into the character and object of that publication. It is as a vehicle for discussion, as a medium of religious communication, that it is chiefly valuable. It does not pretend to regulate the opinions and feelings of its readers. It only places different opinions freely before them. It is a sort of *printed conference*. Whereas the leading articles in the Christian Disciple have in general more the appearance of the decisions of a synod of divines. They are well-digested, pious and rational. They have all the calm, quiet appearance of regular pulpit discourses—but in the present state of Unitarianism in England we *must* have some field open for fair remark and rejoinder. That our own defects as a sect should be made the subject of discussion and animadversions, is desirable also.

Q.

[The "Hints" being re-published in England, we propose to review them in an early Number. Ed.]

it without fear or hesitation; I care not for Unitarianism, nor any other cause, any farther than it promotes a spirit of deep, rational and fervent piety. Let it come to what its enemies predict—let it be scattered to all the winds of heaven, and be without a record or a name, if it will not promote the sacred power of religion among us. If it is unfriendly to an exalted piety, let it be burned with 'the wood, hay and stubble;' and God grant that its honest advocates may be saved, though it 'be so as by fire!'

"I have, indeed, not one doubt of the truth of its great and leading principles, and as little that they will be embraced, like the *early* instructions, and as the *true* instructions of Jesus, as fast as men are able to receive them: and on both accounts, because they are true and because they must prevail, I am the more anxious that they should not be made a stumbling-block to those who are yet too weak to receive them. It is a very high responsibility committed to our hands, to hold, if we do hold, the purest system of faith in the world, and it deserves to be seriously inquired if there be no danger of betraying it. If we think there is none, this only shews there is so much the more danger the less we suspect it. And this, again, is the exposure of which I was speaking. We hear perpetual warnings of our danger, and we are, in consequence, too apt, it may be, to maintain that we are safe. To give an instance or two of this exposure: we are accused of making too little of our Saviour, and we forget, perhaps, in our eagerness to defend ourselves, that we *are*, in common with all men, in danger of thinking too little of him. There is in every good mind, in every Christian breast, a warm veneration and attachment to Jesus Christ; there is a sympathy with him, in his holy plans and purposes, in his compassion to the sinful, in his forgiveness and generous sacrifices, in his bitter sufferings: there is a tender and sacred admiration of his person and character. And all this feeling springs up spontaneously with the piety of Christians, and must grow with the growth of all their virtues. And it is liable on the contrary to be checked and chilled by the

selfish and unholy passions. Here, then, is a danger of which we ought to be aware, and which in our circumstances we are too apt to forget. Again, we are accused of making too little of our sins. Now the very circumstance of our having been thus accused, may have brought about the very thing with which we are charged. We deny that this is the tendency of our principles, and forget, perhaps, that it is nevertheless the tendency of our nature. We are employed about argument when we need self-examination. We are collecting proofs of the dignity of human nature, when we ought to be mourning that it is so fallen in ourselves."

A few striking remarks on other besetting dangers of Unitarians are here necessarily omitted, as also a warm animadversion on the coldness with which the subject of missions is too often treated among them. We are compelled to pass on to the following passages on "*nominal Unitarians*."

"There are many such who are indifferent to all religion, who are not under the strong and swaying influence even of any prejudices concerning it, and whose common sense is therefore left to operate more freely and perhaps more justly: who dread all superstitious fears, and rightly: who abhor all creeds and systems, and all human authority, and all dominion of fear over men's minds, and do so perhaps even too much. However this may be, it is certain that all this will not necessarily make them Christians; and yet it may make them, in their speculative views, as far as they have any, *Unitarians*: just as an opposite cast of mind, a submission to fear and prejudice and authority, may fail to make men Christians, and yet may make them orthodox: in other words, may make them of the popular, the prevailing faith. There are also people in the world who dislike restraint, who dislike seriousness, who cannot bear singularity and strictness in religion, nor do they like plain and close dealing from their religious instructors, and who are, therefore, naturally attracted to a system of doctrine and mode of teaching, that appears more cheerful and liberal. They prefer to hear those preachers, that do not (because they

think the evil of the matter is more in the abuse than in the practice)—that do not so much inveigh against their favourite amusements. They are apt to feel that this is a good sort of religion for them. Still more, if this is the fashionable religion, they find an additional inducement for attaching them to it.” * * * *

“There is a system of truth, pure, spiritual and ennobling, that is kindly and encouraging to every generous and holy feeling, that is fitted to elevate, to sanctify, to gladden the soul; and all that *they* know about it is, that it is not severe nor strenuous concerning trifles, nor strict about things indifferent, that it does not require any austerity nor eccentricity of manners, that it is fair and inviting in its outward appearance. Its inward beauty they have never perceived: its glorious power they have never felt. They have caught a gleam of light from it: but even the light that is in them, is darkness: and how great is that darkness! They are all the worse, it may be, for what they know. They condemn others, and this keeps them from thinking humbly of themselves,” &c. &c.

We regret that we are obliged to pass on to the concluding strong appeal.

“Let us then, Christian brethren, be on our guard. The great trial is now passing, and is passing before the face of the world and in the sight of heaven—to see whether man can be liberal and good: free in inquiry, and yet strict in conscience: unprejudiced, and yet under the influence of salutary restraint: whether he can be indulgent in charity and yet severe in principle; rational without cold abstraction and cheerful without hurtful levity: wiser than the men of former days, and at the same time, more humble—to see, whether religion, that has so long lived in the fears of men, can live in their love and veneration: whether religion, that has so long dwelt in rites and forms, can dwell at last in the spirit: whether in fine, religion, that in former times has gone away to caves and hermitages to make its abode, or has scarcely departed from the temple of its worship, can come, at last, and dwell in the midst of society.

“I repeat it, the trial is passing

before the face of the world, and in the sight of heaven. There have been instances, in which I am compelled to believe the result of the experiment has been, at least, of a doubtful character. What it shall be on the shores of this new world, this new theatre of human improvement, is given to us, in solemn charge, to determine. If society is enough advanced to bear the experiment, it shall come to a glorious termination; if not, then the weakness and wickedness of man must, till other centuries, restrain the liberty of the soul and the light of heaven.”

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

No. CCCCXI.

Bonaparte.

“None of the arts of peace at all suit Bonaparte: he finds no amusement but in the violent crises produced by battles. He has known how to make truces, but he has never said sincerely, *enough*; and his character, irreconcilable with the rest of the creation, is like the Greek fire, which no strength in nature has been known to extinguish.”

Baroness De Staël’s “Ten Years’ Exile,” p. 154.

No. CCCCXII.

The People the Live-Stock of the Church.

The nomination to church-livings except by members of the church themselves, (says Dr. Priestley in his “Essay on Government,”) is a thing so absurd, that the idea never occurred for many centuries in the Christian world; and we may venture to say that it never could have entered into the head of any man, had not the revenues of the church grown so considerable as to become worth the notice of the civil magistrate, who took advantage of them to oblige his creatures and dependants. The fruits of this method of proceeding are such as might have been expected from its introduction. The people belonging to the Established Church are like the vassals of the Polish nobility or the mere live-stock of a farm delivered over as parcel of the estate to every succeeding incumbent.

POETRY.

TRANSLATION

Of some Latin Verses of Dr. Jortin's.

“ The following lines are from a modern author, but they are not more classical in their Latinity, than in the contrast they draw between the renovations of Nature and the hopeless dissolution of Man.”

*The Necessity of Revelation to teach the Doctrine of a Future Life ;
a Sermon by John Kenrick, M.A. p. 17. Note.*

Hei mihi ! lege ratâ, Sol occidit atque resurgit,
Lunaque mutata reparat dispendia formæ ;
Astraque, purpurei telis extincta diei,
Rursus, nocte, vigent : humiles telluris alumni,
Graminis herba virens, et florum picta propago,
Quos crudelis Hiems letali tabe peredit,
Cum Zephyrus vox blanda vocat, rediitque sereni
Temperies anni, fecundo e cespite surgunt.
Nos, Domini rerum ! nos, magnâ et pulchra minati,
Cum breve ver vitæ robustaque transiit ætas,
Deficimus ; nec nos ordo revolubilis auras
Reddit in ætherias, tumuli nec claustra resolvit.

Jortin. Tracts, Vol. I. 24, 25.

TRANSLATION.

The glorious Sun, by Nature's fix'd decree,
Sets but to rise in brighter majesty ;
The moon renews her wasted form ; and night
Gives to each faded star its wonted light.
The lowly offspring of the teeming earth,
The verdant grass and flowers of humbler birth,
Those lovely forms which Winter's chilling breath
So late consign'd a prey to cruel death,
When Zephyr calls, in bright array appear,
The happy promise of the future year.
We, Lords o'er all ! elate with pride, and gay,
Life's Spring and Summer quickly past, decay.
For us no second Spring dispels the thickening gloom ;
No friendly hand unbars the portals of the tomb !

R. W.

Chesterfield.

LINES

Occasioned by the Controversy on the Origin of Evil.

O ! ask me not of Evil, whence it comes,
Or how it comes :—but mark the noble throng
And graceful, which comes forth t' oppose its steps,
Faith with her steady eye serene, and Hope,
(Hope in her loveliest garb, Hope rainbow-clad,)
And Love, the chief of all, when overcoming
Evil with good ; and Peace, and Patience calm ;

Meekness with Christian Victory hand in hand;
 And Conscience too; for where her beauty, where
 Her power shall we behold, if not in proof
 Daily against the strength and wiles of Evil?
 For Man—what shapes of Evil can he fear,
 While Guards and Conquerors like these are his?
 Sickness? lo! Patience lends her potent aid!
 The loss of friends? With silent finger there
 Faith points to cloudless Heavens! The sting of Death?
 O no! for Christian Victory attends.
 A band more glorious not in Dothan's mount,
 With fiery chariots, and with steeds of fire,
 The Prophet and his servant saw, rejoiced,
 And trusted in, and not in vain.

I've known
 One, of her strongest earthly stay bereft,
 Disease and Death had entered at her door,
 And swept her dearest hopes away, and made
 The happy wife a mourning widow now.
 Her heavy load of grief she had to bear
 In loneliness of heart. Some would have thought
 Her soul cast down with trembling doubt and dread.
 But 'twas not so! She knew this heavenly band
 Attending all her way, supporting her
 In the dim vale of tears; still hov'ring o'er,
 And guiding still th' ascending steps which lead
 To that glad Eminence, bright with God's own beams,
 From whence is seen the Heavenly Canaan nigh.

H. M.

ON THE DEATH OF LIEUTENANT HOOD.

(See Franklin's Journey to the Polar Sea.)

He's gone! the gallant and the gifted youth,
 And plies his glorious search no more below.
 His search was knowledge, well-earned fame, and truth:
 For these he crossed the trackless wastes of snow;
 For these he held communion with the deep,
 And traced the silent heavens, while all around was sleep.
 He watch'd the gleaming points of dubious light,
 Which cheat the gazer with a treacherous dawn;
 He mark'd the stars that wheel their circles bright,
 Through midnight skies, but vanish in the morn.
 Like these he faded from his opening day,
 Like those his brightness gleam'd, and darkness quench'd the ray.
 When waters raged and down the billowy fall
 Death chased the bark, and sprang to seize his prey,
 He dared the pass, and utter'd first the call,
 To save the sinking comrades. On that day
 A Hero's fame he earn'd, and many a voice
 For Husband, Father saved, doth in that fame rejoice.
 But on the verge of a more dread abyss,
 He stood in greater calmness; knew the stream
 Of life was bearing him to gulfs than this
 More deep, more overwhelming. We may deem
 A Christian Hero him, who view'd life's close
 With steady eye, and faith, the spirit's calm repose.

“He trusted still.” And was his trust in vain?
O no! it cheer’d him to his latest hour,
And will beyond the grave. It soothes the pain
Of those who mourn to see his face no more.
It tells, “Let heroes share their hard-earn’d fame,
But reverence and love endear the Christian’s name.”

H. M.

TO A BUTTERFLY RESTING ON A SKULL.

(From the Literary Gazette.)

Creature of light and air,
Emblem of that which may not die!
Wilt thou not speed thy flight,
To chase the south wind through the sunny sky?
What lures thee thus to stay
With silence and decay,
Fix’d on the wreck of dull mortality?

The thoughts once chamber’d there,
Have gather’d up their treasures and are gone!
Will the dust tell us where
They that have burst the prison-house are flown?
Rise, nursling of the day,
If thou wouldst trace their way!
Earth has no voice to make the secret known!

Who seeks the vanish’d bird
By the forsaken nest and broken shell?
Far hence he sings unheard,
Yet free and joyous ’midst the woods to dwell!
Thou, of the sunshine born,
Take the bright wings of morn!
Thy hope calls heavenward from yon ruin’d cell.

HYMN TO THE HOLY ALLIANCE.

(From the Morning Chronicle.)

Hurrah! Hurrah! for the Kings of the earth,
Let us worship the Holy Alliance,
For the Royal Millenium will shortly have birth,
And the Monarchs may hurl a defiance
To Liberals, Patriots, Sages and all
Who would Tyrants controul, and the world disenthral.
Monarchical practices who would forbid?
Up with the scaffold and gibbet!
May the BOURBON of Naples, and him of Madrid,
Their butchering talents exhibit;
And prove to the world that legitimate thrones
Are cemented with blood and constructed of bones.
May the Saint Inquisition recover its sway,
For reasons religious and weighty,
And burn all its foes in an *auto da fé*,
To prove that they’re illuminati;
May dungeons, racks, tortures, be rife as of yore,
And the altars keep smoking with heretic gore.

Handcuff the high intellectual sots
 Who have tasted Castalian water,
 Plunge some in the dungeon where PELLICO rots,
 And hurry the others to slaughter;
 Has not an asinine EMPEROR said,
 That he looks on the Muses with horror and dread?
 Since your rights are divine, may ye tread in the paths
 Of the worthy legitimate OMAR,
 And condemn all our books to the heating of baths,
 Beginning with HESIOD and HOMER,
 Till ye leave not a work in our booksellers' shops,
 But the latest of SOUTHEY'S, and all Dr. SLOP'S.
 Be a curfew ordain'd to extinguish each light
 Of reason, religion and learning;
 Monks, Laureates, hirelings, be charter'd to write—
 Other works sent the hangman for burning;
 'Till a new age of darkness envelop our plains
 In ignorance, sloth, superstition and chains.
 May the throne and the altar oppress and defraud,
 With huge standing armies to back them,
 And should subjects still charter of freedom unaw'd,
 Burn, sabre, stab, gibbet, and hack them,
 As ye've practised in Italy, Portugal, Spain,
 Till the Holy Alliance unquestion'd shall reign.
 Hurrah! Hurrah! for the Kings of the earth,
 Let us worship the Holy Alliance;
 For the Royal Millenium will shortly have birth,
 And the Monarchs may hurl a defiance
 To Liberals, Patriots, Sages and all
 Who would Tyrants controul, and the world disenthral.

OBITUARY.

1823. Oct. 12, in London, at the house of his brother, Dr. Wollaston, of apoplexy, FRANCIS HYDE WOLLASTON, B. D., Archdeacon of Essex, &c. He was educated on the Foundation of the Charter House, from whence he removed to Sidney College, Cambridge, and obtained the high honour of Senior Wrangler in the tripos of 1783. Soon after, he was appointed lecturer in that college, and subsequently he became fellow and tutor of Trinity Hall. He held the office of Moderator in the Senate House Examinations, in 1788 and 1789. In 1792 he was appointed Jacksonian Professor of Natural and Experimental Philosophy; which place he held till the year 1813; having delivered no less than twenty-one courses of lectures. His ecclesiastical preferments were the rectory of South Weald and the vicarage of Cold Norton, (from which the late Francis Stone was ejected,) in Essex, the rectory of West Denham, in Norfolk (the presentation to which benefice is vested in his family); together with the Archdeaconry of Essex, to which he was collated by the present

Bishop of London in 1814. His invention of the Barometrical Thermometer will be a lasting monument of his skill in applying to practice previously existing theorems.

Nov. 20, in his 75th year, at Almondale, or Ammondell, the seat of his late distinguished brother, the Hon. Henry Erskine, THOMAS LORD ERSKINE. His Lordship was the youngest of three sons. The eldest, the Earl of Buchan, is now the only survivor; the second son, the Hon. Henry Erskine, long the grace and ornament of society in Edinburgh, and at the Scottish Bar, died several years ago. [Mon. Repos. XII. 626, 692, and XIII. 265.] The father left Lord Buchan with an encumbered estate, on which to support himself and complete the education of his two brothers, and, we believe, they both owed much to his exertions in their behalf. We have heard it said, that the net income of Lord Buchan when he succeeded his father, was not more than £150 a year. He found it necessary to lay down a sys-

tem of rigid economy, and it is said even acted as tutor himself to his brothers. The system of economy which circumstances then rendered necessary, became habitual to Lord Buchan, who is now in the receipt of a considerable income.

A profession was the only resource for both the younger brothers, and it is singular that each should have been the most eloquent man, of his day, of the Bar to which he belonged. Thomas, however, was not at first destined for a learned profession; he went to sea with Sir John Lindsay, a nephew of the Earl of Mansfield; he quitted the navy, in consequence, as is said, of his slender chance of obtaining promotion in it, having never risen higher than midshipman, though he served as a lieutenant, through the friendship of his commanding officer. —On quitting the navy, he entered, in 1768, into the army as an ensign in the Scots Royals, or First Regiment of Foot, and continued in the service about six years. It is said that he was impelled to quit the service and betake himself to the Bar by the intreaties of his mother, who deemed this career more suitable to the genius of her son. He was about twenty-six when he commenced his legal studies. He entered as a Fellow Commoner of Trinity College, Cambridge, in the year 1777, and at the same time entered himself on the books of Lincoln's Inn. In order to acquire a knowledge of the technical part of his profession, he became a pupil of Judge Buller, then an eminent Special Pleader. He had to encounter all the evils of poverty during his legal studies, for he had married while a soldier, and his wife had even accompanied him to Minorca, in which island he passed three years with his regiment. On the promotion of Mr. Buller to the Bench, he went into the office of Mr. Wood, in which he continued a year after he had been in considerable business at the Bar, to which he was called in Trinity Term, 1778.

We have heard it observed, by a Barrister of great eminence, that those who enter the Bar late in life are much more likely to succeed than those who enter very early. When a suitable occasion is presented to a very young man, his want of judgment and knowledge of the world seldom allows him to avail himself of it as he ought. The mortification caused by an early unsuccessful attempt throws often a damp over the spirits against which the individual is unable to struggle. Lord Erskine, Sir Samuel Romilly, and some other distinguished names, were cited in proof of the assertion. With respect to his Lordship, he certainly contrived to signalize himself the very first

opportunity that presented itself, and that opportunity was soon afforded. Captain Baillie, who had been removed from the superintendence of Greenwich Hospital by the famous or infamous Earl of Sandwich, then First Lord of the Admiralty, and one of the Governors of the Hospital, was charged with having published a libel on the management of that Institution, and the Attorney-General was instructed to move for leave to file a criminal information against him. Lord Erskine, whose tact was equal to his courage, saw, that by dragging Lord Sandwich into court, the real instigator of the proceedings, though not the prosecutor, the power of the individual whom he assailed would fix the attention of the world on his first effort, and secure that sympathy which never fails to be awarded to the display of courage, while his abilities at the same time commanded their admiration. "The defendant," (Captain Baillie,) "said his Lordship, was not a disappointed malicious informer, prying into official abuses, because without office himself, but himself a man in office—not troublesomely inquisitive into other men's departments, but conscientiously correcting his own, doing it pursuant to the rules of law, and what heightens the character, doing it at the risk of his office, from which the effrontery of power has already suspended him without proof of his guilt—a conduct not only unjust and illiberal, but highly disrespectful to this Court, whose Judges sit in the double capacity of ministers of the law, and governors of this sacred and abused institution. Indeed, Lord ——— has, in my opinion, acted such a part * * *

(Here Lord Mansfield observing the Counsel heated with his subject, and growing personal on the First Lord of the Admiralty, told him Lord ——— was not before the Court.)

"I know that he is not formally before the Court, but for that very reason I will bring him before the Court; he has placed these men in the front of the battle in hopes to escape under their shelter, but I will not join in battle with them; their vices, though screwed up to the highest pitch of human depravity, are not of dignity enough to vindicate the combat with me. I will drag *him* to light who is the dark mover behind this scene of iniquity. I assert that the Earl of ——— has but one road to escape out of this business without pollution and disgrace, and that is by publicly disavowing the acts of the prosecutors and restoring Captain Baillie to his command. If he does this, then his offence will be no more than the too common one of having suffered his own personal interest to prevail over his public

duty in placing his voters in the hospital. But if, on the contrary, he continues to protect the prosecutors in spite of the evidence of their guilt, which has excited the abhorrence of the numerous audience who crowd this Court; *if he keeps this injured man suspended, or dare to turn that suspension into a removal, I shall then not scruple to declare him an accomplice in their guilt, a shameless oppressor, a disgrace to his rank, and a traitor to his trust.* But, as I should be very sorry that the fortune of my brave and honourable friend should depend either on the exercise of Lord ——'s justice or the influence of his fears, I do most earnestly entreat the Court to mark the malignant object of this prosecution, and to defeat it;—I beseech you, my Lords, to consider that even by discharging the rule, and with costs, the defendant is neither protected nor restored. I trust, therefore, your Lordships will not rest satisfied with fulfilling your *judicial* duty; but as the strongest evidence of the foulest abuses has by accident come collaterally before you, that you protect a brave and public-spirited officer from the persecution this writing has brought upon him, and not suffer so dreadful an example to go abroad into the world, as the ruin of an upright man for having faithfully discharged his duty."

We have heard it said that circumstances peculiarly favoured the daring of Lord Erskine; that Lord Mansfield, though an artful, as well as able and eloquent man, was at the same time nervous and timid, as was proved by his excessive dread of Lord Chatham, who was inferior to himself in intellectual power, though so much superior in courage; and that if he had made a similar attempt to defy Lord Ellenborough, whose displeasure no one ever encountered without suffering from it, he would have been unsuccessful. But we think they who come to this conclusion, do not make sufficient allowance either for the peculiar buoyancy and energy of Lord Erskine's character, or the deficiency in courage in those over whom Lord Ellenborough tyrannized. We do not believe that he could have trampled on Lord Erskine, any more than he could have trampled on Sir Samuel Romilly.

It is not our intention to follow Lord Erskine through his long and arduous forensic and political life. In this brief sketch we can merely notice some of its leading features. But, indeed, the public are too familiar with the splendid part he has acted, to render it necessary for us to enter with any particularity into his history.

His name will always be associated

with the liberty of the press, which he may be said to have preserved. When he commenced his career, a system was in force and gaining strength, which would have soon deprived Englishmen of all that they had to distinguish them above other nations. The power claimed by the Judges of limiting the Juries to the mere fact of publication, and deciding themselves on the character of the writing before the Court, would have soon rendered freedom of discussion a mere name. Till the accession of George the Third, the Crown was on the side of liberty from the dread of a Pretender, but that danger to kingly power removed, the consequences which might have been anticipated followed. Shortly after this critical period of our history, Lord Erskine appeared, and in a succession of battles he nobly combated the spirit of the new æra, and at last secured to the Juries the decision of the law as well as the fact—a point which would be of the greatest consequence, were it not for the power which the Crown has obtained of influencing the nomination of juries.

This combat on one occasion we cannot pass over, as it serves particularly to illustrate that quality for which Lord Erskine was so distinguished. On the trial of the venerable Dean of St. Asaph, (1784,) who has survived his advocate, Judge Buller endeavoured to bully the jury into a verdict favourable to his views—Lord Erskine entered the lists with him, and was triumphant. The following is a specimen of the dialogue which passed between the parties:—

"Mr. Justice Buller: I will take the verdict as they mean to give it; it shall not be altered. Gentlemen, if I understand you right, your verdict is this—you mean to say guilty of publishing this libel?—A Juror: No: the pamphlet; we do not decide upon its being a libel.

"Mr. Justice Buller: You say he is guilty of publishing the pamphlet, and the meaning of the inuendoes is as stated in the indictment?—A Juror: Certainly.

"Mr. Erskine: Is the word *only* to stand part of your verdict?—A Juror: Certainly.

"Mr. Erskine: Then I insist it shall be recorded.

"Mr. Justice Buller: Then the verdict must be misunderstood. Let me understand the Jury.

"Mr. Erskine: The Jury do understand their verdict.

"Mr. Justice Buller: Sir, I will not be interrupted.

"Mr. Erskine: I stand here as an Advocate for a brother citizen, and I desire that the word *only* may be recorded.

"Mr. Justice Buller: "Sit down, Sir;

remember your duty, or I shall be obliged to proceed in another manner.

“Mr. Erskine: Your Lordship may proceed in what manner you think fit. I know my duty as well as your Lordship knows yours. I shall not alter my conduct.”

Nothing can be more noble than the allusion to the threat of the Judge, with which he concluded his argument:—

“It was the first command and counsel of my youth, always to do what my conscience told me to be my duty; and to leave the consequences to God. I shall carry with me the memory, and I trust the practice, of this parental lesson to the grave. I have hitherto followed it, and have no reason to complain that my obedience to it has been even a temporal sacrifice. I have found it, on the contrary, the road to prosperity and wealth; and I shall point it out as such to my children.”

While alluding to his Lordship's brilliant services in behalf of the liberty of the press, we cannot help advert to a circumstance which proves how much he identified himself with the press. During the short period of his Chancellorship, when the Whigs were in power, only two livings of any value fell to his disposal. The very first, one between £300 and £400, he gave to the Rev. John Moir, who became unable from defective vision from continuing to execute an engagement he had long had on *The Morning Chronicle*. Lord Erskine, during Lord Melville's trial, seeing his friend, the late Mr. Perry, whom he greatly loved and esteemed, at the Bar of the House of Lords, he went up to him and gave him the presentation for Mr. Moir, observing that he had lost no time in discharging what he considered a sacred duty, to avoid the importunities of other and more powerful connexions, whose knowledge the circumstance had not reached.

His exertions in rescuing Hardy, Tooke and others, in 1794, from an attempt which, if successful, might have been attended with the most dangerous consequences to the liberty of the subject, ought always to be remembered with gratitude by Englishmen.

Of Lord Erskine, as a forensic orator, it is impossible to speak too highly. Perhaps he was the most powerful Advocate the Bar of England ever possessed. Foreigners were particularly struck with the elegance of his manner, which was aided by a noble and commanding figure, and by a voice so flexible that it lent itself to every shade of feeling. We remember a distinguished foreigner, the Chancellor of a Continental University, remarks that

Erskine was the only speaker he heard in England who struck him as possessing elegance of action and a melodious voice.

As a man he was generous and kind-hearted. The world are sufficiently acquainted with his little indiscretions, which were injurious to himself alone. Prudence is the virtue of age, but Lord Erskine was a young man in disposition to the last. He had a buoyancy of spirits very rare in this country.

His delicacy was very great. An unfortunate purchase of an estate, which, from the fall in the value of land, especially of a poor soil, became of little value to him, though he had paid a large sum for it, and a large family of sons and grand-children dependent on him, embarrassed him greatly towards the latter years of his life. But he cautiously concealed his difficulties from those who would have been proud to assist him. We have a striking case of this in our eye.

With all his knowledge of character, it would appear he was weak enough to expect that gratitude could lodge in a royal bosom. He was mistaken with respect to the general principle peculiarly unfortunate in this particular instance.

In his manner he was distinguished by candour and frankness. He had nothing of the cold and studied manner characteristic of the English Aristocracy. But though he was easy and kind in his manner, he was never undignified. He was the last man that any one would have presumed to take an improper liberty with. He had the ease of a man who never dreamt that any one would think of encroaching on him. How far he owed his superiority over the other men of his rank in this respect to kindness and warmth of heart, or to his schooling in the world, in which he had to fight his way without any of the advantages which men of family usually have, and consequently could hardly fail to appreciate kindred worth and talents, it would be difficult to say. That his friendships were not confined to rank is well known. We believe the late Mr. Perry, from a very early period, to the end of his life, shared more of his regard than any individual of this metropolis, not peculiarly connected with him.

It was impossible to know Lord Erskine, and not think of him with kindness. Peace to his memory.—*Morning Chron.*

His remains were conveyed from Almondale, on the 28th, and interred in the ancient family vault at Uphall Church. The funeral was private, the body being conveyed in a hearse drawn by six horses,

which was followed only by the family carriages and those of a few private friends.

His Lordship was author of many works of temporary interest. His pamphlet entitled "*A View of the Causes and Consequences of the present War with France*," which appeared in 1797, had such an unprecedented sale, that forty-eight editions were printed within a few months after publication. His Lordship was one of the vice-presidents of the African Institution.

We subjoin the character of this eminent man from the able pen of the "*Scotsman*."

"At an early period, we have no doubt, the genius that still remains in Scotland will endeavour to do justice to the genius which our country has just lost; but though by no means so presumptuous as to make the attempt ourselves, it would be strange, as well as mean, if we could allow a publication to pass, after the demise of the most illustrious of our countrymen, without adding one word to the common-place expressions of regret. The deprivation, though it has come upon us suddenly, is one which, from the course of nature, was contemplated as not far distant; and yet, we are sure, it will be long before it be duly appreciated, if the age, in its present state, be at all capable of appreciating what was, in the highest degree, noble and magnanimous. It appears to us that the public mind is either sunk into apathy or has become sordidly callous; for the stupid, vulgar and half-superstitious wonder so recently displayed, is only a proof of general degradation. But it is impossible, we should imagine, that the public can, for a single moment, think of having lost one who was full of sympathy for all that was great and good, without experiencing—it must be—a return of all their better feelings. There is not a bosom, certainly, that has ever been animated with the love of liberty, nor a head that has ever perceived the value of freedom, that will not mourn over the remains of Thomas Erskine—a name incomparably and inexpressibly more ennobled by the splendid exertions of its owner in the great cause of humanity, than it is by a well-won patent of nobility, or than it could have been by all the honours and orders which could have been heaped upon it by all the Potentates of Europe. The merits of Lord Erskine are bound up with the history of England. When her laws and institutions were about to be laid prostrate at the feet of enraged power—and when all was servile and corrupt around him—it may be said that he alone stood upright, and

threw himself forward unhesitatingly, either to vindicate the freedom of thought and action, or to fall the victim of his own generosity. The task he had undertaken was appalling—but his choice proceeded from an inherent greatness of soul, which enlarged itself in proportion as his labours and difficulties increased. His exertions were stupendous—at times almost miraculous—but the cause in which he was embarked sustained not only his intellectual, but also his physical strength. His powers grew with the occasions which called for their exercise, until, compared with those that were near him in his own sphere, he appeared omnipotent. Uniting Scottish ardour and English solidity with Irish buoyancy and enthusiasm, he was comparatively irresistible—the envious only could pretend that the brilliancy of his fancy obscured or warped his judgment. There was a moral grandeur in his nature, which gave him, as it were intuitively, a perception of all that was just and fitting in sentiment; and, in the conduct of an argument, this guide—the most invaluable an orator can possess—never forsook him. This fancy was never kindled, but his moral sentiments were also awakened, and his judgment kept on the alert; and from this exquisite balance of his imagination, judgment and feelings, arose the great superiority—the magical effects of his eloquence. But although, upon this theme, we could write without end; and, as we do now, hurriedly and literally without study, we have neither time nor limits to do more than quote a passage from one of his own speeches. 'Upon the principle on which the Attorney-General prays sentence upon my client—God have mercy upon us!—instead of standing before him in judgment with the hopes and consolations of Christians, we must call upon the mountains to cover us; for which of us can present for omniscient examination, a pure, unspotted and faultless course? But I humbly expect that the benevolent Author of our being will judge us as I have been pointing out for your example. Holding up the great volume of our lives in his hands, and regarding the general scope of them;—if he discovers benevolence, charity and good-will to man beating in the heart, where he alone can look;—if he finds that our conduct, though often forced out of the path by our infirmities, has been in general well directed, his all-searching eye will assuredly never pursue us into those little corners of our lives, much less will his justice select them for punishment, without the general context of our existence, by which faults

may be sometimes found to have grown out of virtues, and very many of our heaviest offences to have been grafted by human imperfections upon the best and kindest of our affections. No, Gentlemen, believe me, this is not the course of divine justice, or there is no truth in the gospels of heaven. If the general tenor of a man's conduct be such as I have represented it, he may walk through the shadow of death, with all his faults about him, with as much cheerfulness as in the common paths of life; because he knows, that instead of a stern accuser to expose before the Author of his nature those frail passages, which, like the scored matter in the book before you, chequers the volume of the brightest and best-spent life, his mercy will obscure them from the eye of his purity, and our repentance blot them out for ever."—H. 269—271.

November 28, at *Collumpton*, aged 66, WILLIAM BROWN, Esq. In his family he was kind and affectionate, and minutely attentive to the wants and wishes of those about him. As a man of business and a member of society he was active, benevolent and eminently upright. In him poverty and distress had a kind and considerate helper and protector, friendship an intelligent and judicious counsellor, freedom a steady and energetic supporter, and Unitarian Christianity a consistent and zealous friend, whose practice did credit to his principles. In early life he attended the Established Church, but by inquiry he became a Dissenter and a Unitarian, and he was one of the earliest members of the Western Unitarian Society. His attendance on public worship was regular and punctual, and when the society with which he was connected, was without a minister, or whenever the settled minister was either indisposed or absent, he was at hand to conduct the religious services, in a serious and acceptable manner; an example which has obtained, and, it is hoped, will still obtain, many imitators. He was a liberal contributor not only to the Unitarian Sunday School, but, also, to the school, established in the town, for the education of the poor generally. The respected subject of this notice was a man of lively sensibilities, and, as in his best days he fully partook of the rich and pure enjoyments of the family and friendly circle, so, when assailed by the trials and disappointments and sorrows of life, his feelings were acutely painful, especially on the loss of an adopted and beloved nephew, [Mon. Repos. XIII. 526,] who was every way worthy of this distinction and of the

warm affection of all who knew his worth and high promise, which produced a deep and lasting impression. Yet, whether the sun shone or the storm raged, he maintained his integrity and never allowed his consistency, political or religious, to be shaken. And, looking to his life and conversation, the encouraging hope is entertained, that he is now removed to that state where the changes and griefs of mortality are done away, and to that "rest which remaineth for the people of God."

D.

Dec. 17, at *Ditchling*, MARIA, wife of Mr. CROSSKEY, of Lewes, and eldest daughter of Mr. Browne, of the former place. A more striking instance of the transient state of man could be scarcely offered to the consideration and sympathy of mortals. This victim of untimely death was cut down at the age of 23, having been a wife only six months. Bright and vernal were the prospects of the happy pair. The remaining journey of life appeared strewn with flowers. She possessed the universal esteem of her acquaintance, the warmest affection of her relatives, and the devoted fondness of her husband. It would be impossible to afford a more illustrative proof of the power of religion on the mind, in the trying hours of decay, than that which was displayed by our departed sister. When the bright lustre languished in her eye, it still beamed with a saint-like patience and pious resignation to the will of heaven; on the cheek now pale, then hectic, sat unusual peace and composure. From childhood she had given her hand to religion and her heart to God. The Unitarian views and principles of religion she had imbibed and cherished, respecting the placability and parental character of God; the consolation that, though death was about to separate her from all that was most dear to her on earth, in the very prime of life, and almost in the bridal hour, yet, that all is under the unerring direction of Infinite Wisdom and Goodness; the retrospect of a life, which, though short, was well spent; the silent whispers of an approving conscience, disarmed death of his sting and disease of its pain.

J. D.

— 24, at *Chatham*, aged 46 years, Mrs. SARAH HOSMER, wife of Mr. Daniel Hosmer, of Smarden, in Kent, a woman much beloved and respected. Almost the whole of her life was spent in the country, and possessing a mind susceptible of vivid impressions from surrounding ob-

jects, she contracted an enthusiastic love for rural scenes. The foliage of trees, the beauty of flowers, and the songs of birds, were to her sources of exquisite gratification. She watched the first opening of the one, and the first sounds of the other, with emotions which are peculiar to persons of delicate minds, who, not having had many opportunities of improvement, possess nevertheless pure and elegant tastes. Next, and superior to this love of nature, was her unfeigned benevolence, which manifested itself in those unassuming acts of kindness and attention which are so grateful to the receiver, and which so seldom meet the eye and obtain the applause of the world. The regard which she cherished toward those who were bound to her by nature and friendship, was silent, deep and powerful; shewn rather in deeds than in words. Her mind was diligent and cheerful, acute and penetrating! She possessed a keen sense of the ridiculous, and, had she indulged them, her powers of satire would have been very great; but her temper was so embued with Christian charity, that she checked "every idle word," which uttered, might give pain to others. Above all, was she earnest in the performance of her social and religious duties. Virtuous by inclination, a Christian from conviction, her piety was fervent, and fitted to the various occasions of joy or sorrow which came to her from the hand of Providence. She boasted not of any merit in the sight of God: nor did she venture to pronounce herself an especial favourite of heaven. Believing in the everlasting goodness of our heavenly Father, she gladly mingled her hopes with those of the whole human race. Hence will it be perceived of how gentle and humble a disposition she was; and the readers of this brief memoir will be prepared to expect a scene of sickness and death worthy of such health and life. For more than a year she was afflicted with a painful disease, yet in all this time she "sinned not, nor charged God foolishly." She throughout so possessed her soul in patience, that "they who once saw her were anxious often to watch at her side and converse with her heavenly thoughts. She appeared truly to have learned of him who was 'meek and lowly of heart.' There were no wild raptures of a wandering imagination: but her soul was collected and firm. She had that humble expectation, and that calm confidence which are produced by deep, inward feeling of the truths of Christianity, and firm faith in its promises. The exercises of devotion, and the reading of the Scriptures, afforded her high enjoyment while she was able

to listen and comprehend; but she faded away so slowly, life clung to her with such tenacity, that before existence was quite extinct, memory and thought seemed gone. And as long as she could make known her secret musings, it was manifest that they were sweet to her, that they were of past benevolence, of present alleviations and of future hopes; for she would break forth into animated exclamations concerning the goodness of our Almighty Father. Yea, amidst all her protracted and severe sufferings, her constant testimony was that 'God is love.' Now rests she in peace. She has died in Jesus Christ, and 'Blessed are the dead that die in the Lord.' " *

1824. Jan. 13, at *Littleton House*, near *Guildford*, aged 77 years, Mr. JOHN ELLIS, pastor of the General Baptist Church, Meadrow, Godalming. Our departed friend commenced his ministry about forty years ago, assisting his father in his declining years in the good work, and at his decease succeeded to the charge, which he fulfilled in a most exemplary manner. Destitute of the advantages arising from birth, education and fortune, our friend had every thing to do for himself, and by dint of industry and skillful management succeeded in business, which became extensive and multifarious, at the same time qualifying himself by unremitting application and study for public ministrations. In the early part of his life he was of the Arian persuasion, but reading and reflection induced him to believe in the simple humanity of Christ; this change of sentiment produced considerable uneasiness and opposition among his friends, which his firmness, candour and conciliating manner in due time allayed. He was a staunch and liberal supporter of the General Baptist and Unitarian interests, encouraged conferences and young ministers, and earnestly promoted the interests of our Sunday School and Church Library. With his coadjutors in the ministry he was on the best terms, frequently expressing his pleasure and commending their labours, and rendered them every necessary assistance. Mr. Ellis was universally respected for his virtues and urbanity; strictly upright, diffusely benevolent, with a sweetness and benignity of deportment, every eye beheld him with pleasure, and every tongue is filled with his praise—he diffused a sweet odour in life, and his memory is blessed. His remains were interred in the family vault

* Extracted from her Funeral Sermon.

in the General Baptist burying ground, Meadrow; the funeral service being performed by his friend and assistant, Mr. T. Moore, who, on Sunday the 25th, preached the funeral sermon, from Heb. xi. 4, "He being dead yet speaketh," to a very large congregation, who assembled to pay this last token of respect to departed worth. T. M.

Jan. 20, at *Richmond*, JAMES, Earl CORNWALLIS, Bishop of Litchfield and Coventry and Dean of Durham, in the 81st year of his age, who is succeeded in his title and estates by his only son, JAMES MANN, Viscount Brome, now Earl Cornwallis. His appointment to the see was in 1781. He was uncle to the Marquis Cornwallis.

INTELLIGENCE.

DOMESTIC.

Stamford Street Fellowship Fund.

SIR,

Six years ago, (Jan. 26, 1818,)* I had the pleasure of communicating to the Monthly Repository an account of the formation of a Fellowship Fund at St. Thomas's, Southwark. At a Quarterly Meeting, held on Sunday, the 29th of June last,† I had to discharge my last duty, as the President of that institution, by declaring its dissolution, in anticipation of the final dissolution of the congregation of St. Thomas's, which took place at the Chapel in Duke Street, Stamford Street, on Sunday the 20th of July following. At the conclusion of the business, I took occasion strongly to recommend to the subscribers to establish a similar institution after they should have united themselves to the Westminster congregation in Stamford Street. It was not then known who the minister of the new chapel might be; and I considered my recommendation as my parting advice to the friends with whom I had had the gratification to act in the appropriation of the monies which had been placed under our management. I have now the satisfaction to state that, at a general meeting of the congregation assembling in Stamford Street, held at the chapel, pursuant to previous notice, on Sunday the 11th instant, it was unanimously re-

solved, to establish in that Society a Fellowship Fund, to be called the STAMFORD STREET FELLOWSHIP FUND. The rules, with a few alterations relating chiefly to matters of minor regulation, are the same as those of the St. Thomas's Fellowship Fund. The office of President has been conferred on the minister. Thomas Marsden, Esq. 163, Borough, and 36, Queen Street, Cheapside, has been appointed Treasurer, and Mr. W. G. Barnes, of Russel Street, Covent Garden, Secretary for the current year. The list of subscribers already contains the names of most of the persons, of all ages, who are stated attendants at the chapel: some time must, however, elapse before a sufficient fund can be accumulated to enable the committee to grant exhibitions.

THOMAS REES.

Kennington, Jan. 19, 1824.

New Unitarian Chapel, Stratford.

A VERY neat and commodious little chapel has been erected for Unitarian worship, at STRATFORD, in *Essex*, and was opened on Sunday the 18th inst., with two sermons, that in the morning by the Rev. R. Aspland, consisting of a "Review of the Sufferings of Good Men in Times Past for Conscience's Sake," and that in the evening by the Rev. W. J. Fox, on "the Value of Christian Truth." The history of the small but respectable congregation at Stratford is truly encouraging, as it shews that a few individuals may by steadiness, consistency and perseverance, finally establish their religious opinions in the form of public worship. This people is peculiarly praise-worthy in having been contented with a place of worship, accommodated to their pecuniary means, and in having erected in the end a House of Prayer, the support of which will not be felt as a burden.

* See Monthly Repository, Vol. XIII. p. 73.

† At this meeting the whole of the balance remaining in the Treasurer's hands was voted away. The sum of 10*l.*, the largest portion of it, was granted in aid of the fund for the erection of the New Finsbury Chapel. This is the sum to which the erratum, in the advertisement relating to that erection on the cover of the last Monthly Repository refers.

Quarterly Meeting of the Unitarians of South Wales.

THE Quarterly Meeting of the Unitarians of South Wales was held at Merthyr, on the last evening of the old, and the first day of the new, year. On the Wednesday evening, the Rev. J. Thomas, of Pant-y-defaid, preached in *Welsh*; and the Rev. D. Davis, of Neath, in *English*. On the Thursday morning, the Rev. J. James, of Gelli-Onnen, preached the Quarterly Discourse, from 1 Cor. xiv. 20. At the close of the sermon, was resumed, in open conference, the question discussed at the "Annual Association," held at Merthyr, June 28, 1821, viz. *Whether there be any difference between the predestination of men to endless torments, and the creation of them, with a perfect knowledge that they will certainly suffer such punishment?* As no one, on this occa-

sion, attempted to point out a difference, another question, arising out of the preceding one, was proposed, viz. *Is the doctrine of endless torments consistent with the character of God, with reason and scripture?* Two individuals maintained that it *was*, and several spoke repeatedly, and at some length, to shew that it *was not*. There was service also in the evening. Mr. Rees Davis, a student from Carmarthen, preached in *Welsh*; and the Rev. J. Davis, of Capel-y-groes, in *English*. The audience, each time, was numerous and attentive.

The next Quarterly Meeting is to be held at Rhyd-y-park, in *Easter week*. The Rev. J. Jones, of Bridgend, is appointed preacher. The subject for conference, *What constitutes a Christian Church?*

Rh.

Merthyr Tydvil, Jan. 23, 1824.

Annual Receipts of some of the Principal English and American Charitable Religious Societies.

(From the <i>Missionary Register</i> .)		£.	s.	d.
African Institution	1822—3	1,134	2	1
American Bible Society	1822—3	10,154	10	6
American Board of Missions	1821—2	13,778	10	0
American Colonization Society	1820—	2,033	15	6
American Episcopal Missionary Society	1822—3	852	18	9
American Jews' Society	1822—3	1,314	5	9
American Methodist Missionary Society	1822—3	2,009	10	11
American United Foreign Missionary Society	1822—3	2,094	14	7
Anti-slavery Society (on its formation)		748	4	0
Baptist Missionary Society	1822—3	14,759	6	7
Baptist (General) Missionary Society	1821—2	1,256	12	9
British and Foreign Bible Society, Contributions, } 66,494 <i>l.</i> 4 <i>s.</i> 5 <i>d.</i> Sales, 30,568 <i>l.</i> 7 <i>s.</i> 4 <i>d.</i>	1822—3	97,062	11	9
British and Foreign School Society	1822—3	2,053	16	11
Christian Knowledge Society, Contributions, 28,263 <i>l.</i> } 16 <i>s.</i> 10 <i>d.</i> Sales, &c. 26,627 <i>l.</i> 9 <i>s.</i> 2 <i>d.</i>	1822—3	54,891	6	0
Church Missionary Society, Contributions, 34,875 <i>l.</i> } 17 <i>s.</i> 9 <i>d.</i> Sales, 586 <i>l.</i> 14 <i>s.</i> 5 <i>d.</i>	1822—3	35,462	12	2
Church of England Tract Society, Contributions, } 275 <i>l.</i> 9 <i>s.</i> 10 <i>d.</i> Sales, 360 <i>l.</i> 18 <i>s.</i> 10 <i>d.</i>	1822	636	8	8
Hibernian Society	1822—3	8,984	13	6
Jews' Society, London, Contributions, 10,924 <i>l.</i> 2 <i>s.</i> 7 <i>d.</i> } Sales 476 <i>l.</i> 7 <i>s.</i> 3 <i>d.</i>	1822—3	11,400	9	10
London Missionary Society	1822—3	31,266	11	11
Merchant-Seaman's Bible Society, Contributions, } 412 <i>l.</i> 9 <i>s.</i> 2 <i>d.</i> Sales, 236 <i>l.</i> 1 <i>s.</i> 6 <i>d.</i>	1822—3	648	10	8
National Education Society	1822—3	1,996	15	0
Naval and Military Bible Society, Contributions, } 1,899 <i>l.</i> 9 <i>s.</i> 2 <i>d.</i> Sales, 29 <i>l.</i> 13 <i>s.</i> 7 <i>d.</i>	1822—3	1,929	2	9
Prayer Book and Homily Society, Contributions, } 1,447 <i>l.</i> 3 <i>s.</i> 1 <i>d.</i> Sales, 635 <i>l.</i> 6 <i>s.</i> 5 <i>d.</i>	1822—3	2,082	9	6
Religious Tract Society, Contributions, 2,164 <i>l.</i> 13 <i>s.</i> 0 <i>d.</i> } Sales, 6,645 <i>l.</i> 0 <i>s.</i> 7 <i>d.</i>	1822—3	8,809	13	7
Scottish Missionary Society	1822—3	5,370	14	1
Society for the Propagation of the Gospel, Contribu- } tions, 5,147 <i>l.</i> 18 <i>s.</i> 3 <i>d.</i> Parliamentary Grant, 9,412 <i>l.</i> } 10 <i>s.</i> 0 <i>d.</i>	1822	15,560	8	3
United Brethren	1821	7,332	12	6
Wesleian Missionary Society	1822	31,748	9	11
Total		£367,373	17	8

MISCELLANEOUS.

Corporation and Test Acts.

THE Deputies for protecting the Civil Rights of the Dissenters are, we understand, once more about to move the question of the repeal of the above acts. In choosing Deputies for the present year, some congregations in London and the neighbourhood (we may specify two, that of the Old Jewry and that of the New Gravel-Pit, Hackney), instructed their representatives to bring this matter under early and serious consideration. The course to be pursued is as yet undetermined; probably petitions to Parliament will not be deemed necessary: but if they should be called for, we doubt not but the Dissenters in general will be prompt in obeying the call. The question could not be moved under more favourable auspices: the Dissenters are no longer regarded as a political party; the temper of the Government is mild and liberal; and the claims of the Catholics will, perhaps, be conceded in whole or in part, and these must carry with them, in reason and justice, the equally strong claims of Protestant Dissenters.

Restrictions on the Press in India.

OUR readers are acquainted with the fact of Mr. Buckingham, the Editor of the Calcutta Journal, being banished from Bengal by the temporary Governor General ADAM, on account of his having made some remarks, which appear to us neither unfair nor intemperate, upon the appointment of Dr. BRYCE, the authorized Presbyterian Minister in India, to the office of Clerk of the Committee of Stationery. On Mr. Buckingham's departure, the Calcutta Journal was committed to the superintendence of natives, over whom the Governor General had not the same arbitrary power. There were besides several native Journals in the Persian and Bengallee languages. To prevent the supposed evil influence of these upon the public mind, the Governor General issued Orders of Council, which were ratified by the Supreme Court of Calcutta, for subjecting all periodical works to a licence and all printing presses to registry. This had the immediate effect of putting down the native press, and thus unhappily the case stands at present. The natives, however, have not surrendered their freedom without a struggle, as will be seen by the following Memorial, signed, amongst others, by the distinguished man, RAMMOHUN ROY, whose portrait ornaments this Number of the Monthly Repository. To make the subject more intelligible, we subjoin to

the Memorial a translation from the Persian newspaper, styled the "Miratool-Ukhbar."

Native Memorial.

To the Honourable Sir Francis Macnaghten, Sole Acting Judge of the Supreme Court of Judicature at Fort William, in Bengal.

MY LORD,

In consequence of the late Rule and Ordinance passed by his Excellency the Governor General in Council, regarding the publication of periodical works, your memorialists consider themselves called upon, with due submission, to represent to you their feelings and sentiments on the subject.

Your memorialists beg leave, in the first place, to bring to the notice of your Lordship various proofs given by the natives of this country of their unshaken loyalty to, and unlimited confidence in, the British Government in India; which may remove from your mind any apprehension of the Government being brought into hatred and contempt, or of the peace, harmony and good order of society in this country being liable to be interrupted and destroyed, as implied in the preamble of the above rule and ordinance.

1. Your Lordship is well aware that the natives of Calcutta and its vicinity have voluntarily intrusted Government with millions of their wealth, without indicating the least suspicion of its stability and good faith, and reposing in the sanguine hope that their property being so secured, their interests will be as permanent as the British Power itself; while, on the contrary, their fathers were invariably compelled to conceal their treasures in the bowels of the earth, in order to preserve them from the insatiable rapacity of their oppressive rulers.

2. Placing entire reliance on the promises made by the British Government at the time of the perpetual settlement of the landed property in this part of India, in 1793, the landlords have since, by constantly improving their estates, been able to increase their produce in general very considerably; whereas, prior to that period, and under former Governments, their forefathers were obliged to lay waste the greater part of their estates, in order to make them appear of inferior value, that they might not excite the cupidity of Government, and thus cause their rents to be increased or themselves to be dispossessed of their lands—a pernicious practice, which often incapacitated the landholders from dis-

charging even their stipulated revenue to Government, and reduced their families to want.

3. During the last wars which the British Government were obliged to undertake against neighbouring Powers, it is well known that the great body of natives of wealth and respectability, as well as the landholders of consequence, offered up regular prayers to the objects of their worship for the success of the British arms; from a deep conviction that, under the sway of that nation, their improvement, both mental and social, would be promoted, and their lives, religion and property be secured. Actuated by such feelings, even in those critical times, which are the best test of the loyalty of the subject, they voluntarily came forward with a large portion of their property, to enable the British Government to carry into effect the measures necessary for its own defence; considering the cause of the British as their own; and firmly believing that on its success their own happiness and prosperity depended.

4. It is manifest as the light of day, that the general subject of observation, and the constant and familiar topic of discourse among the Hindoo community of Bengal, are the literary and political improvements which are continually going on in the state of the country under the present system of government, and a comparison between their present auspicious prospects and their hopeless condition under their former rulers.

Under these circumstances your Lordship cannot fail to be impressed with a full conviction, that whoever charges the natives of this country with disloyalty, or insinuates aught to the prejudice of their fidelity and attachment to the British Government, must either be totally ignorant of the affairs of this country and the feelings and sentiments of its inhabitants, as above stated, or, on the contrary, be desirous of misrepresenting the people and misleading the Government, both here and in England, for unworthy purposes of his own.

Your memorialists must confess that these feelings of loyalty and attachment, of which the most unequivocal proofs stand on record, have been produced by the wisdom and liberality displayed by the British Government, in the means adopted for the gradual improvement of their social and domestic condition, by the establishment of colleges, schools and other beneficial institutions in this city; among which, the creation of a British Court of Judicature, for the more effectual administration of justice, deserves to be gratefully remembered.

A proof of the natives of India being more and more attached to the British rule, in proportion as they experience from it the blessings of just and liberal treatment, is, that the inhabitants of Calcutta, who enjoy in many respects very superior privileges to those of their fellow subjects in other parts of the country, are known to be in like measure more warmly devoted to the existing Government; nor is it at all wonderful they should in loyalty be not at all inferior to British-born subjects, since they feel assured of the same civil and religious liberty which is enjoyed in England, without being subjected to such heavy taxation as presses upon the people there.

Hence the population of Calcutta, as well as the value of land in this city, have rapidly increased of late years; notwithstanding the high rents of houses, and the dearness of all the necessaries of life compared with other parts of the country; as well as the inhabitants being subjected to additional taxes, and also liable to the heavy costs necessarily incurred in case of suits before the Supreme Court.

Your Lordship may have learned from the works of the Christian Missionaries, and also from other sources, that ever since the art of printing has become generally known among the natives of Calcutta, numerous publications have been circulated in the Bengallee language, which, by introducing free discussion among the natives, and inducing them to reflect and inquire after knowledge, have already served greatly to improve their minds and ameliorate their condition. This desirable object has been chiefly promoted by the establishment of four native newspapers, two in the Bengallee and two in the Persian language, published for the purpose of communicating to those residing in the interior of the country, accounts of whatever occurs worthy of notice at the presidency or in the country, and also the interesting and valuable intelligence of what is passing in England and in other parts of the world, conveyed through the English newspapers or other channels.

Your memorialists are unable to discover any disturbance of the peace, harmony and good order of society, that has arisen from the English press, the influence of which must necessarily be confined to that part of the community who understand the language thoroughly; but we are quite confident that the publications in the native languages, whether in the shape of a newspaper or any other work, have none of them been calculated to bring the Government of

the country into hatred and contempt, and that they have not proved, as far as can be ascertained by the strictest inquiry, in the slightest degree injurious, which has very lately been acknowledged in one of the most respectable English Missionary works. So far from obtruding upon Government groundless representations, Native authors and editors have always restrained themselves from publishing even such facts respecting the judicial proceedings in the interior of the country, as they thought were likely at first view to be obnoxious to Government.

While your memorialists were indulging the hope that Government, from a conviction of the manifold advantages of being put in possession of full and impartial information regarding what is passing in all parts of the country, would encourage the establishment of newspapers in the cities and districts under the special patronage and protection of Government, that they might furnish the supreme authorities in Calcutta with an accurate account of local occurrences and reports of judicial proceedings, they have the misfortune to observe that, on the contrary, his Excellency the Governor General in Council has lately promulgated a rule and ordinance imposing severe restraints on the press, and prohibiting all periodical publications even at the presidency and in the native languages, unless sanctioned by a licence from Government, which is to be revocable at pleasure, whenever it shall appear to Government that a publication has contained any thing of unsuitable character.

Those natives who are in more favourable circumstances and of respectable character, have such an invincible prejudice against making a voluntary affidavit, or undergoing the solemnities of an oath, that they will never think of establishing a publication which can only be supported by a series of oaths and affidavits, abhorrent to their feelings and derogatory to their reputation amongst their countrymen.

After this rule and ordinance shall have been carried into execution, your memorialists are therefore extremely sorry to observe, that a complete stop will be put to the diffusion of knowledge, and the consequent mental improvement now going on, either by translations into the popular dialect of this country from the learned languages of the East, or by the circulation of literary intelligence drawn from foreign publications. And the same cause will also prevent those natives who are better versed in the laws and customs of the British nation, from communicating to their fellow-subjects a

knowledge of the admirable system of government established by the British, and the peculiar excellencies of the means they have adopted for the strict and impartial administration of justice. Another evil of equal importance in the eyes of a just ruler is, that it will also preclude the natives from making the Government readily acquainted with the errors and injustice that may be committed by its executive officers in the various parts of this extensive country; and it will also preclude the natives from communicating frankly and honestly to their gracious sovereign in England and his council, the real condition of his Majesty's faithful subjects in this distant part of his dominions, and the treatment they experience from the local government: since such information cannot in future be conveyed to England, as it has heretofore been, either by the translations from the native publications inserted in the English newspapers printed here and sent to Europe, or by the English publications which the natives themselves had in contemplation to establish before this rule and ordinance was proposed.

After this sudden deprivation of one of the most precious of their rights, which has been freely allowed them since the establishment of the British power, a right which they are not and cannot be charged with having ever abused, the inhabitants of Calcutta would be no longer justified in boasting that they are fortunately placed by Providence under the protection of the whole British nation; or that the King of England and his lords and commons are their legislators; and that they are secured in the enjoyment of the same civil and religious privileges that every Briton is entitled to in England.

Your memorialists are persuaded that the British Government is not disposed to adopt the political maxim so often acted upon by Asiatic Princes, that the more a people are kept in darkness, their rulers will derive the greater advantages from them; since, by reference to history, it is found that this was but a short-sighted policy, which did not ultimately answer the purpose of its authors. On the contrary, it rather proved disadvantageous to them; for we find that, as often as an ignorant people, when an opportunity offered, have revolted against their rulers, all sorts of barbarous excesses and cruelties have been the consequence; whereas a people naturally disposed to peace and ease, when placed under a good government, from which they experience just and liberal treatment, must become the more attached to it in proportion as they become en-

lightened and the great body of the people are taught to appreciate the value of the blessings they enjoy under its rule.

Every good ruler who is convinced of the imperfection of human nature, and reverences the Eternal Governor of the world, must be conscious of the great liability to error in managing the affairs of a vast empire; and therefore he will be anxious to afford every individual the readiest means of bringing to his notice whatever may require his interference. To secure this important object, the unrestrained liberty of publication is the only effectual means that can be employed. And should it ever be abused, the established law of the land is very properly armed with sufficient powers to punish those who may be found guilty of misrepresenting the conduct or character of Government, which are effectually guarded by the same laws to which individuals must look for the protection of their reputation and good name.

Your memorialists conclude by humbly entreating your Lordship to take this memorial into your gracious consideration; and that you will be pleased, by not registering the above rule and ordinance, to permit the natives of this country to continue in possession of the civil rights and privileges which they and their fathers have so long enjoyed under the auspices of the British nation, whose kindness and confidence they are not aware of having done any thing to forfeit.

CHUNDER COOMAR TAGORE.

DEWAR KUNAETH TAGORE.

RAM MOHUN ROY.

HUR CHUNDER GHOSE.

GOWREE CHURN BONNERGEE.

PROSSUNNU COOMAR TAGORE.

MIRAT-OOL-UKHBAR.

Friday, April 4, 1823. (Not included in the regular Numbers.)

It was previously intimated, that a Rule and Ordinance was promulgated by his Excellency the Honourable the Governor General in Council, enacting, that a daily, weekly, or any periodical paper should not be published in this city, without an affidavit being made by its proprietor in the police office, and without a licence being procured for such publication from the Chief Secretary to Government; and that after such licence being obtained, it is optional with the Governor General to recall the same, whenever his Excellency may be dissatisfied with any part of the paper. Be it known, that on the 31st of March, the Honourable Sir Francis Macnaghten, Judge of the Supreme Court, expressed his approbation of the Rule and Ordinance

so passed. Under these circumstances, I, the least of all the human race, in consideration of several difficulties, have, with much regret and reluctance, relinquished the publication of this paper (Mirat-ool-Ukhbar). The difficulties are these:

First. Although it is very easy for those European gentlemen, who have the honour to be acquainted with the Chief Secretary to Government, to obtain a licence according to the prescribed form; yet to an humble individual like myself, it is very hard to make his way through the porters and attendants of a great personage; or to enter the doors of the police court, crowded with people of all classes, for the purpose of obtaining what is, in fact, already in my own option. As it is written—

Abrooe kih bu-sud khoon i jigur dust
dihud

Bu oomed-i kurum-e, kha'juh, bu-durban
mu furosh.

The respect which is purchased with a hundred drops of heart's blood
Do not thou, in the hope of a favour,
commit to the mercy of a porter.

Secondly. To make affidavit voluntarily in an open court, in presence of respectable magistrates, is looked upon as very mean and censurable by those who watch the conduct of their neighbours. Besides, the publication of a newspaper is not incumbent upon every person, so that he must resort to the evasion of establishing fictitious proprietors, which is contrary to law and repugnant to conscience.

Thirdly. After incurring the disrepute of solicitation, and suffering the dishonour of making affidavit, the constant apprehension of the licence being recalled by Government, which would disgrace the person in the eyes of the world, must create such anxiety as entirely to destroy his peace of mind. Because a man, by nature liable to err, in telling the real truth, cannot help sometimes making use of words and selecting phrases that might be unpleasant to Government. I, however, here prefer silence to speaking out:

Guda-e goshuh nusheenee to Khafiza
mukhurosh.

Roo mooz muslubut i khesh khoos-rowan
danund.

Thou, O Hafiz, art a poor retired man,
be silent:

Princes know the secrets of their own
policy.

I now entreat those kind and liberal gentlemen of Persia and Hindoostan, who have honoured the Mirat-ool-Ukhbar

with their patronage, that in consideration of the reasons above stated, they will excuse the non-fulfilment of my promise to make them acquainted with passing events, as stated in the introductory remarks in the first Number; and I earnestly hope from their liberality, that wherever and however I may be situated, they will always consider me, the humblest of the human race, as devoted to their service.

Negro-Slavery in the West Indies.

BESIDES the interest we take in this subject as Christians and friends of humanity, we are also implicated in the discussion now carrying on by having first given to the world Mr. Cooper's evidence on the state of the Negroes. (Vol. XVII. 217, 297, 492, 751, and XVIII. 231.) We are well pleased that the Monthly Repository should be reckoned amongst the periodical works that are devoted to the Negro-cause, and fully satisfied that there is nothing in Mr. Cooper's statements which he will have to retract, or which he cannot justify to the letter. The persons interested in the continuance of Slavery are attempting to throw a stain upon this Gentleman's credit, but we are certain that all their efforts will be harmless. They seem even desirous of wounding Unitarianism through Mr. Cooper, but here also we are persuaded that whatever be in their will, nothing is in their power. The Unitarian doctrine can bear the reproach of not being a fit religion for a population whose masters dare not allow them to be taught to read, lest they should become acquainted for themselves with the New Testament. Let the subject be properly investigated, and we doubt not the result will be the full conviction on the part of the English public, that in the *present state of Negro intellect* nothing can be taught this unhappy people that is worthy of the name of Christianity, and that, in fact, they consider conversion as nothing more or better than exchanging African for European Obeah or witchcraft, or than taking up a preserving, in order to lay aside a destroying superstition. (See Mr. Cooper's third letter, XVII. 495.)

The whole subject will in a few days come before Parliament, and in order to prepare our readers for the discussion, we will explain what has been done and what is proposed.

A "Society" was instituted last year for mitigating and gradually abolishing the state of Slavery throughout the British Dominions. To shew the character of the Society, it needs only be stated that the Duke of Gloucester is President; that

amongst the Vice-Presidents are the Marquis of Lansdowne, Mr. Brougham, Mr. Wilberforce, Mr. William Smith, Mr. Buxton, and Mr. Clarkson; and that amongst the Committee are Mr. Wm. Allen, Mr. Babington and Mr. Macauley. The object of the Society is to circulate information upon the subject, in order to arouse public attention, and to procure petitions to Parliament.* Supported by the petitions which the Society had caused to be sent in, Mr. Buxton made the following motion in the House of Commons, on the 15th of May last, "That the state of Slavery is repugnant to the principles of the British Constitution and of the Christian religion: and that it ought to be gradually abolished throughout the British Dominions, with as much expedition as may be consistent with a due regard to the well-being of the parties concerned." Mr. Buxton stated in his speech, that if his motion were agreed to, he intended to follow it up, by moving for leave to bring in a Bill, or Bills, which should embrace the following specific objects—viz.

"To remove all the existing obstructions to the manumission of Slaves;—

"To cause the Slaves to cease to be chattels in the eye of the law;—

"To prevent their removal, *as Slaves*, from colony to colony, and, under certain modifications, their sale or transfer, except with the land to which they might be attached;—

"To abolish markets and compulsory labour on the Sunday; and to make that day a day of rest, as well as of religious worship and instruction; and also to secure to the Slaves equivalent time in each week, in lieu of Sunday, and in addition to any time which independently of Sunday is now afforded them, for cultivating their provision grounds;—

"To protect the Slaves, by law, in the possession and transmission of the property they may thus, or in any other way, acquire;—

"To enable the Slave to purchase his freedom, by the payment at once of a fair price for his redemption, or of a fifth part of that price at a time, in return for an additional day in the week to be employed for his own benefit;—

* The Society depend for their means of usefulness upon donations and subscriptions, and they confidently appeal to the friends of humanity throughout the nation for their co-operation and support. Communications may be made to the Treasurer, Samuel Hoare, Jun., Esq., 62, Lombard Street, or to the Secretary, W. Li Hanbury, Esq., 18, Aldermanbury.

"To make the testimony of Slaves available in Courts of Justice, both in civil and criminal cases ;—

"To relieve all Negroes and persons of Colour from the burden of legally proving their freedom, when brought into question, and to throw on the claimant of their persons the burden of legally proving his right to them ;—

"To provide the means of religious instruction for the Black and Coloured population, and of Christian education for their children ;—

"To institute marriage among the Slaves ; and to protect that state from violation, and from either forcible or voluntary disruption ;—

"To put an end to the driving system ;—

"To put an end also to the arbitrary punishment of Slaves, and to place their persons as well as property under the guardianship of the law ;—

"To provide that all the children born after a certain day shall be free,—care being taken of their education and maintenance until they shall be capable of acting for themselves ;—

"To provide that no Colonial Governor, Judge, Attorney-General, or Fiscal, shall be a possessor of Slaves, or shall have a direct and obvious reversionary interest in such property, or shall be the agent of the proprietors of Slaves."

On the part of the Government, Mr. Canning expressed his general concurrence in the object for putting an end to Slavery ; he objected, however, to the abstract form of Mr. Buxton's motion, and he proposed to substitute the following Resolutions, which, at the close of the discussion, were unanimously adopted by the House—viz.

"1st. That it is expedient to adopt effectual and decisive measures for meliorating the condition of the Slave population in his Majesty's colonies.

"2nd. That, through a determined and persevering, but judicious and temperate, enforcement of such measures, this House looks forward to a progressive improvement in the character of the Slave population ; such as may prepare them for a participation in those civil rights and privileges which are enjoyed by other classes of his Majesty's subjects.

"3d. That this House is anxious for the accomplishment of this purpose at the earliest period that may be compatible with the well-being of the Slaves, the safety of the Colonies, and with a fair and equitable consideration of the interests of all parties concerned therein.

"4th. That these Resolutions be laid before his Majesty."

Subsequent communications with his

Majesty's Ministers, have authorized the Society before mentioned to submit the following as the present purposes of the Government :

"That the existing obstructions to manumissions, arising from stamps or fines, or other fiscal regulations, shall be removed ;—

"That the Slaves shall be protected by law in the possession, and also in the transmission, by bequest or otherwise, of any property they may acquire ;—

"That means shall be provided of religious instruction for the Slaves, and of Christian education for their children ;—

"That the driving system shall be peremptorily and entirely abolished, so that the whip shall no longer be the stimulant of labour ;—

"That an end shall also be absolutely put to the degrading corporal punishment of females ; and that measures shall be taken to restrain, generally, the power of arbitrary punishment, and to prevent its abuse ;—

"That, the means of religious instruction being provided, the Sundays shall be given up to the Slaves for rest, recreation, and religious instruction and worship (Sunday markets being abolished) ; and that equivalent time shall be allowed them, on other days, for the cultivation of their provision grounds ;

"That the marriage of Slaves shall be authorised, and sanctioned by law ; and that they shall likewise be protected in the enjoyment of their connubial rights."

The sincerity of the Government in these designs is proved by the instructions which Lord Bathurst has sent out to the Colonies. These, as well as the Resolutions carried into Parliament, have alarmed the West India Planters and Proprietors, and the most violent resolutions have been passed in the parishes of Jamaica, and tumultuary proceedings have been resorted to in other colonies.

On the 18th of August there was some resistance amongst the Slaves in Demerara to some act of the local authorities. The military were called in, and blood was shed. Messrs. Smith and Elliot, Missionaries from the London Society, in the Colony, were taken up on the charge of promoting insurrection. Elliot was soon discharged, but Smith was brought to trial before a Court Martial, and it is reported has been adjudged guilty, and sentenced to death. The sentence, however, awaits the approbation of his Majesty's Government. In the mean time, the Missionary Society have published their confidence in Smith's entire innocence.

At Barbadoes, on the 19th of October, the Wesleyan Methodist Chapel was en-

tirely destroyed, and the Missionary (Shrewsbury) obliged to fly, with his family, for his life. Upon this outrage being committed, the Governor, Sir Henry Warde, issued a Proclamation, offering a reward of £100 for the conviction of the offenders. A counter proclamation was sent forth by the incendiaries, or their friends, threatening that persons coming forward to impeach shall receive the punishment which they deserve, and observing that "the reward is offered on conviction, which cannot be effected whilst the people are firm to themselves." This document states that the midnight rioters were not the rabble, but that the majority of them were persons of the first respectability.

At Berbice, also, the Missionary Chapel, occupied by Mr. John Wray, from the London Society, was, on the 22d September, destroyed by fire, but it does not yet appear whether the fire was accidental or wilful.

The West India Interest at home are very active, and have engaged a part of the daily press in their service. How far they will prevail upon the Government to alter its purpose remains to be seen, but it seems on every account desirable that the hands of his Majesty's Ministers should be strengthened by the expression of the public feeling by means of respectful and temperate petitions.

The usual arts of misrepresentation have been adopted by the friends of perpetual and unmitigated slavery. It is said, for instance, that the advocates of abolition, contemplate the universal immediate emancipation of the Negroes, but this must be known to every well-informed man to be entirely false. No such mad project was ever entertained by any one connected with the Society. All that the most zealous have ever stated as their *wish*, is, that means should be taken for eventual abolition, which, they have never forgotten, can be safe only by being gradual.—With as little regard

to truth, it is charged upon the abolitionists that they meditate the destruction of the immense mass of West India property, guaranteed by numerous Acts of Parliament: for one of the chief arguments for a gradual and safe abolition is, that under the present system the value of property in the Colonies is sinking, and must ultimately be as nothing; and the abolitionists bring forward facts to shew, that in all cases free labour is cheaper than compulsory. Whether they be right or wrong in their reasonings, their bitterest adversaries must know and feel that they have no evil intentions. And we earnestly hope that the clamours of a body of men, whose falsely-calculated interests are viewed by themselves to be endangered, will not deter the Government from pursuing the great measures of justice and humanity, to which it stands pledged before the world.

LITERARY.

It is proposed to publish by subscription, a volume of Sermons, selected from the manuscripts of the late Rev. Dr. Boog, minister of the Abbey Church, Paisley: with some account of the excellent and learned author, by Professor Mylne. The Rev. B. Mardon, of Glasgow, will be happy to receive the names of subscribers.

NOTICE.

THE Annual Sermon for the Relief of the *Necessitous Widows and Children of Protestant Dissenting Ministers*, will be preached on Wednesday the 7th of April next, at the Old Jewry Chapel, removed to Jewin Street, in Aldersgate Street, by the Rev. T. BINNEY, of Bedford. Service to begin at twelve o'clock at noon precisely. The subscribers and friends to the Society will afterwards dine together at the Albion Tavern, in Aldersgate Street.

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CORRESPONDENCE.

Communications have been received from Messrs. J. Johnston and Spurrell; from Clericus: an Old and Constant Reader; G. M. D.; and Clericus Cantabrigiensis.

Philadelphus's corrected paper did not come to hand till the former one was printed.

Before we had received any of the communications this month on the "Origin of Evil," we had resolved not to renew the controversy in the present volume.

Many of "Purveyor's" communications will, we doubt not, be acceptable.

We give this month what we hope will be deemed a beautiful *engraved portrait* of RAMMOHUN ROY. A few Proof Impressions have been taken in 4to., on India Paper, for framing, which may be had of the Publishers, price 2s. 6d. Some of the former Proof Portraits in the Monthly Repository remain, and may be had at the same price.

The Publishers have a set of the Monthly Repository complete in Eighteen Volumes. Such of the former Volumes and Numbers as are not out of print, may also be obtained, on application to them, personally, or through the Booksellers in town or country.