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Professor Chenevière's Summary of the late Theological Controversies at Geneva.

(Continued from p. 10.)

M. Malan.

M. MALAN is a man possessed of various agreeable talents; he is a painter, a musician, a turner, he makes pleasing verses, sings with taste and has great facility of expression; moreover, his boldness and confidence in his own powers are unbounded. He had not, however, sufficient depth of knowledge or strength of understanding to enable him to take the lead, if, like others, he performed his task in a quiet way; he started tumultuously from the ranks to attract notice. His mind was early corroded by a love of distinction; reverse the sense of it, and we might apply to him an inscription seen on the front of an ancient hippodrome at Geneva, which puts the following words into the mouth of the actors: "*Malo esse quam videri.*" "*Malo videri quam esse,*" might well be his motto. I remember, one day when we met in the city, he did not hesitate to ask me the question, *What do men think of me?* These words are characteristic of all his proceedings; his first consideration is the opinion of men, the suffrage of his fellow-creatures. I should not be surprised if devoting a whole chapter to him should restore me to his favour. He has often talked of the persecutions of which he has been the object; it is doubtful whether his conduct will open for him the gates of paradise, but in the mean time the gates of fortune have opened before him. This sort of martyrdom is more easy and more pleasant than that of primitive times.

In the year 1817, M. Malan had succeeded in attracting attention, by preaching with vehemence and sternness the inutility of good works in procuring salvation; likewise, as editor of the *Viellard d'Ellacombe*, he had added a note in that publication to unfold the opinions of Calvin on absolute predestination. As *Régent*,

he had given disturbance to the inspectors of the College by the nature of his religious instructions, and on that account they had withdrawn from him the confidence he no longer merited; he published some explanatory pieces on his dismissal, concealing that which was most to the purpose, the extract from the records of the Council of State declaring that he had been deprived of his office for insubordination to his superiors.

M. Malan refused to submit to the Regulation of the 3rd of May, although pains were taken to make him comprehend its spirit, and although he had been convinced that he was not required to renounce his peculiar opinions, but merely to express himself guardedly in the pulpit. He wrote several times to desire that each of his sermons should be examined before he pronounced it in public, a plan which was inadmissible amongst so large a number of preachers, especially as he would have defended every sentence and entered into endless discussions; he was advised to submit, as all his colleagues had done, to the Regulation. He wrote again, appearing to meditate a schism; he was sent for and addressed with gentleness; he disavowed his menace and withdrew his letter; he persisted, notwithstanding, in claiming the use of the pulpit and in refusing submission. In order to terminate an unavailing correspondence, on the 6th of June 1817, the Secretary was instructed to write to him: he accordingly wrote in the following terms:

"SIR AND VERY DEAR BROTHER!

"The body of the clergy cannot grant you permission to fill the pulpit in your Canton, until you promise, not with regard to any single service but for your general guidance, to conform to the regulation which has been framed for all its own members

and for all the ministers, in the spirit of prudence and charity, and purely for the maintenance of peace in our Church: any repetition, therefore, of your demand would be useless. Such is the definitive resolution I am charged to communicate, renewing at the same time the assurance of the paternal sentiments of the pastors, and of their earnest wish to give proofs of the affection they cherish for you."

On the 6th of March 1818, M. Malan wrote to the clergy that he was ready to submit unreservedly to the Regulation of the 3rd of May. There was scarcely one of the pastors who had not seen and conversed affectionately with him: we shall see hereafter in what manner he spoke of their conduct. At this period, however, he apparently yielded to their wishes. I here insert his letters. "I have sinned against you, my brethren, by a deplorable spirit of exclusion which was other than the wisdom that cometh from above. The Lord has had mercy on me; he had made use of the *solicitude, the counsels, the example, the pious writings of many of you*, to keep me from falling when I stood on the brink of the abyss. It is my desire, brethren, under these *happy* circumstances, to grant all that you require of me; I will at least do all that I am permitted, and if I cannot approve a regulation which is not consistent with my principles, I will be subject to it, that peace may be uninterrupted. Yes, my fathers and brethren, mutual charity is of more worth than the triumph of the soundest opinions; I feel this truth and I will prove it to you. Be pleased then to listen with kindness to the resolution I take with my whole heart, for the sake of peace to subscribe to the Regulation of the 3rd of May 1817; and grant me your fraternal affection. I am with respect, &c."

Who would not have believed these protestations sincere?

We shall now see how M. Malan wrote on the same subject when in England, in a letter printed in the preface to a Sermon* published in English:

* Not being able to procure this pamphlet, the Translator is obliged to give the following quotation from M. Chenevière's French translation of it.

"My good friend and true brother in Jesus Christ.

"I entered again, as you are aware, into external fellowship with the pastors of Geneva, by submitting to the Regulation of the 3rd of May 1817. I was induced to do so by the circumvention of several of those gentlemen, who shamefully deceived me respecting the sense of that abominable Regulation; and especially by the influence of false charity. I frankly avow, and will avow in the face of the Church, that I was wanting in faith, and was actuated by a miserable desire of conciliating every one, flattering myself that I should thereby more easily make my way to the heart. However, it was in mercy that Jesus Christ suffered me to fall, that my fall might be the means of raising me up and giving me fresh strength, &c."

After reading these contradictions, it will be the less surprising to find that notwithstanding his letters, in which he appeared to open his heart to the pastors, he mounted the pulpit of the cathedral a short time after, to condemn as *heretics* all who did not embrace his opinions. The complaints of the audience on this procedure were universal, and to prevent such scenes of agitation in future, the pastors both of the city and the country were forbidden to permit their pulpits to be occupied by M. Malan, who at that time was not required by his station to exercise the functions of a preacher.

As M. Malan has affirmed and repeated that he had never been listened to, that he had been contemned and rejected, and as he has said a great deal about his four last letters, to which he had received no answer in consequence of a resolution taken by the pastors, who for months had occupied several hours at each of their sittings in deliberating on M. Malan and his letters, it will be desirable before we proceed to the end of the narrative, to give a brief survey of the efforts that have been vainly made either to prevent fresh deviations on the part of M. Malan, or to recall him to his connexion.

On March 28, 1817, the Moderator was directed to see M. Malan and converse with him respecting some

passages in his Sermon which, being ill-understood or unsuitable, gave rise to censure. This commission was executed.

April 11, 1817. As the greater part of the congregation who heard M. Malan, concluded that he preached the inutility of good works, he is requested not to repeat that sermon.

On the 30th of May 1817, the Moderator was instructed to summon M. Malan, on his demanding the use of the pulpit, to explain to him the inconsistency of his making that demand, and continuing his opposition to the Regulation; the Moderator was desired to prevail on him to submit to it, were it but for a short time, that he might give due notice to the clergy, if he afterwards wished to free himself from his engagement.

1st August 1817. Several pastors reported that they had seen M. Malan, but had vainly endeavoured to make him listen to reason; that he had declared that if the pulpit were still refused him he would preach in private assemblies. The Moderator was directed to send for him, to entreat him, for the sake of the peace of the Church, to abstain from proceedings which would disturb that peace, and if he persevered in his intentions, to declare to him that he alone would be responsible to God for the dissensions he would occasion, and that the only duty which remained for the pastors to perform was, to inform the Government of the efforts they had made to prevent the division with which the Church appeared to be menaced.

May 15, 1818. After some complaints had been heard, the Moderator was desired to induce M. Malan to set down in writing the reflections which he introduced into his public devotions, lest his imagination should lead him to digressions injurious to himself and unprofitable to his hearers.

On the 14th of August 1818, it was reported that great complaints were every where made, both in the country and in the city, on the subject of M. Malan's latter sermons; it was therefore resolved that the pastors should not again admit M. Malan to their pulpits until they received further orders.

August 21st, 1818. M. Malan had holden conferences with some of the

pastors, and received letters from them calculated to inspire him with better sentiments; but he remains inexorable.

August 28th, 1818. Another letter from M. Malan. Answer from the Secretary, informing him that the pastors had come to their last resolution from the effect produced by his recent sermons, and the complaints made of them by his pious hearers. To avoid wasting all their time in revolving an affair which, from the perseverance of M. Malan, remained constantly under the same circumstances, the pastors determined that in future they would not deliberate on any letters they should receive from that minister, unless the deliberation were required by nine or ten members.

On the 28th of May, the 4th of June, the 16th of July 1819, and the 4th of February 1820, M. Malan again demanded admission to the pulpit; his letters were left unanswered, in conformity to the above-mentioned resolution, which was strengthened by M. Malan's asserting, in one of the letters declaratory of his opinions on the controverted points, that all contrary sentiments were worthy to be regarded with horror.

From this time till about Easter in the year 1823, the most profound silence was observed respecting the conduct of M. Malan, who ceased not, in private and in his public instructions in a chapel which he erected in his garden, to declaim against the pastors of Geneva and to cast contempt on the worship and the temples of the National Church. At length, as he continued to encroach more and more, exercising the pastoral functions even in the parishes of the Genevan clergy, the ecclesiastical bodies felt it right to take cognizance of his proceedings: they suspended him from the office of a minister, and finally deprived him of the ecclesiastical character of which he made so improper an use. The following details will put the conduct of both parties in its proper point of view.

M. Malan underwent the first examination before the venerable Consistory, after which the members of it were called upon to vote on the following articles, and they decided on the facts unanimously.

1st. It is proved that M. Malan has violated the ancient and legal usage, which enjoins every minister to send the catechumens he has instructed to the pastor of their district, for examination and admission to the Lord's Supper.

2ndly. It is proved that M. Malan has acted so as to lead the catechumens to believe that in whatever place they are, and without legal admission, they are authorised to approach to the table of the Lord.

3rdly. It is proved that M. Malan has left his catechumens free to apply for admission into a Sectarian Church.

4thly. It is proved that M. Malan has violated the rule of the Consistory relative to the abjuration prescribed for those who would pass from the Romish Church to the Reformed Church of Geneva, by declaring that such forms of abjuration are not necessary.

5thly. It is proved that M. Malan in giving his signature has assumed the title of pastor.

6thly. It is proved by the writings of M. Malan that he considers them only as Christians whom he distinguishes by the name of *mômiers*.

7thly. It is proved that M. Malan acknowledges only a small number of the clergy to be faithful pastors of the Church of Geneva.

8thly. It is proved that the conduct of M. Malan attacks the authority with which the pastors of the Genevan Church are invested by the ecclesiastical laws, and diminishes the respect and confidence which they must enjoy to render their ministry efficacious.

All these facts being established, the venerable Consistory, having again deliberated, decreed that the Moderator should ask admittance to the Council of State, to make known its determination, and its motives in the following terms:

(29th April, 1823 :)

"After having deliberated twice on two different days, the Consistory has resolved to suspend M. Malan from the sacred office of the ministry; forbidding him to preach the word, to administer the sacraments, to celebrate marriages, as a minister to instruct catechumens, in a word, to exercise any ecclesiastical function; and the Moderator of the Consistory is directed to present, with this ex-

tract from the records, the following address to the honourable Council of State.

"MOST HONOURABLE LORDS!

"The venerable Consistory having verified the correctness of the details concerning M. Malan, were led to inquire what use he had made of the privileges conferred on him by his ordination to the Christian ministry, and this is the result of their inquiry.

"Contrary to the order established by law and custom, the minister Malan, after having instructed and examined young catechumens, has exhorted them in a public assembly, holden at his house, to receive the Lord's Supper, without having sought the consent of their pastors, without having applied to them for examination; nor did he enforce on them the duty of receiving it publicly in the temples of the National Church, which the Consistory regards as the proper mode of its reception. M. Malan has not respected the rules which he promised never to infringe. He encouraged a young lady not to appear before her pastor. A youth of the *Commune of Plainpalais*, instructed, examined and received by him, shook off the pastoral authority, and received the communion last Christmas, under the auspices of M. Malan alone. After this fact was known, and the youth had undergone an examination by the pastor of his parish, who had summoned him to correct the irregularity of his proceeding, he refused to appear in the temple to be admitted with the young catechumens, alleging that the officiating pastor was not acquainted with the truth, and did not preach the doctrine of Christ.* The clergyman was M. Cellerier, the younger.

"Contrary to the order established in the Church, contrary to the written Consistorial rules long in force, M. Malan has permitted a great number of Catholics to partake of the sacrament with the Reformed, without previous abjuration, asserting that the act of abjuring was needless.

"Contrary to established order, he assumed the appellation of pastor in

* This was a most extravagant assertion; no man in Geneva is a more sincere Christian than Professor Cellerier, and no one is held in higher and more deserved estimation.

writing his name to communion-tickets, given to several young ladies; thus making them suppose that he was invested with a character and a power which, in our Canton, cannot be assumed and exercised till after the election of the body of the clergy, confirmed by your Lordships, and approved by the flock.

“ ‘ We have ascertained that during several years, both in his writings and in what he calls his chapel, he has frequently railed at the members of the National Church, denying them the precious and honourable appellation of Christians, and appropriating it to himself and those who are his humble auditors.

“ ‘ We have ascertained that in various ways M. Malan strikes at the pastoral authority. He has robbed the pastors of the confidence of many of their parishioners, by representing them as the blind who are leading the blind; he speaks contemptuously of our religious assemblies; he makes a distinction between those pastors whom he calls evangelical, (whom he has offered to name to the Consistory,) and those from whom he withholds that epithet; exhorting his adherents to absent themselves from the public worship when the officiating pastor is not what he terms evangelical. In short, he does every thing in his power to monopolize the confidence and pastoral authority, of which he unjustly deprives those who have been his instructors, and who are his superiors, according to the order of the Church.

“ ‘ Most Honourable Lords! Although several doctrinal points taught by M. Malan are not contained in the Sacred Writings; although the doctrine, in particular, of the influences of the Spirit on the minds of individuals, on which he has been so fond of expatiating, is attended with incalculable danger, in the first instance exciting pride, and afterwards urging on to the excesses of fanaticism, yet it is not of this we complain; in fact, he has taught it publicly during four years, in the midst of us, and we have not made the slightest remonstrance; but we complain of the violation of order, of the infraction of rules, of the substitution of a new and arbitrary discipline, for the discipline which your Lordships have made us swear to maintain. We took no

cognizance of M. Malan until we were compelled to do it by the offensiveness of his conduct, and by the fears and remonstrances of numerous members of our Church, and until we found the pastoral authority, with which you have entrusted us, questioned, and by a natural consequence the very existence of our Church endangered. Our pastors already feel the effects of conduct hitherto unknown in this country: when they find it needful to enforce the observance of rules established by ecclesiastical authority, for the spiritual benefit of the people; for example, when they consider that catechumens are neither old enough nor sufficiently well-instructed to participate worthily of the Lord's Supper, and feel it right mildly to resist the impatience of the relatives of those young persons, the latter reply by declaring that they will go elsewhere.

“ ‘ Elected, as they are, to preserve or re-establish peace and good order in families, our pastors see their advice contemned by those whose minds have been poisoned against them; and it is a minister of the gospel who is interrupting, and threatening still more grievously to interrupt, our harmony; he violates our regulations, and with self-complacency hesitates not to declare in the face of the whole Consistory, that what he has done he will persevere in doing.

“ ‘ Most Honourable Lords! Adhering to our rules, obeying the imperative voice of duty, considering what is required of us by the religion of which we are the ministers, what is due to the flock entrusted to our charge, and what is due to ourselves, we have determined to suspend M. Malan from his sacred functions; we, therefore, deprive him of the rights which we had conferred upon him for the promotion of unity, and which he has made use of to cause division.

“ ‘ Pursuant to the rules which we have submitted to your Lordships' notice, we have resolved to keep our deliberations and our determination secret, till that determination, which we are ordered to communicate to your Lordships, shall have been confirmed by you.”

Notwithstanding the force of the considerations and the evidence of the facts produced in the foregoing address, the Council of State replied to

the Consistory on the 30th of June following, merely to induce them to make fresh efforts to restore M. Malan to better feelings, and to bring him again into the bosom of the Church; and the decree of the Consistory was not confirmed.

The Consistory, thinking it right to defer to the wishes of the civil authority, decided that M. Malan should be again sent for, interrogated and exhorted, and that the pastors should be invited to reunite their efforts and exert their influence, to lead M. Malan to submit to order, and to the ecclesiastical authorities.

He appeared then a second time before the venerable Consistory, July 8, 1823, and the Moderator gave him the following exhortation :

“ M. LE MINISTRE MILAN !

“ The venerable Consistory, after having reviewed the whole of your conduct, and having heard you affirm that what you had already done you would persevere in doing, considered that your offences were too serious to be longer borne, and consequently took the resolution of suspending you from the sacred office of the ministry.

“ The noble Council of State have likewise *seen with displeasure the conduct you have pursued as a minister, and the sectarian spirit you have manifested* ; but believing it possible to bring you back into the bosom of the Church, before they should proceed to confirm the resolution submitted to them, have persuaded us still to hope for your submission, and to neglect no admonition or remonstrance which might influence your mind.

“ In deference to the wish of our magistrates, we have again required your attendance. Yes, Sir, although various attempts to convince you have been made without effect in former years by individuals, and by the body of the clergy; and even although when such efforts have been made, you have at the moment subscribed to resolutions, and violated them immediately afterwards, we will once more endeavour to convince you of the inconsistency, and the dangerous nature of your discourses, your writings and your conduct. May He from whom cometh down every good and every perfect gift, assist us to enlighten your mind and touch your heart !

“ At the time of your ordination, you

promised submission to your superiors, engaging to comply with the commands of the pastors and the Consistory. You were reminded of those engagements by subsequent instructions, against which you did not except. You were acquainted with the regulations and usages of our Church, and the spirit of peace and charity which reigned amongst our clergy and their congregations.

“ Our ecclesiastical ordinances, pronouncing penalties on those who break the union of the Church, and rebel against its discipline, the example of all your colleagues, the interests of religion, the love of your country—every thing, in short, enforced the duty of fulfilling your engagements and cherishing the sentiments of concord and humility, which must animate faithful Christians and good citizens. Have you cherished those sentiments? Have you, under those characters, fulfilled the engagements entered into at your ordination? We appeal to public opinion, and to your own conscience.

“ Though still calling yourself a member of our Church, and professing not to have separated from it, have you not long acted in such a manner as to shew that you are a separatist, and that it is your wish to be at the head of a separate Church? Is not this proved by a great number of publications, in which you attack the pastors and the other members of the National Church? Is it not proved by the erection of a house of prayer in which you conduct a religious worship in opposition to that of the National religion? Is it not proved by the sort of adherence which you acknowledge to Messrs. Guers and Empaytar, who have openly and boldly avowed their separation from our Church? Not satisfied with these public acts of separation, you have more than once represented the greater number of our pastors as not being evangelical, since you apply that epithet to a small minority, whom you have offered to name to this Consistory; you have detached many persons from our Church, and, if we may judge of the tree by its fruit, we must believe that you have inspired them with hurtful prejudices against our instructions and our faith; for several of them unhesitatingly declare that they will not

join in our worship, and some have refused to send their children to the public instruction of the catechumens, under the pretext that that instruction was not consistent with Christianity, or to ratify their own baptismal vow in our temples, under the pretext that the officiating pastor was not evangelical.

“Next, how shall we address you on your manifest usurpation of the title and the functions of a pastor; on the permission you have given to young people, of fourteen or sixteen years of age, to receive the communion wherever they please, either in the National Church, or amongst the Separatists; on the fatal pride with which you inspire them, by leading them to believe that they are directed by the Spirit of God, and that they cannot err, whatever they may think proper to do?”

“What shall we say to you of those insulting expressions you have more than once employed in speaking of our religious assemblies, and of the prohibition you have given to those whom you denominate your flock, to be present at our public worship, when the officiating pastor is not one of the small number whom you approve?”

“Do you not feel, Sir, that this conduct is altogether intolerable? Consider what would be the effect, if the authority of the Consistory were not employed to put a stop to it. The effect would be, that the oath of the ministers would be accounted as nothing; that every minister would think himself entitled to erect an oratory to conduct public worship in whatever way he chose, to set himself over a flock without being legally appointed its pastor, to receive at the communion those catechumens whom he alone had instructed and examined, without any title to admission but that conferred on them by his arbitrary will.

“Again, the effect would be that members of the Romish Church would become members of ours, without any previous declaration of their opinions, without examination of their motives and their religious knowledge, without means of ascertaining to what Church they belong.

“The effect would be that very young persons, and even children, would think themselves capable of acting without the direction of their

parents or their pastors; that they would take the suggestions of self-love and the operation of pride for the inspiration of the Holy Spirit, and fall into serious errors by imagining themselves infallible.

“The effect would be discord, family disunion, (of which we have seen too many examples,) and the destruction of all order and discipline in the Church.

“Reflect seriously, then, Sir, and acknowledge that a Christian Church, like every other society, has need of laws, of regulations, of rulers, and that he who will not submit to the order of that Church, ought freely and honestly to avow that he does not reckon himself amongst its members.

“Acknowledge your mistakes and your faults; the avowal would shew greatness of mind, it would entitle you to your own esteem and the esteem of your superiors; you would enjoy the approbation of your conscience, and the approbation of that God who, as we are taught in the gospel, regards humility and charity as the distinctive marks of a Christian, and the chief virtue of his ministers.

“Yes, my brother, if you are not desirous of troubling the Church and of making yourself conspicuous at any rate; if you are aware of the duty of a true disciple of Jesus; you will not refuse to be convinced, to observe proper discipline, and to make reparation for the injury you have done, which is already too extensive, and the fearful responsibility of which will rest on your own head, at the great day of retribution.

“You formerly inspired us with delightful hopes: what has thus led you astray? Is it not the influence of the enemies of our peace, who have excited you to enthusiasm and caused you to swerve into the path you have hastily chosen? If when you entered it, you had been shewn whither it would lead; if it had been possible to give you a foresight of division in your own family, of rebellion against the discipline of the Church, of calumny uttered against those who instructed you and ordained you to the ministry of the gospel, of schism, of the abandonment of the evangelical principles of humility and love, you would have shuddered! Return to more humble, more chari-

table, more Christian feelings ; you are entreated by your superiors in the Church and the state ; you are entreated by your country ; the Lord himself invites you to return ; listen to his voice and he will bless you, and, to indemnify you for all that you relinquish, you will have *the peace of God which passeth understanding.*"

After this address, the Moderator put several minute questions to M. Malan, which altogether amounted to the inquiry, whether in future he would engage to adhere to order, and to submit to ecclesiastical discipline, as all his colleagues, as the pastors themselves were accustomed to submit to it. He replied that he could not enter into any engagement ; that he had not violated any regulations, but that they had been violated in the conduct that was observed towards him ; that he had been refused the privilege of being heard ; that he had been repulsed ; that he had been deprived of the office of *Régent* by an iniquitous judgment ; that he had not withdrawn, but had been rejected.

After having heard M. Malan pronounce this answer with energy, and in the tone of one who sat in the seat of judgment rather than of one who was accused, the Moderator added : " Sir, this Consistory gives you a week for reflection on the questions which have been addressed to you through me ; it will re-assemble on Tuesday next, to ascertain whether you persist in the replies you have given to-day.

" Consider well the circumstances in which you are placed. Remember that the Master whom we serve has taught you, by his words and by his example, that you should be meek and lowly of heart. Behold the evil which you have done, and that which you are liable to do, and make a serious resolution to be, what you ought ever to have been, a minister of peace and charity, a modest and humble servant of him who for our sake *humbled himself even unto the death of the cross.* Our prayers shall ascend to heaven, that the Lord may give you a right disposition."

M. Malan received in writing the questions which had been put to him, and he was authorized to give his answers in writing.

During the following week, the body

of the clergy united their efforts to those of the Consistory, urging M. Malan to give categorical and satisfactory answers to the questions.

On Tuesday, the 15th of July, 1823, M. Malan, appearing in the hall of the Consistory, read a memorial in which he recapitulated the observations, the reproaches, the exhortations which had been addressed to him ; declared that he rejoiced and was thankful to God that he was free from the guilt of any reprehensible actions ; that he had not been actuated by a spirit of pride and of enmity to his superiors in the Church. He disowned the appellation of sectary and of schismatic ; he referred to his four letters to the clergy, to which no answers had been returned, and he asserted that it was in consequence of having been treated with contempt and rejected that he had first thought of exercising his ministry, and had built the house of prayer, in which he had constantly preached the doctrines of the gospel. " It is true, Gentlemen," said he, " that in acting thus I have suffered much : it is an evil of no small magnitude to have been suddenly repulsed by those whom my heart had ever regarded as fathers and brethren ; amongst whom it would have been far more easy and more delightful to fulfil a ministry of peace, than to enter alone a thorny path with the conviction of giving them constant pain. Believe not, Gentlemen, that because I have suffered so many repulses* from you during more than five years, I ever have forgotten, or shall ever be able to forget that in you I behold those who watched over my early life, and during many years gave me testimonies of affection. I treasure in my heart the remembrance of that period, and it is the gratitude claimed by those early benefits which renders it so painful to fulfil the obligation imposed on me by faithfulness to God and to his word, to appear to act in opposition to you and thus to incur your disapprobation.

" It is this painful necessity which may have given me the appearance of presumption and self-esteem, against

* We have seen what these pretended repulses were, at the time in which repeated efforts were made to restore him to order.

which you warn me in your charitable remonstrance; since it is impossible for a young man suddenly to rise up against the principles which he has imbibed with his mother's milk, and which he has himself publicly inculcated, and at the same time to disunite himself from a venerable body composed of the most respected men in the nation, without appearing to be actuated by presumption and unbridled vanity. But may He who searches and who softens the heart induce you to believe my solemn declaration, that I have often cried to the Lord, with one of his prophets, *Woe is me, a man of strife and a man of contention*, and that I have many a time bitterly lamented that duty compelled me to break the ties which connected me with those whom I had always honoured and loved as my earliest and oldest friends. To cultivate, to the utmost of my power, the spirit of peace breathed in your words, I am about to reply to the questions you addressed to me; and be not surprised, Gentlemen, if my answers on this occasion are not couched in the same words, or in all respects of the same tenor as those which I gave verbally last week. Those which I am now going to read are what I acknowledge.*

..... "Do you disown every thing in your former writings and discourses which appears to represent the majority of the members of the Genevan Church as destitute of Christianity?"

Answer. "Yes, I disown the opinion if I have advanced it lightly, and if I have not founded those discourses or writings on gospel-truth; but if I represented such or such persons as sinners, as not belonging to Jesus, I did right not to conceal or weaken the truth because those persons were outwardly of the Church of Geneva. I cannot therefore disavow my discourses or writings, if they have expressed, with respect to our own people, or to any others, the judgment

of the word of God against those who are the friends of the world."

"Do you promise to say and to do nothing in future which may diminish the respect and confidence which the members of the church owe to their pastors?"

Answer. "Yes, I promise to perform my duty by teaching the faithful that they ought to honour those *who are over them in the Lord*; and to esteem them very highly in love for their work's sake. But if, in Christian love, I am bound to repose confidence in the pastors who faithfully watch over their flock, my conscience enjoins me to withhold my own confidence and respect, and the confidence and respect of such as look to me for counsel, from those who in things pertaining to faith and to the service of the Lord swerve from the path of truth pointed out by the word of God."

"Do you retract every thing in your discourses, either public or private, which has led to the idea that you make a distinction amongst our pastors, of such as are evangelical, and such as are not evangelical?"

Answer. Yes, I retract the distinction, if I have made it otherwise than the word of God makes and commands me to make it; if I have done it with levity, I have been greatly in the wrong and I disavow my judgment. As, however, the Holy Scriptures declare that there are true and false pastors, true and false ministers, true and false teachers; as they enjoin us to guard ourselves and others against the seductions of the latter, I have frequently felt it my duty to point out the distinction, to designate one class as faithful and the other as unfaithful. By naming some, I did not intend to pronounce condemnation on all the rest. . . . I cannot retract what I have said."

"Do you promise for the future to submit to ecclesiastical discipline and to all the regulations of this Consistory?"

Answer. Yes, I promise it according to the will of the Lord. It is my sincere desire to be subject to all the discipline and to all the regulations which will not wound my conscience and tend to deprive me of that for which alone I wish to live—the free

* The former replies were negative; these begin with a positive *yes*, followed by restrictions and reservations which convert it into *no*. Without transcribing the whole of the interrogatory, I will give some examples.

and peaceful exercise of my ministry, in my house, in my chapel, and in every pulpit that may be open to me."

After hearing these replies, the Consistory, considering that the affirmatives of M. Malan were but disguised negatives; that he assumed the right of authorising catechumens and Catholics to communicate in whatever congregation they might choose, without a proper admission, without previous abjuration; that he set himself up for the only interpreter of the regulations, the only judge in matters of faith and discipline; in a word, that the facts established in the interrogatory of the 24th of April were by no means contradicted, decreed—that the resolution taken to suspend M. Malan from the ministry should be confirmed, and should be submitted to the approbation of the Government.

The Moderator was directed to make known to the Council of State the result of the steps taken, at their instance, with regard to M. Malan; to submit to their inspection the writings and interrogatories; to represent to them that sufferance ought to have its limits; that the Consistory cannot regard with equal complacency the observance and the transgression of discipline, nor appear to confess that they are not evangelical nor Christian, by silently hearing themselves thus accused by a man calling himself a member of the Church of Geneva, over whom, as such, the Consistory ought to have full authority.

"The limits of indulgence are determined by the dangers of the Church, which is already too much injured by so many discussions; by the duties imposed on us; by the oath we have taken as elders and as pastors.

"To persevere in shewing forbearance towards a man who practically, and in consequence of the principles he avows, recognizes no other rule than his own decisions, would be no longer charity on our part; it would be weakness, oblivion of duty and guilty connivance; in short, it would be a justification, in the eyes of strangers, of the contempt which is cast on us and on our flock.

"In fine, it is our duty to enlighten the faithful and to preserve them from

a dangerous snare; since many resort to M. Malan as to a minister of our Church, &c."

On the 8th of the following August, the Council of State transmitted to the Moderator the confirmation of the decree of the Consistory: "Seeing it is proved by the replies of M. Malan, that after having on various occasions infringed the discipline of the Church, he is persevering in a system which clearly indicates a refusal to submit to it."

On the 14th of the same month, M. Malan received in the Consistory the communication of the decree, from the extract of the records of the Council of State, prohibiting his performance of any ecclesiastical function in the Canton. The Moderator ended with this exhortation:

"You have declared, Sir, that you are, and that you will remain, a member of our National Church; you should, therefore, feel the necessity of submitting to your superiors in that Church, and of abstaining in every part of the Canton from the exercise of the ministry. But we desire, we expect, still more from you: we conjure you in the name of the gospel, retire within yourself; no longer yield to impulses inconsistent with real Christianity. Become what you once were, a friend of peace and order. We have not required any sacrifice of your religious opinions; we profess, and we hope by the help of God ever to profess, true Christian toleration. We likewise declare, that if we have ever the happiness of seeing you restored to sentiments more worthy of a minister of Jesus, and subjected to those rules which are essential to the preservation of the Church, we shall hasten to offer you again the right hand of fellowship, and to invite you to resume the sacred office. May that day, which we all earnestly desire, be at hand! May the Lord himself influence your mind, and restore you speedily to us! Such is the prayer of this Consistory; such is the prayer which each one of us will perseveringly offer to heaven, till we have the consolation of seeing you truly numbered among our children and our brethren."

M. Malan is not capable of feeling an address like this: on a former oc-

casian, he replied to questions which had been intermingled with the most affectionate language, by following up his subtle distinctions with an immoveable air, his harsh tone contrasting with the fraternal emotion of the superior who addressed him. On this occasion, without giving any answer to the Consistory, he presented to the Government a petition which he had prepared, in which he declared that he separated himself, as a minister of God, and as a citizen, from the Protestant Church of the Canton; he prayed the Council no longer to regard him as a member of the Church in which he was born; he affirmed that he could not submit, even for a moment, to the order which had just been given him, which was opposed to the injunction of the gospel, to preach the word of God; he claimed the unrestrained exercise of the *Christian religion*, and demanded the toleration granted to the members of the English Church, to the Moravians, to the Independents, and to the Jews.*

The answer sent him by the Council of State was, that his declaration of having departed from the National Church should be communicated to the Consistory; that as to the toleration he implored, he must be aware that it was assured by the institutions of the country to all those who respected them; that the Independents, to whom he alluded, had escaped notice, by avoiding offence to the acknowledged religions; but that the toleration of them would cease if it became injurious to the public welfare combined with the laws of the country.

The Consistory, having been apprised by the Council of State that M. Malan had in writing declared himself no longer of the National Church, made known his separation to the body of the clergy, who, after taking the subject into consideration, transmitted to M. Malan the following resolution:

"Whereas, the letter written by M. César Malan to the Honourable Council of State, dated the 14th of August

* He omitted the performance of no service, but immediately disregarded the prohibition of exercising any ecclesiastical function.

last, communicated officially to the Consistory, and by the Consistory to the body of the clergy, shews that M. Malan refuses to submit to the orders of the Consistory, which debar him from the exercise of the clerical functions: further, considering that M. Malan formally declares in that letter that he separates himself, as a citizen and as a minister of God, from the Protestant Church of our Canton, and that he claims to be regarded as no longer responsible to the Honourable Council of State in spiritual matters, or looked upon as a member of the Church in which he was born: conceiving that he who separates himself from a Church deprives himself, by his separation, of the degrees and titles obtained as a member of that Church, the Pastors register the declaration of M. Malan, and regard him henceforth as degraded from his office, and deprived of the ecclesiastical character, conferred on him by the National Church of Geneva."

Notwithstanding these prohibitions to exercise his ministry in the Canton; notwithstanding that he was deposed by the competent body, M. Malan continues to conduct religious worship in his chapel, in defiance of the civil and religious authority.

Such is the faithful recital of the proceedings of the Genevan clergy under embarrassing circumstances. Hitherto, their determinations and their intentions have been misrepresented, and facts have been distorted: it was necessary to rectify errors on the subject; it was important to place in its true light the conduct of a man who has shewn himself as eager to bring the Pastors of Geneva into discredit, as to promote the triumph of Methodism.

[To be concluded in the next Number.]

Feb. 2, 1824.

Notes on Passages of Scripture.

ISA. xiv. 10: "All they shall accost thee, and say unto thee, *Art thou, even thou, become weak as we? Art thou become like unto us?*"

It were superfluous, to point out the grand and beautiful features of the ode, in which these inquiries are found. This has long since been done, by a writer who possessed eminent

qualifications for estimating and representing its unrivalled excellence.*

I may be permitted, however, to notice its perfect dignity and decorum. It affords an example of the severest taunts and scoffs, with scarcely any mixture of *irony*: that figure of speech is applied to the fallen tyrant of Babylon only in the compellation, "O Lucifer, son of the morning!" xiii. 10; nor would the more ample use of it have suited a poem of so majestic and grave a cast. "The mighty dead, the great ones of the earth, all the kings of the nations," are described as joining in these insulting questions: and I think, with E. F. C. Rosenmüller, that the following verses, down to the 21st, must be regarded as proceeding likewise from their lips.

Towards the conclusion of the *Agamemnon* of Æschylus, some lines occur, which have been pronounced, by no incompetent judge,† to contain "the bitterest irony, the most cutting insult, that ever was written by man." They are part of a chorus in dialogue, vers. 1560—1569. I submit a paraphractical translation of them to my readers, who will determine, whether, in construction and effect, they are not greatly surpassed by the extract from Isaiah. It will be remembered, that Agamemnon, after his return from the protracted war of Troy, was slain by his wife Clytemnestra, in revenge of his having sacrificed their daughter Iphigenia, at the altar of Diana. He had not been long murdered before the chorus speak of *funeral rites*; and Clytemnestra then says,

"By me he fell, by my own arm he died:
His burial I decree—yet not the pride,
The show, of grief; the menial, weeping
train!

Such obsequies were poor; such rites
were vain.

For HIM far other, fitter honours wait,
A father's honours, long reserved by
fate.

Quick as his shade on hell's sad banks
ascends,

He meets a welcome from exulting
friends.

* Lowth, de Sacr. Poes. Heb. Præl. vii.—Transl. and Notes (Isaiah) in loc.

† Wakefield, Correspondence with C. J. Fox, pp. 174, 175.

Lo! His lov'd Iphigene, with joyful
face,

Hastes to receive and give the fond
embrace:

Her sire's approach she gladly hails,
and, warm

With filial rapture, views her murder-
er's form."

Eccles. xii. 3: "In the day when the keepers of the house shall tremble, and the strong men shall bow themselves."

A picture of the infirmities of old age, is presented in this chapter. In the bold and lofty figures dictated by the genius of the languages of the East, and by the usage of its inhabitants, the writer sets forth those indications of decay, which it would have been less delicate and proper to have described in plainer terms. The passage has been admirably illustrated by a medical author, of our own country, and of the last century; by a man, whose reputation for science, learning, beneficence and public spirit was of the highest kind, and who devoted a large portion of his time and thoughts to scriptural studies, as well as to the reading demanded by his own profession.*

I shall give an account of his interpretation of most of the features of this elegant but affecting portrait.

Vers. 1, 2. To not a few individuals life itself is a long disease: extreme age may, beyond all question, be pronounced a malady, one of the first symptoms and effects of which is some *failure of the mental faculties*. This the Jewish writer depicts by an image taken from the obscurity of the great luminaries of the natural world, from the darkness of the sun, the moon and the stars; to which objects the sacred and other authors frequently compare the powers of the intellect. *Light*, in the language of Scripture, not rarely

* Dr. Richard Mead, in his *Medica Sacra*, C. vi., which has the title, *Senectus Morbus*. This work was translated into English, from the Latin, by Thomas Stack, M. D. F. R. S. We are indebted to two other physicians, for explanations of the Allegory in Eccles. xii.; to Dr. John Smith, (*Portrait of Old Age*, 2d ed. 1666,) and to the late Dr. Cotton, of St. Alban's (Various Pieces, &c., Second Vol.).

stands for *reason*. On the same principle, *darkness* is occasionally put for ignorance and want of understanding. The declining capacities of the mind, may well be called the sun, the moon and the stars overcast. We cannot here explain the words literally of a defect of vision. If every other clause of the passage be metaphorical, we, surely, must take this with equal latitude. The decay of the bodily sight, is mentioned afterwards: nor would this writer be guilty of needless repetition.

In age, the memory and the imagination, the inventive and the reasoning powers, are usually less vigorous than they were in manhood. The curious machine, having been long in motion, gradually loses its distinguishing properties, and cannot be employed with the same ease, and to the same advantage. Trains of thought cease to present themselves with their former rapidity and clearness: the apprehension is duller, the perception more confused; "the sun and the light and the moon and the stars are darkened."

As the consequence of the increased weakness of the mental faculties in age, *the cares and troubles of the world seem to be multiplied*. Nor has this circumstance escaped the notice of the author of *Ecclesiastes*, who adds, "nor the clouds return after the rain." There are climates and seasons, in which an almost constant succession of storms is experienced. The clouds may appear to be exhausted: yet others soon follow; and the rain descends with little intermission. In like manner, to the imagination of persons who are advanced in years, and whose bodily health is enfeebled, no interval exists between the vexations and anxieties, from which they suffer.

Ver. 3. The Hebrew writer now passes from the mind to the body. He refers to *the limbs*; to the arms, the hands, the knees, the feet—all which are *impaired by age*; the nerves and muscles being then considerably relaxed. In old persons, these members are less capable of warding off injuries, and of performing many offices, for which they were designed; and they with difficulty contribute to the protection and comfort of their owner. At this period, too, few of the teeth remain; and even these are

insufficient for the reception of solid food.

Our author next represents the *defects of the senses*, which usually attend declining life. Here he begins with those of *the sight*, of which most persons advanced in years have the painful experience: "ere they that look out at the windows be darkened."

Ver. 4. He then describes the condition of their sense of *taste*: "and the doors shall be shut in the streets, when the sound of the grinding is low." The aged have a diminished appetite for food, and less relish in the use of it; not being possessed, as formerly, of the instruments for taking it with pleasure and advantage.

It is the natural consequence of this state of things to cause *the sleep* of the old to be *short and broken*; although their debility needs longer repose. While the slumbers of youth are light, and those of vigorous manhood undisturbed, watchfulness belongs to age: "and he shall rise up at the voice of the bird;" he awakes at the first crowing of the cock.

The writer proceeds in his description of the failure of the senses, and speaks of that of *hearing*: "and all the daughters of music shall be brought low," or be of no avail. In these words, he expresses the dulness of the ears of the old, to the harmony and melody of sounds, and the consequent inability of age to enjoy, as it wishes, the delights of social intercourse. Of such a season, torpidity of hearing is a common and distressing sign.

Ver. 5. It is much the same as to the sense of *feeling*. The touch, so essential to the safety of the body, loses, in age, its delicacy and quickness. On this account, the tottering steps of the old, are insecure and dangerous. Persons who have reached that period of life, cease to tread firmly even on a smooth and level path: nor can we be astonished that they are in perpetual dread of encountering some inequalities in their road, that they are afraid of high places, and of stumbling in the way.

When the writer adds, "and the almond tree shall flower," he appears to mean, that the old, as though they lived in a constant winter, have *no perception of the agreeable odours*, afforded by plants and flowers, through the spring and summer. This tree is

in blossom at the very beginning of the year; when scarcely any other part of the vegetable kingdom attracts the senses by beauty or by fragrance. Here, then, we have no unfit emblem of a privation suffered by extreme age.

Vers. 6, 7. Thus far the wise and eloquent moralist paints the decay of the mental faculties and of the animal spirits, of the limbs and of the senses, in the last stage of this mortal being. In the remainder of the description he places before our eyes some *bodily infirmities* and diseases, *to which age is particularly liable*, and which generally precede and hasten on the stroke of death. For an explanation* of these, I refer the curious reader to the work, of which I have availed myself.

Of this picture of declining life it may be remarked, that, while every part is verified by the experience of multitudes of mankind, and while several of the states and appearances, which it represents, are not a little painful and revolting, still, the whole is as elegant as it is correct. It contains nothing which can raise disgust in the mind of the most fastidious observer: so pertinent, so unexceptionable and select, is the group of images, of which we perceive it to be composed! From portraits of old age, which occur in the works of some Heathen writers, I turn away with unspeakable disgust.† These authors have taxed their imagination, for the purpose of rendering their sketches more hideous and deformed. Not so the Hebrew *preacher*; attentive to truth and nature, he is, at the same time, mindful of the claims of taste and delicacy.

I Thess. iv. 14. — “them also who sleep in Jesus,” &c.

Some of the commentators‡ have supposed that Paul alludes to the case of Christian martyrs in the Church at Thessalonica. Yet the words *δια τῆς ἰησῆς* will not justify this opinion: and Benson correctly says, “There is no

intimation, that any of the Christians in that city had suffered death for Christ’s sake.” I am disposed to connect this clause with what follows: “God will by Jesus [by means of his agency] bring [to the same state of immortal life and happiness] those who sleep; and this together with him [*συν αὐτῷ*, i. e. at his second manifestation]. Thus, in vers. 13, 14, 15, we shall have simply the expression, “those who sleep” (*τας κοιμηθεντας*). In ver. 16, the form is different, “the dead in Christ,” or *departed Christians* [*οἱ νεκροὶ ἐν Χριστῷ*, not, *δια Χριστοῦ*].

It may justly be doubted, whether any great number of our Lord’s disciples suffered death, for his sake, in the age of the apostles. The silence of the New Testament, on the subject, would lead me to the opposite conclusion. Indeed, the writer to the Hebrews reminds a considerable body of Christian believers, that they had “not yet resisted unto blood.” [xii. 4.] Though Herod [Acts xii. 2] had “killed James, the brother of John, with the sword,” and though it be not improbable that tyranny had deprived some other individuals of their lives, on the same account, yet evidence is wanting of its victims being then numerous. I know not that Acts xxii. 4, xxvi. 10, furnish a solid objection to this statement. Those passages do not necessarily express more than Paul’s intention, and the fulfilment of it, in the instance of Stephen, and, it may be, of a few more persons. The respective situation of the Jewish people and of the Romans, at that period, did not allow of persecution raging with the utmost fury and effect.

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Report of the Committee of the Deputies of the Protestant Dissenters to the General Body, Jan. 2, 1824.

YOUR COMMITTEE, in digesting a Report of their Proceedings during the last year, have been desirous so to frame it as fully to answer the wishes of those by whom it was required; and, conceiving that it may have been desired as much for the information of Dissenters in general as of the body of Deputies, to whom the minutes have been regularly communicated at the annual meetings;

* Mead, pp. 44—50: and see the case of Atticus, as described by Cor. Nep. Ch. xvi.

† Juvenal. x. 188—276, and Select. quæd. ex C. Plinii 2di Hist. Nat. pp. 31, 32.

‡ Hammond, in loc. Tillotson’s Serm. (fol.) II. p. 184.

they have thought it expedient to prefix a short statement, already in print, relative to the original rise and formation of the body, which is as follows :—

“ The Annual Appointment of Deputies by the several Congregations of Presbyterians, Independents and Baptists, in and within ten miles of London, to protect the Civil Rights of the Protestant Dissenters, originated in the following manner :—

“ On the 9th of November, 1732, a General Meeting of Protestant Dissenters was held, at the Meeting-house, in Silver-street, London, to consider of an application to the Legislature for the repeal of the Corporation and Test Acts. At this Meeting, a Committee of twenty-one persons was appointed, to consider, and report to a subsequent Meeting. At another General Meeting, it was resolved, ‘ That every Congregation of the Three Denominations of Protestant Dissenters, Presbyterians, Independents and Baptists, in and within ten miles of London, should be recommended to appoint two Deputies;’ and, subsequently, on the 14th of January, 1735-6, — ‘ That there should be an annual choice of Deputies, to take care of the civil affairs of the Dissenters;’ and, ‘ That the Chairman do write to the Ministers of the several Congregations, to return the names of their Deputies to him.’

“ On the 26th of the same month, the Deputies met and elected their Committee by ballot; and these several elections, of the Deputies by the Congregations, and of the Committee by the Deputies, have been continued annually from that time to the present.”

Of their occupation and objects, a complete idea may be formed from the following paragraph in one of their circular letters, dated November 17, 1738, in which they say, in language perfectly suitable to the situation and sentiments of the body, under all its successive renovations, down to the present day,—“ You well know that the Corporation and Test Acts were the important business which gave rise to our thus meeting; but, though this be the chief, it is not the only thing that we would have in view. —We would willingly attend to every

thing that may remedy or prevent any inconveniency to the cause of civil and religious liberty :” having, however, always practically confined their interference in civil matters to such points as were immediately connected with the rights or interests of Dissenters.

Those who have been long conversant with the affairs of the Deputation, cannot but recollect how large a portion of its time and funds was formerly occupied in the defence of our brethren (particularly in the country) against various illegal proceedings, in most instances perhaps, singly, of no great importance, but when frequently repeated, forming a considerable mass of vexation and injustice.—Such were, demands of fees for petty services due from members of the Establishment, but of which Dissenters neither required the performance nor were liable to the payment;—Refusals of magistrates to execute their ministerial duties under the provisions of various statutes for registering places of worship;—Admission of persons to qualify as Dissenters, &c.;—Denial of the rites of burial to persons not having been baptized in the Church;—and, far beyond all these, indecent and even violent interruptions of divine worship, generally committed by the idle and profligate of the very lowest order of the populace, but sometimes, unfortunately, countenanced by individuals in higher and better-educated classes of society. Your Committee have great pleasure in reporting that these disgraceful practices have lately been of infrequent occurrence—one only of each kind having been offered to their notice in the course of the last year, and these only to be repressed.

Another unpleasant and not uncommon employment of your Committee, —the composing differences arising among the members of congregations, (often respecting trusts and endowments,) has also happily diminished, and some of these disputes have been satisfactorily terminated during the recent session—among which it may not be improper to bestow more than ordinary notice on one of unusual magnitude, viz. the Dudley Cause, of which the following is a brief abstract :—

In 1806, a suit in Chancery was

instituted, by the Committee, to recover premises, containing about ten acres of land, which had been conveyed, by deed, in 1782, by James Hughes, to trustees, for the support of the minister of the Baptist Church at Dudley, and which two of the trustees afterwards purchased of the others, at a price which has since appeared to have been very inadequate; for, after the cause had been heard before the Master of the Rolls, and a decree made in favour of the object of the Committee, in 1815, a vein of coal was discovered on the property, which, in 1820, the trustees sold to Lord Dudley for £5,200; £3,200, part of the consideration-money, has been paid by his Lordship to the trustees, and £2000, the residue thereof, remains on mortgage until three persons, who are minors, become of age.

Out of the said sum of £3,200, £500 has been paid to claimants; the sum of £1,500 has been expended in the costs of recovering the estates; and the sum of £1,200 now remains, in the hands of the trustees, for investment for the benefit of the Charity.

In 1822 a conveyance was made to Lord Dudley.

But, within the last two years, another subject, of greater importance both in principle and in general application, has called for attention.

Our Unitarian brethren, to whom many expressions in the Marriage Office of the Established Ritual are peculiarly distressing, but from which they could not escape, had applied to Parliament for relief. Nor did those objections on the part of the Church, which have hitherto delayed the concession of their request, appear to arise so much from the apprehension of any impropriety in the request itself, as from difficulties in so constructing those provisions which were to be substituted in its stead, as might satisfy the consciences of Dissenters without infringing on the integrity of the Church Liturgy, or affording increased facility to the accomplishment of clandestine marriages,—on neither of which points could Dissenters be desirous of trespassing. This object was long under the consideration of the House of Lords last spring; and, though not then settled, we hope is

not unlikely to be arranged in the ensuing session of Parliament. In the mean time we cannot refrain from submitting to the serious consideration of every Dissenter, whether, entertaining objections, more or less weighty, to many points both of the doctrine and discipline of the Established Church, he is not bound in duty, or at least in consistency, to protest against being obliged to yield an external and insincere appearance of conformity to a religious service which he disapproves. To us it seems, in no inconsiderable degree, to involve the great principle on which our dissent is founded, and by which it is justified,—the right of private judgment in matters of religion.—The marriage ceremony being in both its form and substance, whether we regard the place where, the person by whom, or the words in which it is celebrated, assimilated as nearly as possible to an act of religious worship, if it be not absolutely such; and we would also respectfully ask of our rulers, whether, if being so constituted, doubtless for the express purpose of strengthening the mutual obligation of a bond so important to the welfare of society, every argument by which the expediency of this religious addition to the civil ordinance is enforced at all, does not demand that the form in which it is administered should be that most binding on the consciences of those on whom it is enjoined; one with which they can cheerfully and cordially comply, without the disquieting sense of mental evasion; an enormous evil, which introduces insincerity into the very sanctuary of truth, and evidently tends to annihilate every valuable quality of that sanction by which this most sacred of ties is intended to be confirmed?

We have only one other topic to mention: the important subject which we recognize as the very occasion of our existence. A deep feeling of the injustice committed towards Dissenters by the Test and Corporation Acts, and a full persuasion of their impolicy as concerns the State, induced our ancestors, nearly a century ago, earnestly to solicit the Legislature for their repeal. Several successive attempts were then made in vain, which were repeated between

thirty and forty years since, with no greater success. What may be the present state of public opinion on this, to us, very interesting subject, remains to be ascertained. In consequence, however, of our instructions to take measures for reviving the consideration of it in the minds of our brethren, an Address was drawn up, which, with a copy of the Petition of the Dissenters to the Legislature, in the year 1820, has been already in partial circulation; its more general diffusion having been deferred from a desire not to disturb, or interfere with, the deliberations on the intended Marriage Act, in which the House of Lords were then engaged. Since the failure of this latter measure, the other has been sedulously attended to; means have been adopted to procure correct lists of all the congregations in the different counties; to whom the Address has been generally transmitted through the most convenient and accustomed channels of communication. And your Committee, who, themselves persuaded of the propriety of the measure, have with pleasure obeyed your instructions, cannot but anticipate a general concurrence of opinion among their brethren, who, though widely differing on many points of speculation, are yet firmly united in the common bonds of interest, of feeling, and, above all, of principle.

After so long a period of silence and forbearance, some preparation of this nature seems highly expedient before they venture on renewing their application; the fittest time for which they do not pretend, at this moment, to determine. Before dismissing this subject entirely, they think it incumbent on them to declare, for themselves and their brethren at large, that in looking forward to making this attempt ere long with union, and undoubtedly with earnestness and zeal, they are not actuated by any feelings of hostility to the Established Church, whose security as well as honour they conscientiously believe would be best consulted by a gracious compliance with their request: but, be this as it may, they feel themselves under a moral compulsion bound, in justice to themselves and their posterity, to watch for and to embrace the first favourable opportunity for endeavour-

ing to procure the abrogation of laws by which they have been, for a long series of years, unjustly stigmatized as disloyal, under the reigns of successive sovereigns, to whom they have shewn every mark of the firmest attachment; and incapacitated as if guilty of infamous crimes, without either the allegation of guilt, or the least presumption of any necessity for the infliction of so heavy an injury.

It is needless to enter here into any discussion of the reasons by which the original enactment of these statutes was justified. Suffice it to observe, that what might be expedient in times when civil commotions were scarcely composed, and men's minds were still agitated with the apprehensions that Popery might regain its ascendancy under the auspices of a Catholic king, can scarcely be needed in circumstances so totally different as those under which we have the happiness to live.

To Stationers and Printers, on an amended Translation of the Bible.

Bloxham,

GENTLEMEN, *Jan. 24, 1824.*

IT is well known to the learned that the Hebrew term *יהוה* (Jehovah) is found about four thousand times in the Hebrew Scriptures of the Old Testament, though it is only translated Jehovah in our English Bibles in about ten or a dozen places: instead of being translated Jehovah, it is rendered Lord. It is acknowledged that where it should have been Jehovah, the letters that compose the word Lord are, though small, in the shape of capital letters, to give notice that the original word is Jehovah. But how few persons know this? And how can they know when it occurs who do not read, but only hear others read? The term Jehovah signifies being, or existence; and leads us to consider our heavenly Father as the self-existent and eternal Being, and, of course, the great Author or first Cause of all other beings in the universe. But the word Lord only signifies power, dominion, or authority, and, as such, is given to many persons of the human race. There is our House of Lords, and Lords of the land: therefore, the sense of the Hebrew term Jehovah is by no means

given in our English translation of the Old Testament. As this is the case, our translation ought by all means to be altered. This great defect in our Bibles probably arose from the superstitious ideas that the Jews have of the term Jehovah, which is so great that they only use it on some very solemn occasions, but in the place of it adopt some of the inferior names of God, as Elohim or Adonai, which also express power or authority, and are often given to human beings, and even to idol gods, or they use fanciful terms of their own coining, all which are very improper substitutes for the most proper and distinguishing name of the Supreme Being. And as we find the term Jehovah in the original Scriptures, without any caution to pronounce it but seldom, surely we ought to pronounce it whenever we find it: why else was it put there? Beza, and, I believe, some others, have, in their Latin translations of the Old Testament, rendered it Jehova. And several learned modern translators of the Scriptures into the English language have rendered it Jehovah, as Lowth, Newcome, Blayney, Geddes, Bellamy and Wellbeloved.

This would distinguish the Supreme Being from all other beings in the universe; for, however great some of them may be, His name alone is Jehovah. Ps. lxxxiii. 18.

What a moral lustre and dignity it would give to the word of God, to have this most expressive of all terms scattered about four thousand times over its sacred pages! Such a translation would be far superior to any one now existing in the English language; and its value would, I persuade myself, soon be felt and acknowledged by a discerning public. All intelligent readers of the Holy Scriptures would then, when they wished to purchase a copy of the Old Testament, ask for that which has the word Jehovah so many times in it.

Let me then recommend it to our gentlemen stationers and printers to undertake so honourable, so useful and lucrative a work. It must answer in the end. Great is the truth, and it will prevail, especially so important a truth as this is. If it shall be deferred until the higher powers shall

give orders for the doing of it, I fear it will be a long while first, though they will do it at length. The march of truth is slow, but certain.

Permit me to call your attention to the sentiments of several of the learned on this subject. And first it will be proper to refer you again to the learned translations of Lowth, Blayney, Newcome, Geddes, Bellamy and Wellbeloved, &c. All of them have acted on the principle I am recommending, in those parts of the Old Testament which they have translated into the English language. Actions speak louder than words. However, as their words united with their deeds will strengthen my arguments, I think myself happy in being able to produce some of them.

Archbishop Newcome says, "I therefore propose, 1, that translators should previously agree on the rendering of certain words and phrases. For instance, that יהוה should always be rendered by Jehovah, and יהוה צבאות by Jehovah, God of Hosts." Newcome on the Twelve Minor Prophets, Introd. p. 27.

Bishop Horsley, speaking of the Seventy having translated Jehovah, Lord, says, "Later translators have followed their mischievous example,—mischievous in its consequences, though innocently meant, and our English translators among the rest; in innumerable instances for the original Jehovah, which ought upon all occasions to have been religiously retained, have put the mere general title of the Lord. A flagrant instance of this occurs in that solemn proem of the Decalogue in the xxth chapter of Exodus, 'I am the Lord thy God,' so we read in our English Bibles, 'who brought thee out of the land of Egypt, out of the house of bondage.' In the original it is, 'I am Jehovah thy God, who have brought thee out of the land of Egypt, out of the house of bondage.' Another example of the same unhappy alteration we find in that passage of the cxth Psalm, which I have already had occasion to produce, 'The Lord said unto my Lord,' which is in the Hebrew, 'Jehovah said unto my Lord.' If translators have used this unwarrantable licence of substituting a title of the Deity, for his proper name, in texts where that name is applied to the Almighty Father——" Bishop

Horsley's Sermons, Vol. III. pp. 6—8.

So Dr. Watts says, "It had been much better if the Hebrew name Jehovah itself had been always written in the English Bibles." Dr. Watts's *Glory of Christ*, &c. p. 2.

As it will be necessary, in order to satisfy the law, that there should be some notes in such a work, they should be no more than what the law demands, that the price of the work be not needlessly increased. The notes should relate to the text, and not illustrations of the pure text. And they should be taken from the most learned and accredited authors. If it was published in numbers it would promote the sale.

J. JEVANS.

Islington,

Feb. 1st, 1824.

SIR,

A *VOLUME* of Sermons by the late Rev. T. N. Toller has just appeared, to which a MEMOIR of the Author by Robert Hall, A. M. is prefixed. The Discourses are, as might be expected, truly excellent, and the *Memoir* renders due honour to the preacher's memory. But whilst the biographer extols the intellectual and moral worth of Mr. Toller, he seems anxious to have it understood that from whatever source his eminence as a Christian divine may have arisen, none can have been derived from the institution where he was educated for the ministry. The tutors, indeed, receive a large portion of his praise. "At the early age of fifteen his parents sent him to the Academy at Daventry, in Northamptonshire, over which *Dr. Ashworth*, the worthy successor of the celebrated Doddridge, presided; his assistant in the Academy was the Rev. *Mr. Robins*, who afterwards occupied the same station with distinguished ability. Of both his tutors he was wont to speak in terms of high respect: of Mr. Robins he was often heard to say, that he considered him as the wisest and best man he ever knew. The qualities of his heart corresponded to those of his genius, and though long before his death his bodily infirmities obliged him to relinquish a commanding station and retire into obscurity, he retained to the last such an ascendancy over the minds of his former pupils, and such

an interest in their affections, as nothing but worth of the highest order can command." Under tutors like these, the studies of the pupils must have been rightly directed, and whilst their understandings were stored with the choicest treasures of learning, their minds would be trained to the purest emotions of piety. But no—just the contrary. Every thing seems wrong; the system of tuition is rotten at the core; for the young men left the Academy with views hostile to the "principles generally embraced" of modern orthodoxy. But let Mr. HALL speak for himself, not forgetting his own account of the very superior endowments of the tutors, which must have admirably fitted them for their station.

"At the time of Mr. Toller's admission into the Daventry Academy, the literary reputation of that seminary was higher than that of any among the Dissenters; but partly owing to a laxness in the terms of admission, and partly to the admixture of lay and divinity students, combined with the mode in which theology was taught, erroneous principles prevailed much, and the majority of such as were educated there, became more distinguished for their learning than for the fervour of their piety or the purity of their doctrine. The celebrated *Priestley* speaks of the state of the Academy while he resided there with great complacency: nothing, he assures us, could be more favourable to free inquiry, since both the tutors and students were about equally divided between the Orthodox and Arian systems! The arguments by which every possible modification of error is attempted to be supported, were carefully marshalled in hostile array against the principles generally embraced, while the theological professor prided himself on the steady impartiality with which he held the balance betwixt the contending systems, seldom or never interposing his own opinion, and still less betraying the slightest emotion of antipathy to error or predilection for truth. Thus a spirit of indifference to all religious principles was generated in the first instance, which naturally paved the way for the prompt reception of doctrines indulgent to the corruption and flattering to the pride of a depraved and fallen

nature. To affirm that Mr. Toller derived no injury from being exposed at so tender an age to this vortex of unsanctified speculation and debate, would be affirming too much, since it probably gave rise to a certain general manner of stating the peculiar doctrines of the gospel, which attached chiefly to the earlier part of his ministry, though it is equally certain that his mind even when he left the Academy was so far imbued with the grand peculiarities of the gospel, that he never allowed himself to lose sight of the doctrine of the Cross as the only basis of human hope."

Upon this singularly strange and curious paragraph many queries occur. When the reverend biographer complains of laxness in the terms of admission into the Daventry Academy, would he introduce articles of faith to which every student should subscribe? And how is this to be reconciled to his principles as a Protestant Dissenter? When he denounces the mode in which theology was taught, would he admit evidence only on one side of a controverted topic, and proscribe the examination of any other subject? This would be confounding truth and error, and it would be impossible to attain any rational satisfaction in the study of divinity. When he reproaches the celebrated Priestley for viewing the Academy with complacency, for nothing there could be more favourable to free inquiry, does he mean to prohibit all free inquiry? If so, let us return back to the middle ages, and hide ourselves in the bosom of the Romish Church. And, finally, when he reprobates the theological professor priding himself on "the steady impartiality with which he held the balance betwixt the contending systems," does he mean to insinuate that one system should be advocated, and every other system branded with falsehood? Then let us renounce all claim to the name of Protestant, and acknowledge the Pope to be our infallible head, thus terminating every dispute and settling the repose of the Church of Christ for ever! It is astonishing that a man of Mr. HALL'S talents and attainments could have committed such a paragraph to paper, and then deliberately send it forth for the approbation of the Dissenting world. The Catholic Bishop Milner,

(an incorrigible bigot, though an accomplished man and an able writer,) with far greater consistency published a few years ago, a work entitled an *End to Controversy*. In that work he proscribed all tenets, except those of the Catholic Church, as damnable heresy, embellishing it with a beautifully-engraved representation of *the true vine*, its legitimate branches being popes, cardinals, monks, friars, &c., whilst the reformers Luther, Calvin, Beza, Melancthon, &c., are seen falling off as blasted leaves into irremediable perdition! Were Mr. Hall to favour the religious world with a similar production, he might embellish it in like manner, adorning his main branches with the names of his own favourite Orthodox divines, whilst those of *Arians* and *Socinians* (luckless students of some academy addicted to free inquiry,) might be consigned to destruction. The Catholics put forth an *Index Expurgatorius*, containing a list of theological books not to be read, and certain Protestants might furnish a list of doctrines which must not be examined. Should Mr. Hall, however, allow of *free inquiry* to young men educating for the ministry, let him be pleased to say, what kind of free inquiry, to what extent indulged, by what regulations exercised, and with what consequences, it must be attended. At all events, "unsanctified speculation and debate" must be excluded; this would endanger the superstructure of modern orthodoxy.

Even "the doctrine of the Cross," as Mr. Hall is pleased vauntingly to designate his own system of belief, must be held with the utmost vigilance and circumspection. Amidst Dr. Hawker and his followers, there at this moment prevails a portentous and pestiferous Antinomianism, scattering abroad the germs of licentiousness. Nor is it in the Church of England alone that this worst of all *heresies* is gaining ground. Amongst the Dissenting Calvinistic Churches it is making progress, so that Mr. Hall, exercising freely and fully his powers of ratiocination, has written against it in terms of severe but just reprobation. Systems of faith, however specious or popular, must not for a moment be suffered to annihilate the great axiom of the New Testament—*Without holiness no man shall*

see the Lord. Christianity cannot minister to immorality.*

In the promulgation of these unjust and illiberal sentiments respecting the Daventry Academy, I must do Mr. Hall the justice to say, that they have not originated in his own enlightened mind; he only gives publicity to the narrow views of a party. Of the truth of this assertion, I am able to furnish a proof from personal observation. About the year 1805, I was travelling to Northampton in the stage, when meeting with a gentleman, a member of a Particular Baptist Church, as I afterwards ascertained, we conversed on a variety of topics. I told him I was about to visit Northampton with pleasure, as being once the abode of "the celebrated Doddridge." He replied with an instantaneous sharpness, "Yes, Doddridge was a great and good man, but a very bad tutor!" Herein I pointedly dissented from him, insisting that he was a tutor of distinguished eminence, and every pupil of his that I had ever known, confessed it. "Yes," replied my companion, "he was a very bad tutor to the students in the ministry, for he gave both sides of the question!" "And so he ought to do," I rejoined, "otherwise he could not fulfil his duty." "Aye, but," said my good man, "Doddridge knew the truth, and all besides is damnable heresy. What better proof can you have of his pernicious mode of tuition, than that most of his divinity students turned out Arians or Socinians?" This overwhelming argument he uttered with complacency and even triumph. I said no more, the case was hopeless, and we conversed upon other subjects. Shades of Ashworth and of Robins, ye must not repine! Doddridge is involved in a similar dereliction of duty! And what renders the circumstance more remarkable is, that he was as warmly eulogised by his pupils, as Messrs. Ashworth and Robins were by Mr. Toller. "Upon

the whole," (says the intelligent, amiable and liberal Dr. Andrew Kippis, concluding his biography prefixed to an edition of the *Family Expositor*.) Dr. Doddridge was not only a great man, but one of the most excellent and useful Christians and Christian ministers that ever existed. The impression of his numerous and amiable virtues will not be effaced from my mind so long as it retains any sense of feeling or reflection. So far will be the impression from being lost upon me, that I shall always cherish it with the utmost ardour; and I esteem it as no small felicity of my life that I have been preserved to give this testimony of duty, gratitude and affection to the memory of my benefactor, my tutor, my friend, and my father!" Such was Doddridge, and such will he ever remain in the eyes of posterity.

I am here reminded of an eloquent passage in the *Areopagitica*—a Speech for the Liberty of Unlicensed Printing—of the immortal John Milton, to which theologians of every class, especially those who admire the orthodoxy of his PARADISE LOST, would do well to yield due attention.

"TRUTH, indeed, came once into the world with her Divine Master, and was a perfect shape most glorious to look upon; but when he ascended, and his apostles after him were laid asleep, then straight arose a wicked race of deceivers, who (as that story goes of the Egyptian Typhon, with his conspirators, how they dealt with the good Osiris,) took the virgin Truth, hewed her lovely form into a thousand pieces, and scattered them to the four winds. From that time ever since the sad friends of Truth, such as durst appear imitating the merciful search that Isis made for the mangled body of Osiris, went up and down, gathering up limb by limb still as they could find them. We have not yet found them all, nor ever shall do so till her Master's second coming: he shall bring together every joint and member, and shall mould them into an immortal feature of loveliness and perfection! There be who perpetually complain of schisms and sects, and make it such a calamity that any man dissents from their maxims. 'Tis their own pride and ignorance which causes the disturbing, who neither will hear with meekness

* See a tract against *Antinomianism* by the Rev. Mr. Chase, with an excellent commendatory preface by Mr. Hall, and also an interesting account of the *Plymouth Antinomians* by Mr. Joseph Cottle, a gentleman of the Calvinistic persuasion, and well known in the literary world.

nor can convince, yet all must be suppressed which is not found in their *syntagma*. They are the troublers, they are dividers of unity, who neglect and permit not others to unite those discovered pieces which are yet wanting to the body of Truth. To be still searching what we know not by what we know, still closing up truth to truth as we find it, (for all the body is homogeneal and proportionate,) this is *the golden rule in theology* as well as in arithmetic, and makes up the best harmony in a church, not the forced and outward union of cold and neutral and inwardly-divided minds."

Noble and liberal sentiments pervade these Discourses which Mr. Hall has ushered into the world. Every thing narrow and contracted was foreign to the preacher's heart. The tutors of such a minister ought not to have been censured for their mode of tuition, rendering "men more distinguished for their learning than for the fervour of their piety." *By their fruits shall ye know them*, is the text which our Saviour himself hath instituted. I venerate the memory of Messrs. Ashworth and Robins for having produced Mr. Toller, whose characteristics were "gentleness, humility and modesty." I once, and only once, heard him, when he officiated for my late dear and excellent friend *Hugh Worthington*, with an indescribable satisfaction.

How much better is the sending forth such men, than the conduct of those academical institutions, (nurseries of intolerance,) whose only aim is to rear a race of bigots, intent on anathematizing all who, asserting the rights of a man and the privilege of a Christian, dare to differ from them! But, blessed be God, *intolerance* is not incurable. I knew a venerable divine, living in the vicinity of the metropolis, who, issuing from the academy with a violent antipathy against *Antitrinitarians*, composed a sermon from Psalm cxxxix. 22, *I hate them with perfect hatred*, which he thundered out from every pulpit into which he gained admission. But the Anti-Christian fervour of this youthful zealot soon cooled. He found, as he advanced in life, that there were good men in every denomination. He recognized the image of Christ wherever he discerned it. He died an *Arian*,

and through the far greater part of a long life he was distinguished for his moderation and liberality. Indeed, whatever revolutions our creed undergoes, and Christians should be always growing wiser, it is a most sacred duty incumbent upon us to preserve our spirits undebased by intolerance and unpolluted with bigotry. Candour is the offspring of unadulterated piety. The religion that rests not on the dictates of the understanding, has no foundation in the New Testament.

Excepting the blemishes on which I have animadverted, the *Memoir* of Mr. Toller, by the Rev. Robert Hall, is a well-written and interesting piece of biography. At one omission I am surprised, there is no enumeration of the publications of the deceased. These were probably few, but ought to have been specified. I recollect perusing with pleasure his small tract on the *Evidences of Christianity*, marked by his accustomed felicity of illustration, and adapted to generate a lasting impression upon the minds of the rising generation in behalf of revealed religion. He also printed a *Funeral Sermon* for the late Rev. Samuel Palmer, of Hackney. There may have been other effusions of his pen: these only have I seen, and they are creditable to his talents and piety. In noticing these defects of the *Memoir*, I am actuated by no improper motive. Having had the honour, nearly forty years ago, of being one of the biographer's pupils, I feel grateful for his instructions, and would be the last person to detract from the high and deserved reputation which he sustains in the Republic of Letters. He began his career well, in chastising the arrogance of an *orthodox divine*, not a hundred miles from the metropolis, for having ascribed the Birmingham riots to the judgments of heaven avenging the spread of Unitarian blasphemy; he then, champion-like, buckled on his armour, and shook to their foundations the strong holds of *infidelity*; he next put forth a most ingenious *Apology for the Freedom of the Press*, as the palladium of the inestimable blessings of civil and religious liberty; and now, recently, he has directed all the energies of his powerful mind to battering down an *odious wall of partition*, by vindicating the practice of *free communion*, a prac-

tice, I am happy to say, becoming more and more prevalent both among the Particular and General Baptists, not only in this country, but in the United States of America. In these reiterated labours, his genius and erudition have been consecrated to the best interests of mankind. *Mr. Hall*, therefore, though he has expressed himself unguardedly on the present occasion, cannot seriously mean to recommend either an implicit faith or "the prostration of the understanding" in matters of religion. These belong exclusively to corrupt establishments, who know that *free inquiry* will prove eventually the implement of their destruction. Pure and unadulterated Christianity calls upon each disciple of the Cross to *judge even of himself what is right*, both in faith and in practice, and teaches, that for the judgment formed, however irreconcilable to "principles generally embraced," he is amenable to the Supreme Being alone. Avoid, then, every imputation which savours of uncharitableness and bigotry.

I take leave of *Mr. Hall* by reminding him of the truly Christian conduct of *Theophilus Lindsey*, a man whom Job Orton was disposed to rank among the Puritans themselves, for his uncorrupted and incorruptible integrity. *Mr. Lindsey* having dropped some illiberal expressions respecting his *Arian* brethren and others, *Dr. Richard Price* thus writes to him, with his accustomed good sense and piety: "My convictions generally are only a *preponderance* on one side, attended with a feeling of difficulties; and I am often ready to wish I was more assured of the truth of my opinions. But in forming this wish I am checked by reflecting that this assurance is most enjoyed by those who are most in the wrong, *Trinitarians, Calvinists, Papists, &c*; and that were I possessed of it, with respect to my opinion of the dignity and offices of Christ, I might possibly be led to a sad loss of candour, by charging Socinians as you do Arians with 'resisting an evidence so insurmountable that all the rational are seeing it every day more and more,' and 'so vast that every eye must see it that is not wholly blinded by prejudice;' and also by saying of some of the ablest and best men who differ from me, but of whom I have

every reason to believe that they inquire as fairly and as diligently as myself, that 'they see things through a mist,' that 'they are ignorant and gloomy,' that 'they have narrow minds bound down to a system,' and 'have never properly searched the Scriptures to see what Christianity is.'" The venerable *Lindsey*, feeling the justice of the rebuke, apologized, and promised in a future edition to make due reparation, with which *Dr. Price* was satisfied. "Thus," says *Mr. Belsham*, "did these *two Christian worthies*, of congenial spirits, equally lovers of truth, of virtue, of unrestrained freedom of inquiry, and of political and religious liberty, by mutual forbearance, explanation and concession, put an end to the misunderstanding which for a short time cast a cloud upon their countenance, and interrupted their accustomed harmony." *

In a word, difficulties adhere to every theological system in this state of twilight and imperfection. The creeds of Locke and of Newton, of Watts and of Doddridge, of Price and of Priestley, were not without them. These embarrassments are felt by thinking minds only; the herd of professors are strangers to them. But the truly pious turn them to good account, by exhibiting a spirit of "gentleness, humility and modesty." In the eye of God these unostentatious virtues are more effulgent than the rainbow that encompasses the heavens; and *seeing*, as we do, *through a glass darkly*, such a spirit is best befitting the narrowness of our faculties, the scantiness of our information, and the mysterious destiny that awaits us in a better world.

"Wait the great teacher Death, and God adore!"

These remarks, which have run out into a far greater length than I intended, shall be closed by a passage taken from *Mr. Hall's* tract on *Free Communion*. And I transcribe it with pleasure, not only because it is more congenial to my temper to agree than to disagree with my fellow-Christians, but because it contains the sum and substance of the *Reflections* attached to my *Sketch of the Denominations of*

* Memoirs of the Rev. Theophilus Lindsey, by Thomas Belsham.

the Christian World. The paragraph depicts in vivid language the inmost sentiments of my heart :—

“To see *Christian societies* regarding each other with the jealousies of rival empires, each aiming to raise itself on the ruin of all others, making extravagant boasts of superior purity, generally in exact proportion to their departure from it, and scarcely deigning to acknowledge the possibility of obtaining salvation out of their pale, is the *odious and disgusting spectacle* which *modern Christianity* presents. The bond of *charity* which unites the genuine followers of Christ in distinction from the world, is dissolved, and the very terms by which it was wont to be denoted, exclusively employed to express a predilection for a sect. The *evils* which result from this state of division are incalculable. It supplies infidels with their most plausible topics of invective, it hardens the consciences of the irreligious, weakens the hands of the good, impedes the efficacy of prayer, and is probably the principal obstruction to that ample effusion of the spirit, which is essential to the renovation of the world!”

For this *sore evil under the sun*, there is no other remedy than that prescribed by Christ and his apostles eighteen hundred years ago—the *forbearing one another in love*. But the still greater evil is, that all Christians reproach each other with the crying sin of their divisions, whilst few are bent upon amendment. May, indeed, every follower of the meek and lowly Jesus, throughout the whole extent of Christendom, “both *Trinitarian* and *Unitarian*, love his *own heresy* less than *gospel charity*!” J. EVANS.

Correspondence on a Charge of Heresy against Sir Rose Price, Bart.

[The following curious Correspondence, which will explain itself, we extract, as worthy of record, from *The Royal Cornwall Gazette* (published at Truro) of Jan. 17 and Jan. 24, 1824. ED.]

“To Sir Rose Price, Bart.

“Trereife, Jan. 14, 1824.

“SIR,

“I FORWARDED to you the resolutions of the committee of this district for Promoting Christian Knowledge, in which they lament your refusal to resign, and therefore re-

move you from the situation of President, in consequence of your avowed disbelief of the essential doctrines of the Established Church, and of your declared determination to disseminate your opinions by every means in your power. In your answer to my communication you accuse me wrongfully, and at the same time refuse me an opportunity of explanation by concluding your letter in these words—*‘I must beg leave to decline any farther communication with you, as it is out of my power to read any reply to this letter.’* I regret your determination. I think that you will regret it. If you shut the door against me, I must address you from the street. To your accusation of my having acted dishonourably, my reply is short. The members of our society have resolved that my conduct has been throughout consistent and honourable, and they have recorded their opinion.

“You speak reproachfully of a letter which I wrote to you, persuading you to become a member of our society. I hereby beseech you to permit your amanuensis to copy that letter, that, at my own expense, I may publish it to all the world.

“The resolutions of our committee were not formed from seeing your correspondence with me, for only three of them (clergymen) had ever seen it; but from your avowal to the Rev. Mr. Townsend, and to me, that ‘your opinions were well known, that you had promulgated them every where, and that you would disseminate them by all the means in your power;’ that your opinions are, that our Saviour was no more God Incarnate than either of us; that he was as much the son of Joseph and Mary as each of us is the son of his own father and mother; that atonement through the blood of Christ is an absurd doctrine, and you illustrated its absurdity by expressions which I do not choose to repeat, but have recorded :—these, Sir, were the chief points of your declaration to us (though there were many others) which induced the society to form their resolutions. In your letter you say that you yield to no man in attachment to the Church or in loyalty. How is it consistent with attachment to the Church to impugn its doctrines? to send for a book

published by Unitarians for the declared purpose of dispersing it? to acknowledge that you regard Evan-son's *Dissonance** as the greatest blessing ever conferred on you? How is all this; and more of similar sentiment, consistent with attachment to the Church? And as for loyalty—do you think that you diffuse loyalty by declaring, and asserting that you know it to be a fact, that with respect to the Trinity the KING is of the same sentiments with yourself? I am bound to say that I do not, I cannot, I dare not, I will not believe this assertion; and will frankly confess that where your loyalty begins mine would cease. I ask you, how do you know it to be a fact?

“I have very many more questions to ask of a similar nature, but I deem this as requiring such undivided attention, that for the present I shall stop here. If my examination be severely probing and the more painful because the operation is public, you can only blame (what I must call, for I know no other defining word) the arrogance of your letter.

“I am, Sir, your humble Servant,
“C. V. LE GRICE.

“P. S. I take this opportunity of announcing my intention to publish our correspondence.”

—
“*To the Editor of the Royal Cornwall Gazette.*

“SIR,

“I shall be much obliged to you to insert the following communications in your next week's paper, and

“I am, Sir,

“Your obedient humble Servant,
“ROSE PRICE.

“*Trengwainton, Jan. 21, 1824.*”

“*Trereife, Dec. 24, 1823.*

“DEAR SIR,

“The Rev. Mr. Townsend of Marazion, and myself, having a commu-

nication to make to you, hope that it will be convenient to you to receive us on Friday, at two o'clock, or any other hour, on that day.—An answer will oblige,

“Dear Sir, yours faithfully,

“C. V. LE GRICE.

“*To Sir Rose Price, Bart.*”

“DEAR SIR,

“According to the resolution, I send the inclosed, and beg leave to assure you, that I execute the task with extreme regret.

“I remain, yours faithfully,

“C. V. LE GRICE.

“*Trereife, Jan. 8, 1824.*

“*To Sir Rose Price, Bart.*”

“This letter contained the resolutions of the Society, at Penzance, for Promoting Christian Knowledge, appointing the Rev. Canon Rogers, to succeed Sir Rose Price as President.”

“*Trengwainton, Jan. 8, 1824.*

“DEAR SIR,

“After refusing to become the President of the Society at Penzance, for Promoting Christian Knowledge, because I think it ill calculated to effect the avowed object of the institution, (which the excellent recent publication of Rammohun Roy, entitled ‘the Precepts of Jesus, the Guide to Peace and Happiness,’ will prove, to the conviction of many,) I accepted the office at your pressing solicitations, contained in eight pages, as you well know. However mistaken the principle upon which the respectable members of the Society at Penzance, for Promoting Christian Knowledge, have acted, I honour every one of them who have done so purely from conscientious motives, whose decision you have sent me; a compliment which I am sorry it is not in my power to bestow on yourself, as one of the members of that body—since you have confessed the use you have made of the confidence I had placed in you, by shewing a private correspondence between us, in which certain doctrinal points were at issue, which as a man of honour you were forbidden from producing in support of your opinion—contrary to the true intent and meaning of our contract, on that subject, as expressed in my letter to you of the 8th of April last. The laws of your institution require

“* A book in which it is declared that the Deification of the MAN Jesus in degree of blasphemous absurdity exceeds even the gross fables of Pagan superstition, and that the death of Christ as a propitiatory sacrifice and universal atonement, is a doctrine full of presumptuous folly and madness; that one half at least of the New Testament is SPURIOUS.”

a member to be well affected to the King and his Government, and to the united Church of England and Ireland, *as by law established*; in every point of which I will yield to no man; nor will it be permitted to any member of it to assume the opinions of a member of the *infallible Church of Rome*, without contradiction, in support of the Church of England, which is founded, with all humility, *as a fallible Church*. The confirmation of his Majesty's subjects (by which they become members of the Church of England) requires no more than a belief in the Apostles' Creed; on the contrary, the clergy, at their ordination, are required to subscribe to other creeds.—I am persuaded, therefore, you have done wisely in appointing the Rev. Canon Rogers, to be the President of the Society for promoting the knowledge you endeavour to convey. I must, however, beg leave to decline having any further communication with you on the subject; as it is out of my power to read any reply to this letter.

"I remain, Rev. Sir,

"Your humble Servant,

"ROSE PRICE.

"*To the Rev. C. V. Le Grice.*"

"MR. EDITOR,

"In the course of conversation, when Mr. Le Grice and Mr. Townsend waited on me, in consequence of the note of the 24th December, I said, 'If disapproving *any* of the tenets in the Liturgy, is to be regarded as a sign of a man's being an Unitarian, then certainly I am one;' and I mentioned many respectable persons who, I believe, might be called so, also, *on the same ground*, though they constantly attended Church service. To which Mr. Le Grice replied—'Then you say you are an Unitarian.'—My answer was—'No! I say, no such thing—my tenets are different.' 'I say, if, for disapproving and not joining in *all* the Liturgy, as it now stands, a man is to be called an Unitarian, then I am one;' which Mr. Townsend acknowledged I had stated correctly. In the atonement through the merits and death of Christ, I am a firm believer.—With respect to what else I said, or did not say, *in a private conversation, with two clergymen, in my*

own house, who begged me to understand that they waited on me out of respect, and hoped I would consider it as such, with whom I conversed, without imagining the smallest precaution *could be necessary*, I shall make no further reply; and I am sure it will be allowed by most people, that Mr. Le Grice's letter of the 14th instant, bears in it its own antidote, *as a mischievous and desperate attempt*, in revenge for the 'arrogance of my letter.'—The intention of Mr. Le Grice's visit, *out of respect*, is evident *to a demonstration*. But since he has announced his intention to proclaim in the street what he hears in the house, it is a warning to those who do not wish every thing said in the house, to be proclaimed in the street, not to admit him into their houses.

"I am, Sir,

"Your obedient humble Servant,

"ROSE PRICE.

"*Trengwainton, Jan. 21, 1824.*"

"*Communication from SIR ROSE PRICE to the REV. ——— TOWNSEND, 21st January, 1824.*

"Sir Rose Price has the honour of forwarding to Mr. Townsend his remarks, for the consideration of the committee of the Society for Promoting Christian Knowledge, held at Penzance the 13th instant. The apparent different accounts given by St. Luke and St. Matthew, relative to our Saviour's resurrection, became a subject of investigation between Mr. Le Grice and myself, in 1820, and did not terminate till 13th April, 1823. This was not a controversy between two opponents, but *an investigation, confidentially entered into, between two neighbours*, Mr. Le Grice being thought, from his talents, most competent to the undertaking.—In his letter to me of the 6th September, 1821, he says:—'You impugn one of the leading Articles of the Church of England; nay, you go further, you give books for perusal to your neighbours, which impugn it—I mean the doctrine of the holy and blessed Trinity. *Twenty years ago you presented some of Evanson's writings to a family—an author who endeavoured to destroy a great portion of the gospel history.*'

“My reply to the above letter is dated the 7th September, 1821.—With respect to Evanson’s Dissonance, I received it from the Rev. Mr. Thomson, and not Mr. Thomson from me; and I shall ever respect him for putting it into my hands.—The Letter to the Bishop of St. David’s, which I sent to a friend and neighbour, was occasioned *by his undertaking* to find a reply to it (which I shall be very glad to read)—nor do I despair of seeing the Creed of St. Athanasius made to bend to public opinion, which shall have my best assistance.”

“Mr. Le Grice’s reply is dated the 9th of September, 1821, in which he says—‘I ought to mention that I do not allude to Evanson’s Dissonance, but to his Reflections on the State of Religions, in which he makes our Church to be a portion of the apostate Church; and which Mr. Thomson marks, as a gift from you, in my possession.’”

“It is for the committee to inquire *how Mr. Le Grice did not know my religious opinions*, 23rd Nov. 1818, when he recommended me to be President of the Society for Promoting Christian Knowledge, and when and of whom he obtained possession of this book.

“Mr. Thomson died in 1811, soon after which, his books were sold; and during his life he was intimate at Trereife with Mr. and Mrs. Le Grice, one of the few places he visited. It is for the committee, to whose impartiality the country will look, to inquire also, how Mr. Le Grice, (if his conscience was as tender on the 9th September, 1821, as it was on the 8th of January, 1824,) came to suffer me to remain President of the Society for Promoting Christian Knowledge, more than two years *after he knew my opinions*. My letter to him of the 7th September, 1821, has this passage:—‘I am sure you had no more the hope of turning me to your opinions, than I had of converting you to Bellamy’s Translation, when I sent it for your perusal—nor would I substitute it for our own translation were I able.’”

“Postscript to Mr. Le Grice’s letter of the 17th March, 1823.—‘I will leave it to your courtesy and *honour*; can you consistently continue Presi-

dent of *our* Society for Promoting Christian Knowledge, when it is a fundamental rule, that no one shall be president, or any other officer of it, but a person, *bonâ fide* a person, well affected to the united Church of England and Ireland, as by law established? *As such I recommended you* to the Parent Society—otherwise you could not have been elected.’”

“I replied on the 8th of April, 1823—‘When you request my attendance, I shall come to your anniversary; if I receive no notice of it, I shall stay away. I beg, however, to refer you to my letter to you on the subject, of the 28th November, 1818. My opinions were the same then as they are now, and as well known, nor do I imagine I shall alter them.’”

“Mr. Le Grice replies on the 15th of April—‘At the close of your letter, you refer me to yours of the 28th November, 1818, and you assert that your opinions were as well known then as they are now.—To this I answer—*not by me*.’”

“Mr. Le Grice, however, has departed from ‘*leaving it to my courtesy and honour*,’ by proposing my removal *himself* from the office of president. The resolution proceeded from him, when in honour it should have come from any one else. He now acknowledges that he exhibited our correspondence to three *clergymen of the committee*. His shewing it to *one*, was a breach of faith, and contrary to the true intent and meaning of *my* contract on that subject.—I feel he had no right to use a *private investigation of a subject*, even to his own advantage, contrary to my intent and meaning.—On the subject of shewing our correspondence, I quote the following passages:—

“Mr. Le Grice in his letter of the 17th March, 1823, says—‘You apologize about an amanuensis. I can have no objection, provided he sees my replies to your observations.’—I replied to him on the 8th of April:—‘I have only to add that I have shewn your letters to me to my amanuensis, and that no one else has seen them.’ IN THE SAME CANDID MANNER; you are welcome to shew our correspondence to any one you choose; ONLY LET ME KNOW IT.’”

"Mr. Le Grice in his letter of the 15th April, says—'You are welcome to shew my letters to any one, to print them if you please. You desire me to name the persons to whom I shew yours. My neighbours, the clergy, or any gentlemen to whom you may have said that the clergy are incompetent to defend their cause, or that the divines of the English Church are the blind leading the blind,' which, to my knowledge, I never said, either in private or in public.

"This is Mr. Le Grice's last letter, which I never answered—seeing his intentions plain enough—when I perceived a determination on his part to exhibit my letters beyond the limitation of my injunction, and to apply them to a purpose for which they never were intended, as soon as our correspondence ended; which, however, are of no other consequence to me, than *the manner in which they have been executed*. The all-powerful operation of conscience and religious duty, I understand, Mr. Le Grice gives as the source of his late conduct. It will now be for the public to judge how far this has influenced him: and I now beg leave to refer the question to the most impartial decision of an independent and enlightened neighbourhood.

"I remain, Rev. Sir,

"Your humble Servant,

"ROSE PRICE.

"*Trengwainton, Jan. 21, 1824.*"

[Since the above was prepared for press, we have received another Number of "The Royal Cornwall Gazette," containing a very long letter from Mr. Le Grice to Sir Rose Price, which, with any other documents that may be published in this singular controversy, we propose to insert in the next number. A large part of the newspaper above-named is filled with the affair. Two letters are inserted from one correspondent, signing himself "Orthodoxy," whose style and spirit betray a clerical education. This Reverend unknown says, very amusingly, "Whoever presumes to innovate, alter or misrepresent any point in the articles of the faith of our Church, ought to be arraigned as a traitor to our State; heterodoxy in the doctrines of the one,

naturally producing and almost necessarily inferring rebellion and high treason in the other; and is consequently a crime that concerns the Civil magistrate as much to punish and restrain as the Ecclesiastical." It is not in Cornwall alone that this matter has excited public attention. In the *Bath and Cheltenham Gazette* of January 20th, appeared a paragraph announcing the fact of Sir Rose Price's removal from his Presidency, and pointing out to the wonder of the readers, the temerity of Sir R. P. in saying that the King is an Anti-trinitarian. The next paper, of Jan. 27, contains a letter from a correspondent, signing himself O, who thus concludes—referring to the rumoured royal heresy—

"I know nothing of the authority on which the enlightened and conscientious baronet so confidently asserts the fact, but I can easily conceive it to be true, and that a large proportion of his Majesty's subjects are believers in the Unity of the Godhead, (a doctrine plain and intelligible to common sense, and strongly enforced and supported by the general tenor of Scripture,) and that they only want the sanction of numbers, rank and emolument to make an open profession of what they are now induced from worldly motives, and for other obvious reasons, to conceal."

Another correspondent, H, has a letter in the paper following, February 3, in which there is an appeal to public sympathy on behalf of Sir R. P. The writer quotes the generous language of Bishop Watson, with regard to the late Duke of Grafton's Unitarianism, and then remarks,

"It is indeed an honour to the times to see men of rank and title stand forward, whatever may be their particular views, in the Christian cause. Let us hope that others in the elevated circles will ere long join the standard, *active* in its defence." Ed.]

The Proved Impolicy of Prosecuting Unbelievers.

WE have again and again argued against the *principle* of civil prosecutions in religious causes, and we have also endeavoured to shew the *impolicy* of them. In a work lately

published, this latter point is fully made out. We refer to Mr. Everett's "Europe."* In his view of public liberty in Great Britain he is led to treat of this particular, and he asserts that there is less Deism in the United States of America than here, and no prosecutions! The assertion is the more entitled to respect, because Mr. Everett approves the principle of civil penalties in religious matters, and though a Republican by country, seems to hold the British Government in profound respect.

"If, however, without being biassed by the opinions of statesmen, or the prejudices of parties, we look in detail into the present state of the principal political institutions of the country, we shall find them, I think, in a great measure, sound and healthy. The *Habeas Corpus* Act, and the trial by jury, which are the legal securities of personal liberty in its several branches, including the freedom of the press, are still in full vigour; nor is there any danger of their being attacked. It is true, that the *Habeas Corpus* Act is sometimes suspended, perhaps unnecessarily; and we hear occasional complaints of packed and special juries, which are, probably, not wholly without foundation. But from the frequency with which verdicts are given against the government in political cases, it is evident enough that the spirit of the institution still exists. The liberty of the press, though nominally restrained somewhat more than it is in the United States, is, in practice, equally extensive, as is clear from the fact, that the abuses of it are infinitely greater than with us. There has never been any appearance in the United States of the blasphemy and sedition which, for several years past, have inundated the British islands in cheap and popular forms. The suppression of such publications is, undoubtedly, an act of substantial justice; and, as it is also done according to the forms of law, there is no ground to regard it as oppression. It seems to be more reprehensible on the score of policy; for the great sensation and scandal, created by these prosecutions, do more, perhaps, to give currency to the infamous productions in question, than any intrinsic attraction belonging to

them, since they can rarely be written with talent. The works of Payne [Paine] may serve as an example. It appears from the proceedings at the trial of the bookseller Carlile, that two or three editions of them have been printed in the United States; a fact which I should not have known without, for I never saw a copy of them in a bookseller's shop in America, and very few in private collections. There is no law, however, to prohibit the printing or the selling them there; nor would any attempt be made to molest a printer who should undertake it. In point of fact, they are never heard of amongst us, and excite no interest. Their existence would probably have been forgotten, were it not that from time to time an account arrives in the British papers, of the trial of a bookseller for selling the *Age of Reason*. I see no cause why a similar system should not produce the same effect in Great Britain; and the operation of the contrary one is far from being equally fortunate. The book, by being continually kept in view, retains its hold upon the public attention. It is read by the people more because the printer has been prosecuted, than for any other reason. At every fresh trial, the most scandalous matter is urged in defence; which must be either repressed by a very unpopular exertion of authority, or be tolerated, with much greater damage to the public than could ever arise from the work itself. Not only this, but the most obnoxious passages of the book form a part of the defence, and are reprinted, upon these occasions, in all the newspapers, and obtain more publicity by this means in a single day, than they could have obtained in a century in their ordinary form. If, by this process, the work were finally suppressed, more might be said in favour of it; but the next bookseller of daring character and desperate fortunes reprints it, and must be indicted with further scandal, and another publication in the newspapers. Can it be seriously maintained, that this is the best way of diverting the public attention from a dangerous work? At the same time, I acquit the British government of tyrannical intention in these proceedings. Such excesses are, in fact, far more dangerous to liberty, than they are to power. The freedom of the press, within and even beyond the bounds of decency, is unfettered. Journals and books are daily published without notice, which, in France or Germany, would plunge their authors into a dungeon, or bring them to the block. The plan of a preliminary inspection of manuscripts would, I am persuaded, be rejected with as much contempt by the government, as by the

* Europe; or, a General Survey of the Present Situation of the Principal Powers, with Conjectures on their Future Prospects. By Alexander H. Everett, Chargé D'Affaires of the United States of America at the Court of the Netherlands. 8vo.

opposition. I conclude, that personal liberty, in its several branches, is still protected by all its ancient legal securities; and that, in this essential point, the principles and practice of the constitution have suffered no corruption. Indeed, the last permanent alteration connected with this subject, was the one effected, at the instance of Mr. Fox, in the law of libel, and was highly favourable to liberty."—Pp. 236—239.

Mr. Wallace's Remarks on Isaiah ix.
6, 7.

No. II.

IN some former remarks upon Isaiah ix. 6, 7, (pp. 21—24,) it was shewn that the date usually assigned as the period of Hezekiah's birth is erroneous, and that he was probably born in the year B. C. 741, that is to say, about one year after the delivery of the prophecy. I shall now enter upon a critical examination of the passage; and shall endeavour to make it appear, in a future communication, that the terms of the prophecy were strictly fulfilled in the person of Hezekiah, and no one else.

"Unto us a child is born; unto us a son is given: and the government shall be upon his shoulder." From this description it is evident that the child was to become, not figuratively but actually, the future ruler of the Jews. By "the government" is meant "the ensign of government; the sceptre, the sword, the key, or the like, which was borne upon, or hung from the shoulder." (See Lowth in loc.)

There is great difficulty in rendering the words which immediately follow, and, judging from the various translations of this passage which are found in the Ancient Versions, it would appear that these words have from the earliest period been involved in considerable obscurity. The following is the authorized version: "His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

In the epithets *Wonderful* and *Counsellor*, separately considered, there is nothing to call forth particular attention, similar epithets being frequently applied as proper names, both in sacred and profane history. One of the sons of Reuben, for instance, is called *Phallu* or *Wonderful*, (Gen. xlv. 9,) and *Aristobulus* (*Best Counsellor*) is a

name which is familiar to every reader of Jewish history. The most celebrated Hebrew scholars, however, have felt at a loss in what manner to translate this passage: "The word *סלם*," says Dodson, "being an adjective, cannot properly stand alone: and, as it is placed before the word *גדל*, it cannot, according to the rules of the Hebrew grammar, be joined in construction with it, though these words have been often so connected, and particularly by Coverdale, whose version, printed in 1550, is, 'The wonderful gever of counsayl.'" Now, whenever a difficulty of this kind arises in the Hebrew text, recourse must first be had to the evidence of manuscripts: if these afford no light, the Chaldee Paraphrases and Ancient Versions must be consulted: and, if the difficulty still remains, we are at liberty to call in the aid of critical conjecture. This liberty, however, should be exercised with extreme caution, and resorted to only when every other source of information fails. As I have no means of consulting a copy of Kennicott's Hebrew Bible, or De Rossi's Various Readings, I am, of course, unable to state positively whether any reading has yet been found which would clear up the difficulty; but I think I may venture to assert, with some degree of confidence, that, if any such reading had existed, it would long since have been withdrawn from its concealment, and employed in the elucidation of this confessedly difficult passage of Scripture. Till such reading, therefore, is actually produced, I shall take it for granted that there is none, and proceed now to examine the Chaldee Paraphrases and Ancient Versions. But the Paraphrases, in the present case, furnish no information, and the Versions none which is at all satisfactory. Jerome, in his Latin Translation, commonly called the Vulgate, evidently conscious of the difficulty of the passage, has translated the words literally, and in the very order in which they stand in the present Hebrew text; thus, leaving the difficulty precisely as he found it. In the Septuagint these words are translated, *Μεγαλης βολης αγγελος*, *Messenger of the great design*. But this rendering, which is likewise found in Origen, Tertullian and Novatian,

appears to take in the next word **לֵאלֹהִים**, (*God*;) and does not by any means convey a correct idea of the words as they at present stand in the Hebrew text. Dodson, in the Notes subjoined to his "*New Translation of Isaiah*," has proposed a very ingenious emendation of the original, by means of which he has brought the Hebrew to a correspondence with the Greek; but, instead of adopting his conjecture, I shall here take the liberty of proposing one which, as far as I know, is entirely new, and which appears to me to explain the difficulty upon a much simpler principle. All the remaining epithets in this prophecy, it will be observed, are compound expressions; from which I infer that the words under consideration were originally joined together in grammatical construction, and formed likewise a compound expression, similar to that which is applied to the Deity in Isaiah xxviii. 29, "This also cometh from the Lord of hosts, who is *wonderful in counsel* (**הַפֶּלִא עֲצָוָה**) and excellent in working." Now, this very expression may be obtained in the case before us, by simply changing **עֲצָוָה** (*counsellor*) into **עֲצָוָה** (*counsel*); a change which is sanctioned by the introduction of the word **בִּוְלָהֶם** into the Septuagint Version, and one which has assuredly taken place in Prov. xi. 14, where the words now rendered "multitude of counsellors" ought, agreeably to the rendering of the Septuagint, to have been "much counsel." With this slight alteration, the passage before us will stand thus, "His name shall be called *Wonderful in Counsel*," &c.; and I do not see that the application of this epithet to the Deity, in the passage above quoted, can in the slightest degree affect any interpretation of the prophecy founded upon Unitarian principles, whether it be supposed to relate to Jesus Christ, or King Hezekiah; because in that passage the word **לֵאלֹהִים**, (*Wonderful*;) is preceded by the emphatic **הוּא**, whereas in the present case it is omitted, a distinction which is no less remarkable than it is decisive and satisfactory.

The next title will require a more particular consideration. The words translated "*the Mighty God*," have been regarded by many as exclusively applicable to Jesus Christ; and upon

these, therefore, the orthodox lay peculiar stress; but with what propriety will be seen hereafter. It is a remarkable fact that the word **לֵאלֹהִים** is not translated *God* in any of the Greek Versions. The Seventy either do not translate it at all, or render it, as we have already seen, by the term **αγγελος** (*Messenger*); and Aquila, Symmachus and Theodotion, as appears from the fragments of Origen's Hexapla, edited by Montfaucon, (Vol. II. p. 404,) agree in translating **לֵאלֹהִים**, **ισχυρος** and **δυνατος**, or **δυνασης**, (*strong and mighty*;) and in this respect follow the Alexandrine copy of the Septuagint. But Dr. Owen, in his "*Inquiry into the present State of the Septuagint Version of the Old Testament*," says, (p. 50,) that "the Jews expunged the original translation very early out of some copies, and substituted in its place what we now read in the *Vatican*, with a view to extort out of the hands of Christians one of the principal arguments for the divinity of Christ." Now, all this, I can safely take upon myself to say, is mere gratuitous assertion, unsupported by a single atom of evidence, or any thing in the shape of evidence. No vestige of the word *God* now remains in any of the Greek Versions, and all Dr. Owen's attempts to prove that it was ever found in them, proceed upon the most groundless and unwarranted assumptions. Whether this word was contained in the original Hebrew text is another and a totally distinct question; but, in the name of all that is charitable and Christian, let us not attempt to fix an unmerited stigma like this upon the poor Jews, in addition to the calumnies which are already so profusely heaped upon them. "Let us accuse and convict them, when we have sufficient evidence against them; but let us not make such heavy charges on fanciful conjecture only." (Dodson's Notes on Isaiah, p. 209.) We need not fear, however, to take the Hebrew text as we now find it, and still apply the prophecy to King Hezekiah.—There are four passages in the Old Testament, and I believe four only, in which these words are predicated of God; Isa. x. 21, Jer. xxxii. 18, Deut. x. 17, and Nehem. ix. 32. But three of these can hardly be considered cases in point; the word **לֵאלֹהִים**, (*God*;) being in

these preceded by the emphatic π , to render it more suitable to the dignity of the Being to whom it is applied. There remains, then, only one example of the application of these words to the Supreme God, and this is found in the writings of the prophet Isaiah (x. 21), "The remnant shall return, even the remnant of Jacob, unto the *Mighty God*." Does this, then, amount to a proof that the words under consideration are used with reference to Jesus Christ as the Supreme God? By no means. Instances, it is well known, frequently occur in the Old Testament, in which, titles and epithets commonly applied to the Deity are transferred in an inferior sense to human beings; and, *vice versa*, others, in which God is spoken of in the character of a man, endowed with human feelings, and subject to human passions. Thus, in Exod. xv. 3, Jehovah is styled "a *man* of war." The Samaritans, offended, as it would seem, with the use of the word *man* as applied to the Deity, have exchanged the expression, in their copies of the Pentateuch, for "*mighty* in war;" and the Seventy, doubtless from the same fastidious motives, have ridded themselves of the offensive epithet by a similar contrivance. But this excess of refinement, if generally acted upon, would destroy the effect of some of the most striking passages in the Sacred Volume. The expression is, no doubt, highly figurative, and somewhat unusual; but, though offensive to nice ears, the following reasons induce me to think that it was not adopted by Moses and the Israelites without some attention to propriety. In Hebrew, three separate words are used to denote *man*. The first of these (אָדָם) relates to his condition as a frail and perishable being, formed out of the dust of the ground, and corresponds with the Latin word *homo*, derived from *humus*, *the ground*; the second (אִישׁ) signifies "man as subject to inevitable distresses and distempers," and is derived from a root which means to be sick and infirm; and the third, (יָרֵא), which denotes valour and dignity, corresponds with the Latin *vir*, derived from *vis*; quod *viribus* præstat. Of course, therefore, standing completely opposed, as אִישׁ does in its etymology to אָדָם and יָרֵא , (see *Taylor's Hebrew Concordance*, under

the different roots,) there is a peculiar propriety in the epithet, as applied in this connexion, which would not have been the case, had either of the other two words been adopted. Since, then, by a comparative mode of speaking, familiar to every reader of the Jewish Scriptures, the Deity is represented in the character of a human being, and sometimes actually called *a man*; what should prevent the sacred writers from occasionally reversing this order of things, and applying to human beings, in a subordinate sense, epithets which are strictly applicable to the Deity alone? That such applications are frequently made in the Sacred writings, is a fact which stands in need of scarcely a moment's illustration. The general term for God in Hebrew is אֱלֹהִים . This term, however, is frequently applied to men in authority, (Exod. xv. 11, xvi. 6, &c.,) and particularly to Moses, who is styled a *god* to Pharaoh. (Exod. viii. 1.) Another familiar appellation of the Deity is יְהוָה , or Lord. This, too, is repeatedly applied to human beings; to Abraham, Pharaoh, Potiphar, Joseph, Moses, Sisera and others. But there are certain epithets, which are peculiarly applicable to God, and, therefore, never extended to human beings. Among these may be enumerated *Jehovah*, *Jehovah God*, *God of Hosts*, *the Living God*, *the Blessed God*, *the Only Wise God*, and *the Most High God*. These, and others of the same kind, being, in the strictest sense, characteristic designations of the true God, there would be the same impropriety in applying them to human beings, as in extending to the Deity the terms אָדָם and אִישׁ , which are peculiarly descriptive of man as an inferior and dependant being. The Deity, when considered as invested with the attribute of *almighty power*, is styled *God Almighty*, or *God of Hosts*; and, accordingly, the Seventy have translated these epithets by the word Παντοκράτωρ , (*Almighty*), in all, about a hundred and twenty times: but they are never applied to any except the Supreme Being.* There is an obvi-

* "We have no reason," as Mr. Yates well observes, "to consider the word '*mighty*' as implying the same with '*Almighty*;' there being no less a difference between the significations of these two

ous distinction, moreover, in the use of the epithet *אל גבור*, (*Mighty God*;) with and without the emphatic *ה*. In Deut. x. 17, Jer. xxxii. 18, and Nehem. ix. 32, they are used with peculiar emphasis, and are properly rendered "*the Mighty God*;" but in the present instance either the *indefinite* article should be used, or none. Had the emphatic *ה* been prefixed to the word *אל*, indeed, as in the instances just enumerated, no doubt could have been entertained that the word was used in the highest sense; but, as this mark of distinction is not prefixed, and the epithet is clearly applied to a human being,—*a child to be born, and a son to be given*,—the words cannot be fairly understood to mean any thing further than a *mighty leader or hero*, as Luther has translated it in his German Bible, interpreting the word *אל* in the inferior sense in which it must always be interpreted when applied to any being except the Supreme God.

The words translated "*Everlasting Father*," although in their present English dress they assume a very imposing appearance, are in fact attended with no difficulty whatever. Some copies of the Septuagint, with which Jerome agrees, have *Πατήρ τῆς μελλούσης αἰῶνος*, (*Father of the future age*;) Symmachus and Theodotion simply *Πατήρ αἰῶνος*, (*Father of the age*;) which is no doubt the literal meaning of the words; but, as these words must necessarily relate to future time, inasmuch as the sense of the whole passage is prospective, the age alluded to must mean some *future* age, and that age the age of him to whom the prophecy relates.

The remaining epithet, "*Prince of Peace*," is correctly translated, and will be found peculiarly descriptive of King Hezekiah. During his reign, Jerusalem enjoyed a state of repose to which it had been an entire stranger during the reigns of his predecessors, and more particularly during that of his father Ahaz. This repose was threatened, indeed, but not materially interrupted by the ambitious designs of Sennacherib, King of Assyria; for,

when the Assyrian army invaded Judea, the prophet Isaiah assured Hezekiah that the peace of Jerusalem should not be destroyed by its hostile movements. "He shall not come into the city, nor shoot an arrow there, nor come before it with a shield, nor cast a bank against it; but shall return by the way that he came." (2 Kings xix. 32, 33.) Accordingly, on the first night of the siege, upwards of a hundred and eighty-five thousand of the Assyrian troops were cut off by a pestilential disease; and Sennacherib fled, with the remainder of his army, to Nineveh, leaving Judea to enjoy a state of uninterrupted repose during the remainder of Hezekiah's reign. But here I find that I am anticipating the subject of my next communication, in which I shall endeavour to shew that the terms of the prophecy were strictly fulfilled in the person of Hezekiah, and not at all in that of Jesus Christ.

R. WALLACE.

Bristol,

February 14, 1824.

SIR,
ATTACHED as I am to Unitarianism as the "doctrine of the gospel," and looking, as I confidently do, to the spread of what Unitarians hold to be genuine Christianity, for the reformation of a misled and sinful world, I was more hurt than I can describe, to see in the *Monthly Repository*—a work to which our good cause owes so much—an article, signed *Philadelphus*, (pp. 15—18,) which, for the utter indifference which it appears to express with respect to Scripture authority, though the writer calls himself a "*philosophical Christian*," might have fallen from the pen of Carlyle, or any one of his followers.

The insignificance and absurdity of this paper must so soon have consigned it to the oblivion into which such productions naturally fall, that it would have drawn forth no animadversions from me, had I not feared that, considering the work into which it has been admitted, those who are already prejudiced against our doctrines, might be led to suppose that the wild conjectures and suppositions it contains, are floating in the minds of *many* who conscientiously, and, as they believe, from overpowering scrip-

words than between 'power' and 'All power.'" (Sequel to a Vindication of Unitarianism, p. 125.)

ture evidence, hold as sacred truth the strict unity of God. This, it appears to me, will probably be the case—and this leads me to hope that more than one protest will be entered against the adoption of so erroneous an idea.

Can any one who believes in the authority of the Sacred Writings, doubt whether future punishment be necessary? If any doctrine is clearly revealed in them, it is plainly revealed that all shall be raised from the grave, and that “every one will be rewarded according to his works”—according to the deeds done during his mortal life, “whether they be good or evil.” If any one who reads the New Testament doubts of this, upon what grounds does he believe that Jesus lived and died and rose again? For these truths cannot be more plainly laid down than the other is; and if we question the most momentous, yet simple and rational doctrines of our holy religion, how can we conceal it even from ourselves, that we have thrown away our anchor, and are without rudder or compass, tossed on the wide and comfortless ocean of heathen conjecture!

To justify what I have said, and, if it be necessary, to excuse the warmth with which I may be thought to have expressed myself, I will extract one short passage from the paper, and refer those who desire to examine farther, to page 17 in the January Repository.

“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” (why did he not add the life and death of their Master?) “proved in their days!”

The “dissolution of the body” can mean nothing else but the act of dying; and if this can produce so vast and so happy a moral effect, a general at the head of an army may, after a day of carnage, boast of having made more converts than all the Christian ministers throughout the world, can hope to do in the course of months and years to come.

MARY HUGHES.

P. S. If any writer wishes to vilify and misrepresent Unitarians and their views, the paper upon which I have been commenting gives him an ample opportunity. He has only to select a passage or two from it, and add, “These are the edifying discussions carried on by Unitarians in one of their highly-approved monthly publications”! Had *Philadelphus* come forward as a Deist, he might, for me, have given what scope he pleased to his conjectures; it would not have concerned me; but I am most unwilling that his sentiments should be identified with those of Unitarian Christians.

Inscriptions for the Statue erected by Public Subscription, near the Regent's Park, to the Memory of the late Duke of Kent. (Said to be drawn up by Dr. Charles Symmons, the Biographer of Milton.)

ILLUSTRIS PRINCEPS,
EDOARDUS,
FILIUS NATU QUARTUS REGIS BRITANNIARUM, GEORGII III:
DUX CANTII ET STRATHERNIÆ:
COMES EBLANÆ:
NOBILISSIMI ORDINIS PERISCCELIDIS;
HONORATISSIMI ORDINIS MILITARIS DE BALNEO;
ET
ILLUSTRISSIMI ORDINIS SANCTI PATRICII,
EQUES:
VIR EXIMIO INGENIO,
INTEGER ET STRENUUS,
MISERICORS ET BENEFICUS,
QUI, NIHL HUMANI AB SE ALIENUM PUTANS,
SOCIETATES BENEFICENTIÆ PLURIMAS,
INOPUM LEVANDORUM GRATIA CONSTITUTAS,
DILIGENTISSIME GESSIT;

CONSILII, AUCTORITATE, FACUNDIA, ÆRE SUO,
ID IMPENSE AGENS,
UT CONTRA COHORTEM MISERiarUM,
IN MORTALES SÆVIENTIUM,
SECUNDO EXITU DIMICARET;
LIBERALITATIS PUBLICÆ PRINCEPS AC PATRONUS,
EXEMPLO SANE QUAM REGALI.
CUM MEDIUM VITÆ ET UTILITATIS CURSUM VIXDUM CONFECISSET,
MORTE EREPTUS,
TRISTE DESIDERIUM SUI APUD POPULUM BRITANNICUM RELIQUIT.
E VITA EXCESSIT X CAL: FEB: ANNO SACRO MDCCCXX.
VIXIT ANNIS LIII. MENSIBUS II. DIEBUS XXI;
SIBI, NON PATRIÆ, SATIS.
PATRONO SUO OPTIMO,
CIVES,
NON IMMEMORES BENEFICIORUM,
HANC STATUAM
POSUERE,
VIRTUTUM EJUS RECORDATIONEM
NEQUAQUAM PRÆMIUM.

THE ILLUSTRIOUS PRINCE,
EDWARD,
FOURTH SON OF THE LATE SOVEREIGN OF THE BRITISH KINGDOMS,
GEORGE III;
DUKE OF KENT AND STRATHERN,
EARL OF DUBLIN, AND
KNIGHT OF THE MOST NOBLE ORDER OF THE GARTER;
KNIGHT GRAND-CROSS OF THE MOST HONORABLE MILITARY ORDER OF THE BATH;
AND
KNIGHT OF THE MOST ILLUSTRIOUS ORDER OF SAINT PATRICK:
A MAN, IN HIMSELF RAISED ABOVE THE ROYALTY OF BLOOD,
AND THE BLAZONRY OF HERALDRY;
OF A HIGH AND ERECT SPIRIT,
OF A VIGOROUS UNDERSTANDING,
OF AN INCORRUPT AND BENEVOLENT HEART;
WHO GATHERED HAPPINESS WHILE HE SCATTERED IT;
AND REJOICED THAT HE WAS A PRINCE,
ONLY AS, FROM THE SUPERIOR ELEVATION,
HE MIGHT THE MORE EXTENSIVELY DIFFUSE LIGHT,
AND THE MORE POWERFULLY COMBAT
WITH THAT HOST OF EVILS, WHICH RUSH UPON HUMANITY.
HE PRESIDED
OVER MORE THAN FIFTY OF THOSE GREAT CHARITABLE INSTITUTIONS
WHICH GIVE EMINENCE TO BRITAIN IN THE WORLD OF CHRISTIANITY;
AND WITH ALL THE ENERGIES OF HIS MIND,
EXCITED BY THE SYMPATHIES OF HIS BOSOM,
WITH HIS COUNSELS, HIS INFLUENCE, HIS ELOQUENCE, AND HIS FORTUNE,
HE PROMOTED THEIR PURPOSES OF GOOD.
IN THE FULL CAREER OF HIS LIFE AND HIS BENEFICENCE,
HE EXPIRED, AMID THE SIGHS AND THE APPLAUSES OF HIS COUNTRY,
ON THE 23D OF JANUARY, IN THE YEAR OF THE CHRISTIAN ERA, 1820,
WHEN HE HAD LIVED FIFTY-THREE YEARS, TWO MONTHS, AND TWENTY-ONE DAYS;
AND THIS STATUE WAS ERECTED TO HIM
TO EVINCE
THAT, WHILE GOD ALONE CAN REWARD
THE LABOURS OF PHILANTHROPY,
MAN CAN FULFIL HIS DUTY
BY GRATEFULLY AND GRATUITOUSLY RECORDING THEM.

February, 1824.

Thoughts on the Connexion between Poetry and Religion.

WE should certainly be led to expect, previous to any observations of our own on the subject, that the poetical mind would be, generally speaking, a devotional mind; that a soul filled with the love of beauty would naturally cleave to things eternally beautiful. Taking up religion as the grand thing which gives dignity to man, because it places him in close connexion with his Maker, and because it carries on his existence beyond the grave, the poets have every possible inducement to make the most of so magnificent a subject, and it cannot be doubted that they have often keenly felt and powerfully depicted the influence of its sublime truths. Because they have done this—because they have thrown the light of their minds upon religious subjects, and in the fervency of their expressions outdone more sober believers, perhaps a greater value has been attached to their testimony both for and against religion than is just. It does not often happen that imagination is the growth of a man's latter days. It is, on the contrary, in youth that it is most active, and it is in youth that poetry and religious fervour are generally united. And, beautiful as is this union while it lasts, there is much reason to regret, both as to the effect on society and on the individual, that it is so seldom grounded on evidence—that it is so much more frequently, like any other bright dream of the mind, cherished or discarded according to the changeable fancy of him who entertains it. The poets are rarely systematic people; and yet their love of what is great in sentiment and beautiful in theory, is too often mistaken by themselves and others for that *knowledge* of religion which is properly an exercise of the understanding. They drink willingly, in their early days, copious draughts from the fountain of religious inspiration. By and bye, comes the questioning period of life when beauty and grandeur have ceased to be new; when the restless mind finds something more attractive in analyzing its sensations than in submitting to them; and all we have

felt, or feared, or hoped, or wished for, must be subjected to the process of rigorous investigation. And will not religion bear investigation? We all know that it *has* borne the scrutiny of the subtlest minds—that some of the acutest of logicians, philosophers and mathematicians, the world has ever seen, have tried and proved it, and confessed themselves satisfied. But there are many reasons which might well lead us to expect that the imaginative mind would find many obstacles to belief, arising out of its own peculiarities. Have we not abundant testimony to the extreme tenacity with which the devout Catholic adheres to fanciful observances interwoven with his religion? And is it not so common an observation as almost to be trite, that when you have shaken his faith in *these*, you have given a shock to the whole fabric of his Christianity also? I think it is evident that a similar shock, and often with similar success, is given to the belief of the poet, when he begins to discard his juvenile imaginations. Yet he who has been early accustomed to dwell on the subject in his retirements, and has confounded his *own notions* of religion with the abstract idea of religion itself, is not always able, and still less frequently willing, to allow that, with regard to the proper foundation of belief, he may have every thing yet to learn. It is the hardest thing in the world to persuade men in this state, that the truths which they have heretofore received on trust—which they now despise themselves for so receiving—are, nevertheless, “worthy of all acceptance.” There is much to be deplored, much deserving of our sincere sympathy in such a condition of mind as this. It should not hastily be concluded, and surely it is paying religion no compliment to conclude, that the sceptical mind is always insensible to the blessings it loses by scepticism—that it has no sufferings, no sacrifices. There may be an after pleasure, a pride in these things; in the consciousness of having risen above what is called prejudice; (and a great part of such a religion as we have described *was* prejudice;) but there is no mind, containing in itself the elements of any thing great and noble, but must, at first, find it a painful

trial to give up the bright dreams of hope, and the undoubting assurance of faith. One of our strongest reasons for objecting to the language too often employed by Christians towards Unbelievers, is, that it has a tendency to harden the heart against such feelings. There is no guilt in a man's learning to doubt of *that* which he has never believed upon proper evidence. He must do so, before his faith can be established on reasonable grounds. We should help him on by our kindness, not beat him back by our ill-timed reproaches. Our censures should be reserved for a far worse state of the mind than this: for levity, for heartless disregard of consequences; for habitual disrespect to the conscientious feelings of others; for cold indifference to the eternal distinctions of truth and error. When these or any of these, steal upon the mind, thenceforth the prospect is darkened indeed. The being we love has begun to extinguish his own light: the high tone of moral feeling is gone; and having, in this respect, ceased to "do the will of God," he will not, while this remains, "know of the doctrine whether it be" His.

There is a want of good sense, no doubt, in laying any great stress on the authority of the poets in matters which demand the coolest investigation. It is much to find them in general, as we do, friendly in their best days to devotion; and we ought gratefully to acknowledge the pleasure we derive from the exercise of their faculties upon devotional topics. But even the influence they thus acquire over the heart, should not be received without reserve. Correctness of sentiment is not to be looked for amid the revelations of the fancy, and it is possible that the weakness or warmth of poetic feeling may distort or modify much of what is substantially true in religion. I do not mean here to confine my remark merely to the practice of intermingling deliberate fiction with scriptural truth, as in the case of Milton's *Paradise Lost*, though it is worth observing how powerful an influence that one poem has long retained over the minds of religious readers—an influence, on the whole, both ennobling and salutary; but surely calculated to uphold the domi-

nion of several considerable errors. For one poet, however, who has pursued this path, there are numbers who have erred less obviously, but quite as completely. "There is a religion which is poetical, theatrical, mystical; which may furnish themes for the expression of fine sentiment, and the indulgence of transient emotion; which delights to talk about sacrifices, but forgets duties, and has nothing to do with the unnoticed patience of obscure suffering, the unpraised self-denial of humble goodness, the strong and silent feelings of habitual piety; or, indeed, with any virtues, but what are splendid and popular, and fit for exhibition." "It is a religion not of the understanding, and not of the heart."* Yet this is, alas! too often the religion of the poets. They have loved their own thoughts too much and the word of God too little. They have too often misrepresented the character of the Deity and their own. Often, too, in their impatience of what is humble and common, they have refined upon the subject, until it has become too mystical and too delicate a thing to afford substantial comfort and joy. Often have they "darkened counsel by words without knowledge," and spoiled the simplicity of religion by fanciful additions, or fastidious suppressions.

There is one other mode also in which poets may have done religion some disservice in the eyes of the world. The melancholy and contemplative among them have laid hold on the subject, and imparted much of their own gloom to it. People will not discriminate here; and infirmities of the mind have been, most unjustly, charged upon religion. In a great proportion of instances, however, it will appear, upon the least examination, that the dejection and gloom complained of have been carried to, and not derived from, the subject, and that they are not more radically connected with *that* than with other subjects, pleasurable or painful. How often has poetical language imitated the dialect, if I may so express it, of genuine humility!—how often gone further in the use of terms implying the deepest penitence and self-abasement, than a

* "Thoughts on True and False Religion."—*Andrews Norton*.

religious man of sound mind would permit himself to employ, at any rate, publicly! Yet, if such language took its rise from feelings properly *religious*, is it conceivable that we should find in the sufferer so inconsistent an avidity of worldly honours, so sensitive a perception of the slightest imputation of censure, so jealous a fear of being surpassed by other travellers in the road to fame? To call a few expressions of this sort religious, and to make Christianity responsible for the aberrations of him who uses them, is, surely, a gross mistake. I would not insinuate that there may not be a kind of devout feeling in the minds of persons who yet appear to have a most partial knowledge on the subject of religion itself. It is hardly possible, perhaps, for delicate and sensitive spirits, whose taste for beauty has been early cultivated, not to perceive some of the beauties of sacred lore, the exquisite adaptation of Scripture language to much that passes in their own breasts, and the partial similarity of the experience of the saints and sages of old to their own. All this is to be valued in its just measure. But let not the grand question of the truth and evidence of revelation be in any way affected by the defective judgments of minds like these.

It may be thought that the object of the foregoing remarks has not, hitherto, been very distinctly made out. The writer's wish has been to shew the danger of trusting in youth to natural feeling and imagination for the preservation of religious principle; the probability that those fond anticipations, awakened by youthful manifestations of devotional feeling, will be cruelly disappointed, if no good foundation has been laid, by the early exercise of the judging powers, for a cool, a rational and candid examination of the evidences of Christianity. What glories, what gains, however, human genius may bring to the cause of religion, is a question of less practical importance than the inquiry, how far genius itself may be elevated by correct views of this grand subject. What the mind requires, what revelation offers, these things must enter into the account, or our calculation will be very incorrect. What is that state of mind which is, on the whole,

most favourable to freedom of thought, to that sort of freedom which rational spirits desire; where no one malignant feeling or unruly passion has leave to tyrannize over the soul, where no power or faculty lies dormant, yet none is tolerated in insubordination? What is that state of mind most favourable to beautiful imaginations, to the sublimest musings, to vigour and health and cheerfulness? Is it not that settled and equable state of the faculties which the religion of Jesus, sincerely believed and consistently followed, induces? Is it not desirable to have rest and peace in believing, and thenceforth to accept the noblest ideas as things substantial and unfailling? If this be the case, then, surely, Religion is justified of her children. Some may have attained to many noble gifts without her aid. Many, too many, have professed to submit to her influence, without sincerity. But the question is (next to that of positive evidence) about *the tendency* of some principles to make the heart happier and the mind stronger, and it is one which we can hardly think it possible to decide otherwise than in favour of religion.

There will always be causes enough, bodily and mental, to obstruct the career of human happiness, to check the freedom of the mind, to break the spirits, and take away the joy and pride of indulging those delightful reveries to which the soul, in better hours, turns with ever new interest; but who can doubt that the belief of a more perfect state hereafter, and a habit of perpetual reference to the tribunal of a God of mercy, is the most effectual medicine of the mind, the most powerful support to the weakness of human virtue? Who will not allow that the contemplation of the character of Jesus Christ, in particular, to those convinced of the divinity of his mission, (for without that belief he is inconceivably lowered in our moral judgments,) is one which must tend to exalt every power of the mind, and refine every feeling of the heart?

Dr. Channing has beautifully observed that there is, in those who apply Christianity, "habitually in their tempers and lives, and who imbibe its spirit and hopes, a consciousness of

its adaptation to their noblest faculties, a consciousness of its exalting and consoling influences, of its power to confer the true happiness of human nature, to give that peace which the world cannot give."† * * * * * If this sentiment be correct, how much do those individuals lose, who cast it from them as worthless, or who have fallen into the habit of considering it as a mere republication of natural religion! Those influences and that power they have never experienced. We must lament it, equally for themselves and for society at large, which would have profited by the entrance of these purifying and exalting influences into their deepest retirements. We cannot so far compromise the supreme dignity of religion, as to wish that minds of this class were religious, *for Poetry's sake*. But it must always be a source of thankfulness, that when we have spoken of the duty, the value, the necessity of religion, we have not said ALL. We are permitted to proceed a step farther—to talk of its beauty, its sublimity—to point to it as the fountain of ever new and ever increasing delight; the inspirer of nobler thoughts at once their source and resting-place. Viewing it in this light, we are no longer chargeable with the guilt of accusing the Deity of leaving his best work incomplete—of rearing up that glorious fabric, the human mind, and then leaving it without correspondent and permanent resources—of filling the heart brimful of extensive hopes and strong desires, which were never to be gratified. E.

Clapton,
Feb. 15th, 1824.

SIR,
I HAD no expectation of offering you any farther account of Governor Collet, till I observed to-day that he is mentioned in Part III. of "A Collection of Letters" on the "Propagation of the Gospel in the East," published in 1718.

"Jonas Finck," a German Printer, "sent from England to India," by "the Society for Promoting Christian Knowledge," with a printing press and types for the use of the Danish Mission, writes from St. Sebastian's, the Citadel of Rio Janeiro, "20th

† Channing's Discourse on the Evidences of Revealed Religion.

Oct. 1711." He appears to have sailed from England for Madras, with "Governour Collet," who was going out in a king's frigate to his government of Bencoolen. The Governor's very kind attentions to himself, Mr. Finck acknowledges, and his "readiness to favour the design" of the mission.

While the frigate anchored at Janeiro, a French fleet successfully attacked the Portuguese settlement, and also captured the English ship; which Governor Collet ransomed, sending his son as a hostage to France. In the amount of the ransom was included £300, for the printing press, types, &c., for which Mr. Finck describes the Governor as agreeing to accept £150, as a re-payment, wishing "to declare the singular regard he had to the honourable Society, and their worthy design in the East Indies."

Give me leave to suggest, in reference to the P. S. (p. 18), that there appears no little danger that the objections to anonymous signatures, should be carried among your correspondents, to an extent not the most friendly to the prosperity of a periodical work. It is obvious that while some subjects require real signatures, and many are thus recommended to attention, there are other subjects which are discussed much more freely and usefully under some *nom de guerre*. Nor can it be reasonably doubted that many an unpractised writer born, perhaps, to

"Enlighten climes and mould a future age,"

has, while shrinking from publicity, been thus encouraged to hazard a first attempt before the ordeal of an Editor.
J. T. RUTT.

A Friendly Correspondence between an Unitarian and a Calvinist.

(Continued from p. 36.)

I to N.

DEAR N.

Sept. 24.

IF you were disposed to discuss the question at issue with a view to mutual conviction, I should, with much pleasure, go through all the arguments urged on your side. You ought to know enough of the character of my mind, to give me credit for having

weighed and considered the *con* as well as the *pro* of every subject to which I attach importance. I, as well as yourself, was educated in the opinions you maintain; it was not until after all the objections to the doctrine of the restitution of all things had been fully answered, that I could receive it; and, since then, I have carefully read every work of any character that has been put forth by those who insist upon the endless duration of future punishment. But I do not understand you to be desirous of hearing what I have to say, and as you can be comfortable with your present views, I have not any intention to obtrude mine upon you. I could not exist a moment in peace under a doubt of the infinite goodness of the Creator; for, were I to suppose it possible, either that he wanted the will, or was deficient in the power to render his creatures, without a single exception, happy, I could not love him with all my heart and with all my mind, nor my neighbour as myself. I should also feel that in praying according to the apostolic precept, for the salvation of all men, I was offering up a petition contrary to the will of God; and, therefore, without any ground for hoping or expecting that such a prayer would be answered.

You say, "your people do nothing to cause their fellow-creatures to incur future punishment, but seek to preserve them from it." I admit this, and derive great pleasure from observing how, by his providential dealings, God counteracts the evil tendency of erroneous creeds. It is not, however, in virtue of their system, but in spite of it, that they thus lay themselves out to seek the salvation of their fellow-creatures. It comports not with the policy of the enemy of souls to inspire us with an extreme anxiety for the welfare of others. His object is to render us careless of our own interests, and consequently indifferent to the fate of the rest of mankind. While under the influence of feelings such as you deem dangerous, a man must necessarily be prone to do all in his power to accelerate the period when God's kingdom will come and his will be done in earth as it is in heaven.

For my own part, *I cannot possibly*

divest myself of the feeling that I am part and parcel of human nature, and that my happiness, present and future, is involved in theirs. We are all of one blood, and members one of another. Whatever may be the order in which the several individuals may bear the image of the second head of the race, if the first-fruits be holy the lump will also be holy, the whole will be eventually leavened. With respect to times and seasons the knowledge of these is reserved, and we must not presume to pronounce when they will arrive; and, therefore, I leave the subject in the hands of Him who, I am well assured, will do right; of Him all whose ways are just and true. In this conviction we are both agreed, and there the matter must rest.

Yours,
I.

—
I to N.

Sept. 29.

The feeling which you consider as indicative of the work of regeneracy being begun, is not a new feeling; it has been contemporaneous with my first serious attention to religious matters. I believe the feeling to be very common. Even Balaam had something of it when he exclaimed, "Let me die the death of the righteous." It is matter of deep humiliation that, with a conviction of the inseparable union of holiness and happiness, those who entertain that conviction should enjoy so little of spiritual comfort; and, I do assure you, that I regard myself as scarcely initiated in the school of Christ. I make no pretensions. If ever the time should arrive when a sense of the Divine favour shall be experienced by me, it will be manifested in appropriate words and works; with due deference I apply the same observations to other persons.

As you find the controversy a hindrance to the enjoyment of religious exercises, you had better not pursue it. If you use arguments drawn from Scripture, I shall be induced to answer them, and thus we shall be led on from one step to another. I have no objection to this sort of correspondence, because a firm and unshaken confidence in the truth of the sentiments which I entertain, leaves me at liberty to go fearlessly over

ground which you dread to step upon. But out of deference to your feelings, I would rather leave the question to be decided by your own experience. If, as I believe, I am right, a time will come, either in the present or a future state, when the truth of the restitution of all things, as spoken of by all the holy prophets, will be made manifest to you. I doubt very much, on various accounts, (my own failings and infirmities among the rest,) whether I shall ever be made instrumental in the correction of what, with my views, I must necessarily regard as your errors.

On the other hand, I promise you that I will not treat lightly the passages of Scripture which you point out; and that I hold myself liable to reproof for any levity or laxity which you or other good men may observe in my conduct or conversation. As to the young men to whom you allude, whatever else they may have learnt from me, I trust that of making light of the consequences of sin, is not among the number. I must beg of you to look about you, and to ascertain whether such things as levity and dissolute conduct are not to be found in the families of persons who hold and inculcate the doctrines which you believe to be true.

Let me tell you, that the circumstance of being the father of a family, is one great reason why I cannot be so much at ease as you appear to be, as to what may become of the rest of mankind so long as you are assured of your own safety. The command to love our neighbour as ourselves, is not opposed to, but implies a primary regard to our own happiness. I have no fears for the ultimate happiness of my children (and this is no small comfort to me); but this persuasion does not diminish my anxiety for their immediate deliverance from the tyranny of vicious habits.

I really think that, upon the whole, it will be better to allow this correspondence to terminate while we are in a disposition to regard each other with feelings of complacency. I have witnessed many controversies in my time, and scarcely remember an instance in which the contending parties were led to alter their opinions. At a certain age this is nearly a hopeless expectation.

P. S. I cannot refrain from making one observation upon a passage in your last communication. You seem to think that the blessed spirits will have no wish for the deliverance of those who are tormented. Now, I must beg you to recollect the saying of our Lord, that "there is more joy in heaven over one repentant sinner, than over ninety-nine just persons." I know that an attempt has been made to make our Lord say, that there is more pleasure over one sinner that repents than over ninety-nine persons that are self-righteous; but this will not do. If our Lord had any such meaning, he surely could have expressed it as plainly as men of modern times. The context distinctly shews that he meant what he said, according to its literal sense. He has put this, in my humble opinion, beyond doubt, by the parables of the lost sheep, of the lost piece of silver, and of the prodigal son. In all these cases a temporary feeling of mind, perfectly natural, is alluded to; namely, an extraordinary feeling of pleasure attendant upon the recovery of that which was lost. If another sheep had strayed from the fold, or another piece of silver had been lost, or the eldest son had left his father's house, all pleasure from the possession of the remaining sheep, (the recovered one included,) and so far of the rest, would have been superseded by anxiety to recover the lost; and the delight consequent upon the recovery would have been the same in the subsequent as in the first case. The recovered good would have excited ninety-nine times the joy (for the time) derivable from the larger possession; and thus we are taught that the happiness of the blessed is capable of increase, by every addition that shall be made to the number from the ranks of sinners. A most reasonable and consolatory doctrine! Even Dives, bad as he was, had not lost all his philanthropy. He was most anxious for the welfare of his brethren, and so far from having a wish to see them tormented, he prayed that a miracle might be wrought to warn them of their danger. He wished that they might live so as to go to heaven. No wonder that Abraham recognized his relationship to a being, who, while writhing in acute pain, could bestow a thought upon

the happiness of others. This is a very different picture of the state of the damned from what your fancy has painted. Here was no blaspheming of God, or upbraiding him with the harshness of his decrees.

If you cannot divest yourself of the idea that the elect alone shall be saved—if you think that those who are to be a kind of first-fruits of God's creatures shall constitute the whole—that those who are to be kings and priests shall be without subjects or laity, still I hope you may attain to that state of mind which led the pious Dr. Watts, when writing in defence of the doctrine of endless misery, to confess that if ever a time should arrive when the damned shall taste of the mercy of God, it would be such a display of goodness as might well fill all heaven with jubilee. That a man should be afraid to weaken the force of scriptural threatenings, I can readily excuse. I know, from experience, what that feeling is; but that he should triumph in the interminable duration of future misery, is not, in my view of the matter, a proof of a regenerate mind. I acquit you of any such feeling. Your feelings, I doubt not, are better than your creed; and while I admit this, I would not forget, that while we promise liberty to others, we may ourselves be the slaves of sin; and that it is much easier to hold forth liberal sentiments than to attain the faith which worketh by love and *purifies the heart*. The progress of the Christian religion is, first, to change the heart of the believer; secondly, to engage his affections to the household of faith; and, lastly, to carry them forth in acts of love to all mankind. This order is not unfrequently reversed in practice; and full well I know that many, whose mouths are full of expressions of love to the world, are deficient in acts of beneficence to those about them, and careless of their own salvation. Something of this error has very probably marked my conduct; if so, I subscribe to the justice of my own condemnation.

I.

N to I.

30th Sept. 1823.

I wish to economize paper and time, and to make a few brief observations without study or method.

"Torments."—No idea of penitents suffering these torments. Impenitence and torment seem to be suitably allied. Joy over penitents—impossible that it should be otherwise. Repentance must be proved.

"Triumph over the damned."—Only to be found on earth (conscience forces me to say on earth) among false professors, who ought to say, "Who maketh to differ? Let me fear lest he spare not me."

"Experience."—You do not know my experience, but God does. With the partial view you have of it, what you say is just. God is my witness how joyfully I would welcome Satan himself, if he were converted, and remind him, with complacency, how often he had given me trouble; but I could not do so with respect to temptations to sin.

"Benevolence and beneficence to friends and enemies."—Belong to professors on our side, when they are what they profess. They would extend them, even, as to charitable acts, to a sinner against the Holy Ghost.

"Purification."—We wish for the removal of even a good, which intervenes with a greater good. The most intimate nearness to God is wished for, and we ourselves wish to put away every thing that interposes and hinders.

I hope I am enabled kindly to receive all your wholesome correction. It is infinitely more to my best interests to receive it, than to you that I should. On the other side, I expect that the time when you acknowledge not to have seen these things in their true light, will be a time of the realization of your best wishes, with joy unspeakable and full of glory; and that then, if we are altogether upon earth, you will, with triumphant delight, acknowledge that you have not given suitable answers, (as respects the main question, conversation and knowledge,) except what relate to my sins and imperfections, which I am seeking to be cured of.

"All—Every—Whole—Eternal."

You acknowledge that these terms are sometimes restrained and sometimes unrestrained. May God the Holy Ghost give us to know and feel their true meaning; else to the ends of our lives we might study even the Scripture itself in vain. We must be led

by the Spirit into all truth. The eyes of our understanding must be enlightened. We shall then see millions of soul-destroying sins where we never suspected them. No human argument will do. Things must remain as they are until God the Holy Ghost gives light and works conviction. Therefore I know I shall not succeed till then, and do not look for it.

The best people whom I know, as far as I am enabled to judge, do acknowledge in their prayers that God might justly condemn them for ever. I find it hard to adopt that language unreservedly. If I did, I verily believe you would have less cause to complain of my temper and bondage and fears, which are increased in proportion as your sentiments enter into my experience. I expect that if I do not most faithfully and unreservedly make the confession afore-stated, God will oblige me to do so by making me feel the deprecated evil.

As we cannot influence the state of the departed, matters must terminate in a treatment of the state of the living. You will agree, I trust, that our reasonings with ourselves, or with each other, or hearing or reading, will not avail without the influence of the Divine Spirit, and that we ought earnestly and incessantly to solicit the same, that we may have the true light and true feeling, and discover our state by nature, and be renewed, and make suitable confessions to God, and, by his enabling grace, do whatever we ought to do.

N.

N to I.

1st October.

Last night I read a passage in Heb. vi., with respect to falling away, which filled me with awe. This morning I observed, while reading in my usual course, Luke xiii., a passage bearing upon the question under consideration, "Lord, are there," &c. Our Lord's answer seemed to me to imply that it was most to our interest to attend to our own state, and to *strive* (agonize) (are we doing so?) to enter in at the strait gate. What follows seems eminently suited to excite fear; and, indeed, whatever may be said on that subject, I find so much in the Scripture *avowedly* intended to excite fear, that I do not think it safe to be with-

out it, even although I should obtain "perfect love;" because, as long as I live, I shall be in danger of falling into sin. In order to obtain perfect love, I must pray for perfect conviction and grace to make due confession. I cannot do justice to God or to myself in this matter. I must pray the Lord to enlighten my eyes and search my heart; and after I have felt what it is for the Lord "to kill," to be made to experience what it is for him "to make alive." Conscience cries aloud, "Look to your own states." When matters are set right there, you will be better qualified to think and to feel with respect to the state of others. For whatever I may have said to you or others in an unbecoming manner, I ask pardon of God, of you and of all; although speaking angrily, I really wished for good in many instances. For this offence I am corrected when danger stares me in the face. If I was alarmed when danger was distant, how much more shall I be so, when it shall be said, "The hour is come!"

N.

I to N.

October 1st, 1823.

I am not at all surprised, nor disappointed, nor offended at the failure of my arguments, I will not say to change, but even to lead you to review the grounds of your opinions on the question at issue between us. A most awful and important question it is! It is no less than whether we have reason from Scripture to believe that the great mass of mankind are doomed to eternal perdition; and, consequently, whether the great Power which holds our fate at his disposal is malevolent or benevolent. "The orthodox Christians have drawn the picture of the devil, and have written underneath it—'This is God'"—so says a celebrated foreign writer.

It may, perhaps, be practicable for those who think themselves worthy to walk arm in arm with the Apostle Paul, and persuade themselves that their crown of righteousness is secured, to discharge from their minds a concern for the final happiness of the rest of mankind; but for those who cannot feel this security, or venture to hope that they may attain to it, it is *quite impossible*, if they think of futurity at all, that they should obtain any

cessation from horror, so long as they suspect that they may be liable to endure never-ending torment. Such an idea would disqualify a man of reflective habits from thinking or speaking of any thing else ; and, if he were set at tolerable ease respecting his own soul, he would still be in constant terror in behalf of those who are near or dear to him. If Moses and Paul had entertained such an opinion of futurity, I am quite certain that the one never would have expressed his willingness to be blotted out of God's book, and the other to be accursed of Christ for the sake of their countrymen. The fact appears to be, that they would gladly have foregone the special privileges of elective grace, if, by such a sacrifice, they could have ensured the salvation of their people. The expression is no where censured, and yet for indulging a feeling far short of theirs, you regard me as in a dangerous state.

You tell me that I cannot be a judge of your experience: I grant it; but by the same rule you cannot judge of mine. We have each been conducted by different paths. I hope and trust they will eventually lead us to the desired end. "If we confess with our mouths the Lord Jesus, and believe in our hearts that God hath raised him from the dead," (that is, so to believe as to submit to his authority, "we shall be saved.") Let us not qualify the terms thus defined by an inspired apostle, but exercise charity towards each other. It is not the mere assertion that we are taught certain doctrines by the Holy Spirit, that will suffice to persuade others that what we believe is true. The Jewish Christians, Peter among the rest, could not, even after they had received the Holy Spirit, at the day of Pentecost, perceive the extent of the scheme of the gospel, without an express revelation. Our Lord told his disciples that he had many things to say to them, which their prejudiced minds were then incapable of receiving: the extension of mercy to the Gentiles was probably one of those things. I consider modern professors as being much in the same condition of mind as the Jews were; and I will freely declare that I do clearly perceive in many, not to say the greater part of those with whom I am acquainted, strong indica-

tions of spiritual pride under the garb of humble acknowledgments of their own unworthiness. In spite of all this exclusive feeling, however, they are compelled to act as though the gospel contained glad-tidings for all. This is as it should be, and I rejoice at it.

If you wish to convince me of error in point of doctrine, you must go through the process of examining all the texts which bear upon the subject in dispute; and you must manifest a disposition to part with even long-cherished errors, if they will not stand the test of such an examination. Unless a man shall become as a little child, he cannot go through such a process with any chance of profit. I do not require you to submit to it. It is quite foreign from your habits to read controversial divinity; and it is now too late perhaps to begin. I come, therefore, to this conclusion, that we shall do well to leave each other to learn from the great Teacher what are the stupendous heights and unfathomable depths of his love to his creatures, and content ourselves, if we enter at all upon the subject of religion, with provoking each other to love and to good works. Fear is, no doubt, salutary, so long as sin has any place in us; but although it may serve to quicken our steps in running from evil, it is not favourable to clear-sightedness. It led the disciples to mistake their Lord and Master for a spectre; and we must not be too lavish in our praise of a feeling of mind which belongs to an unregenerate state. The fearful are classed sometimes with the unbelieving. The Lord loveth those that put their trust in him. May you and I attain to that state in which we may say with David, "We will not fear though the earth be moved, and the mountains be cast into the depths of the sea"! "They," says he, "who know thy name" (i. e. thy true character,) "will put their trust in thee." I profess not to have realized this happy feeling, but, nevertheless, I will not therefore deny that it does not properly belong to the righteous.

And now, I will freely confess, that talking upon the grandest and most vital questions does not tend to edification, unless the heart be suitably affected. I never will allow, for an instant, that a deep-seated concern for

the character of our heavenly Father, and for the fate of our flesh and blood of the human race, is calculated to weaken our devotion; but I will admit that controversy, without the utmost care, has a tendency to disturb our serenity, and, perhaps, to divert our attention from our proper duties.

If it be any relief to your mind to continue the practice of bringing under my notice texts of Scripture, (with or without your own comments,) which you think are opposed to my opinions, I promise you I will weigh them as though I had never heard them before; and, what is more difficult to a man of my habits, I will, from a regard to your peace, refrain from offering a single observation in reply, unless you desire it. Further than this I cannot go, because when I say I will weigh them, I mean that I will do all that in me lies, to open my mind to receive whatever sacred truth the Spirit which indited them, intended to express. And "may the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever."

I.

[To be continued.]

SIR,

IN a note to Mr. Wallace's remarks on Isaiah, (p. 23,) is the following passage on the time when the ineffable name of the Supreme Being was changed for that which is now used instead of it, by our elder brethren the Jews.

"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.'"

This is certainly a proof that in the time of Josephus, the same regard was paid to the hallowed name as prevails

at the present day amongst his countrymen. But I was rather surprised that the authority of Josephus was appealed to, when a much better was at hand. For the writers of the New Testament, in their quotations from the Old, never use the hallowed name, but substitute for it the terms, the Lord—God—or the Lord God. And our Saviour himself, when he quotes the very words of the first commandment, uses the terms, the Lord thy God, and not the word by which the hallowed name is expressed.

The custom then prevailed in our Saviour's time, and I cannot apply the word superstition to any thing which he thought worthy to adopt. I am inclined to believe that some good reasons might be found for this practice, whose origin is perhaps too remote from our times for us at the present day to assign the true cause.

This veneration of the chosen people for the sacred name of the Supreme, forms a striking contrast to the very frequent abuse of it in our nation, by which it is disgraced above all the other countries in Europe. For we cannot walk our streets without frequently hearing this holy name applied by the speaker to the most horrid imprecations on himself, his limbs, his friends and his enemies.

It is said of a great philosopher of our country, that whenever he used this holy name he made a pause in his speech; and I cannot look upon the practice as by any means superstitious; and if it were generally adopted by those who have a regard for religion, it would tend in a great degree to discountenance the odious practice, which is by no means peculiar to the lower classes.

But I carry my ideas still farther. There is an unhallowed name by which Christians address the Supreme Being, a name unknown to our Saviour and his apostles, adopted from a barbarous Latin word, and associated with notions too gross to be repeated. With the same attention paid in former ages to the hallowed name of the Supreme, would I regard this invention of man; but instead of veneration I hear it with very different emotions, and I should be happy to find that the use of it was exploded in our places of worship. I would never have it used or alluded to; or if it should

be thought requisite to allude to it, it should be under its appropriate epithet, *the unhallowed name*, as it is not hallowed by any mention of it in any parts of Scripture.

These hints I take the liberty of throwing out to those who are accustomed to use the unhallowed name in their discussions, either by the press or in the pulpit, and I am sure they will be of some use, if attended to, in private families.

W. FRENCH.

*Euston Square,
February 1, 1824.*

SIR,

THE propensity of many modern divines to depreciate the religion of nature, is so frequently manifested, and in a way so obvious and glaring, that it can hardly escape the notice of any person at all accustomed to theological inquiries. I am far from supposing that these gentlemen pursue this course from any dishonest motive; on the contrary, I am persuaded they fancy that they thereby do honour to Christianity; while, on the other hand, I have no hesitation in professing my firm conviction, that the RELIGION OF NATURE is the rock on which Christianity is founded; and that he who aims at supporting the latter by undermining the former, does, in fact, though unconsciously, all that one man can do, to destroy both. Happily for us all, they are both indestructible.

This conviction, which has been growing and strengthening in my mind for the last forty years, is not in the least degree weakened by the letter of your highly-respectable correspondent, the Rev. Mr. Cogan, inserted in your publication of this day, (pp. 11—14,) the leading object of which, according to his own statement, is to illustrate the evidences of Christianity; but in which he more than insinuates, that what is called the religion of nature is of little or no value; that “they who contend for the unity and perfections of God, the doctrine of a universal providence, and the future existence and immortality of man, as inculcated by nature, have derived their conviction of them from Christianity, and from Christianity *alone*,” and that “the ancients, who endeavoured to establish the doctrine of a future life, did not themselves believe it; and if

they did, their faith did not grow out of their reasonings, but their reasons were laboriously sought for, to uphold a preconceived opinion.” What it was, however, other than reason, which produced this preconceived opinion in their minds, Mr. Cogan has omitted to inform us; and without his assistance, I confess myself unable to account for it, otherwise than by supposing that it was the effect of the reasonings of superior minds, on the perfections of God the Creator, and on the nature and circumstances of man his creature. That the ancients, at least, whatever may be fancied of those of later times, did not derive their conviction of the unity and universality of the Divine Government, and of a future state of existence, from Christianity *alone*, or from Christianity *at all*, is quite clear, from the fact of their having recorded their opinions before Christianity existed; and it is undeniable that some of them expressed their conviction of these truths, in nearly as plain terms as any Christian can do at this day. What, for instance, can be a stronger expression of belief in the being and government of One Supreme God, than the following passage of Cicero? [de Nat. Deor. Lib. ii. Cap. ii.] “Quid potest esse tam apertum, tamque perspicuum, cum cœlum suspeximus, cœlestiaque contemplati sumus, quam esse aliquod numen præstantissimæ mentis, quo hæc regantur?” *When we lift our eyes to the heavens, and contemplate the celestial bodies, what can be more clearly evident, than the existence of some superior being of consummate wisdom, by whom they are governed?* Or in what words could this illustrious man have expressed more plainly his expectation of existence after death, than in the following? [de Senect. 21.] “Quid multa? Sic mihi persuasi, sic sentio, cum tanta celeritas animorum sit, tanta memoria præteritorum, futurorumque prudentia, tot artes, tantæ scientiæ, tot inventa, non posse eam naturam, quæ res eas contineat esse mortalem.” *This, in short, is my settled conviction, this is my judgment, on reviewing the faculties of the mind, its wonderful activity, its memory of the past, and foresight of the future, and its discoveries and attainments in arts and science, that*

it is impossible that a being to whom such powers belong, can be perishable.

In the course of his attempt to run down and bring into contempt the religion of nature, Mr. Cogan, the last man in the world to be suspected of any disingenuous intention, seems to me to have been betrayed by the warmth of his zeal, into an error, not uncommon with disputants, especially those who have the misfortune to be engaged in supporting a bad cause; I mean that of misstating and caricaturing the opinions of those from whom he differs. He says, "If we are to believe what we are sometimes told concerning it, [the religion of nature,] its truths are emblazoned in the heavens in characters which all can read and which none can misunderstand." Will Mr. C. be so good as to inform us by whom we are told any thing so strange and absurd. For myself, I can say, that though I have read with great attention, and in many instances with great pleasure, the writings of Christian philosophers, who were believers in the religion of nature, and have also occasionally looked into the writings of a few Deists, and conversed with others, it has never happened to me to meet with this extravagant position. I have always understood, that whatever valuable truths the book of nature may contain, though it may be written in characters which are indelible and unchangeable, though it may be uncumbered with various readings and interpolated texts; yet that it is so far like the New Testament that it cannot be read to advantage, except by those who have taken some pains to learn the language in which it is written. Indeed, if it were otherwise, it would have greatly the advantage of the Bible, which is universally admitted to contain numerous passages which set at naught all human power of interpretation. Mr. Cogan will, therefore, I am sure, oblige many of your readers by informing them who they are that have given this extraordinary character of the religion of nature. I am sorry to be obliged to call upon him to do this, because I am inclined to think he will find it a task of some difficulty.

In the commencement of his letter, the worthy writer states the question which arose in his mind to be "whether

there is reason to think that without a divine interposition, these superstitions [of Pagan Idolatry] could have been banished from the world, and a purer religion substituted in their place." Now from this language, would it not be perfectly natural to conclude, that with a divine interposition, this happy state of things has been effected, that superstition has actually been banished from the world, and a pure religion established in its stead? Yet strange to tell, he soon after assures us, that "little of the knowledge that enlightens the more intelligent members of a community ever makes its way to the vulgar," and speaks of "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"! He might have added, with great truth, though, to be sure, it would not have quite suited the object of his letter, that many of these gross corruptions have been so gross, as never to have been exceeded in absurdity and folly by the popular fictions of ancient Greece or Rome. It may be replied that these abominable corruptions are not to be charged on the Christian religion, of which they are in reality no part, but the dreams of ignorant, or the inventions of designing men. This I most readily grant, because it is most certainly true. But, on the other hand, I expect it to be granted to me, because it is equally true, that the popular superstitions of ancient Greece and Rome were no part of the religion of nature, because they were contrary to reason, and were accordingly disapproved of, by the wisest and best men of the times in which they prevailed.

In a note, Mr. Cogan admits without hesitation as true, what he imagines may be offered in the shape of an objection by an unbeliever, namely, that "the great majority of mankind, being altogether incompetent to judge of the evidences of revelation, must admit a future life upon authority alone;" and he adds, "It is not the evidence of a doctrine, but the belief of it that is practically useful." This language from the pen of a liberal Dissenting minister, is surely very singular and extraordinary. For any man to receive a doctrine, as in-

fallibly certain and supremely important, a doctrine which is to be the foundation of his hope and the guide of his life, not because there is sufficient *evidence* of its *truth*, but because some person who calls himself his spiritual director, tells him it must be *believed*, does, I confess, appear to me to savour more of the credulity of a child, than of the wisdom of a man. If, however, this complete "prostration of the understanding" be, as Mr. Cogan represents it, a matter of necessity, or, according to the doctrine of a Right Rev. Bishop, a duty, in either case, as it appears to me, Protestantism and every thing connected with it is at an end; since if so great a sacrifice must be made, it is quite obvious, that the Church of Rome has a much fairer claim to it than any other power whatever.

To that part of Mr. Cogan's letter which is intended to shew the unreasonableness of rejecting Christianity, I have nothing to object. I am an advocate for natural religion, not an opposer of Christianity. And I think it important to remark, that in my judgment, the most complete conviction of the eternal truth and universal authority of natural religion, is in perfect harmony with an entire belief in the supernatural origin and great importance of the Christian revelation. From the gracious hand of the Giver of every good and perfect gift, and not through the medium of the unhallowed decrees of usurping priests, or earthly magistrates, I gratefully and joyfully receive both. The latter, I verily *believe* to be true; the former, I certainly *know* to be so.

W. STURCH.

OBITUARY.

1824. Jan. 5, at his father's house, *Oakhill, Somersetshire*, PEARD, second son of Wm. Peard JILLARD, Esq., at the early age of 22. Mr. P. Jillard was a pupil of the late Dr. Estlin, of Bristol, for four years, and on the Doctor's giving up his school, removed to Birmingham to complete his classical studies under the care of the Rev. Mr. Corrie. He then returned to Bristol, and was articled to an eminent solicitor of that city, residing during his clerkship in the family of his former preceptor, to which he was related. He afterwards went to London, where he passed a twelvemonth in an assiduous attention to those studies which were to complete the period of his professional education, and there is reason to believe that his health was impaired by his unremitting diligence in acquiring all the knowledge he wished to possess. He was particularly ardent in his pursuits during his abode in London, that he might qualify himself for discharging with advantage to his clients, and credit to himself, the duties of a most eligible connexion in partnership, which had been formed for him with a highly respectable solicitor of Shepton Mallet.

On the first day of the New Year the partnership was to commence; a period anxiously looked forward to by himself, and not less so by his family, who rejoiced at the prospect of having settled near them a son, a brother and a friend, on whose judgment they placed the great-

est reliance, and in whose affection they felt a source of the highest satisfaction. Early in December, Mr. P. Jillard having completed his term of residence in London, returned to his father's house to arrange and prepare for entering upon his new duties. It was seen with regret that his health appeared delicate, but no serious disease was either evinced or apprehended. When congratulated on the first of January that the long-expected day was at length arrived, and when welcomed as one of the new partnership, he sighed, and manifested a depression of spirits which was quite unusual to him. He went, however, in a carriage into Shepton, a distance of three miles, on the 1st and 2nd of January, examined the lodgings he was to occupy; saw some of his friends and new clients, and returned to Oakhill. On the evening of the 4th, he appeared much worse than he had been before, and in the course of the night it was evident to his medical attendants that a change had taken place in his disorder, indicating a speedily fatal termination. At the request of his family it was communicated to him by his physician that he had but a few hours to live. This awful information was quite unexpected by him, but he received it with great composure. He said it was a very short warning, and desired that his family would come to his bedside. To each, he said something kind and affectionate; expressed a grateful sense of

the advantages he had enjoyed from parental solicitude for his welfare; bade them a tender farewell, and hoped they should all be re-united in heaven. He referred to some little remembrances he had brought from London for some friends who were absent, and expressed his wishes respecting them: he desired also that his body might be examined, to discover the nature of his disorder. Before the morning dawned, he expired, retaining his faculties and his firmness to the last.

It was ascertained that the immediate cause of his death was inflammation of the bowels, coming on in an insidious manner, without manifesting the usual symptoms of that formidable malady. There was also some disease of the lungs.

His early death has excited much emotion among a large circle of acquaintance and attached friends. He was a young man of considerable talents and acquirements; of great energy of character; possessing a high sense of honour, a strong judgment, a kind and affectionate disposition, and the strictest integrity. Had Providence been pleased to spare his life, there is little doubt that he would have proved an ornament to his profession, and a valuable member of society. His death has disappointed the fondest hopes of his family, but they bow with humble resignation to that will which they are convinced appoints only what is for the best and wisest purposes.

If a parent's heart is wrung by this sudden termination to all his anxious, his active and his successful endeavours to promote the worldly interests of an affectionate and dutiful son, a salutary lesson may have been taught of the wisdom of moderating all our views and wishes respecting the objects and pursuits of this life. To have secured for his son a situation of immediate usefulness, influence and independence, must prove a source of gratifying recollection; but it will be far surpassed by the satisfaction of having given him that education and those principles which have enabled him to meet death with peculiar fortitude, and which have left him to occupy so high and so lasting a place in the estimation and regret of his family and friends.

Jan. 15th, in London, Mr. WILLIAM BARWISE, of Warrington. The deceased was born 1776, and received his first religious impressions among the Methodists, with whom he continued till 1810, when his attention was drawn to the Unitarian controversy by the following

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circumstance. The Rev. Mr. Kay, who was then minister of a Calvinistic congregation at Kendal, becoming a Unitarian, preached a sermon declaring his change of sentiment, and dissolving his connexion with the society to which he was then united. With this sermon Mr. Barwise was much impressed. He sat down seriously and impartially to study the subject, and rose from his inquiries a decided Unitarian. For the last eleven years of his life he was a member of the society at Warrington, where his unostentatious piety, his judicious zeal, the integrity with which he followed and the acuteness with which he defended what he conceived to be truth, gained him a general esteem. The circumstances of his death were peculiarly painful; owing to his engagements in the excise, he was obliged for the last eleven months of his life to reside in London while his family remained at Warrington; to this privation he cheerfully submitted, animated by the pleasing expectation of soon returning to the objects of his solicitude with increased means of securing their respectability and augmenting their comfort. He was thus employed when Mrs. Barwise received a hasty summons to London, where she arrived just time enough to witness his last demonstrations of affection, and behold him die. He had been seized ten days previous to her arrival with a paralytic stroke; the attack was too violent to be controlled by medicinal aid, and he sunk under it in the 49th year of his age. The body was conveyed to Warrington and interred in the presence of a crowd of weeping friends. Amidst this apparently severe dispensation, his afflicted relatives have but one stable consolation; this exists in connexion with that all-animating hope, which, with a divine munificence, has thrown her fair and ever-blooming flowerets even across the path of death.

Jan. 22, in the 45th year of her age, SARAH, the wife of Mr. William STEVENS, of Bishopsgate Street. Her maiden name was Hargrave. She was a member of the Church meeting in Parliament Court, under the instruction of the late Mr. Vidler, from the age of seventeen years until that church was dissolved. She then joined the Society called Free-Thinking Christians, of which her husband had been some years a member, and when dissensions drove her husband and about thirty others from that society, she addressed a letter which was read by the Elder expressive of her view of, and re-

gret at the conduct she had witnessed in that assembly, concluding by withdrawing herself from that connexion. She, then, immediately joined the Seceders, known as a Christian Assembly, meeting at No. 6, East side of Moorfields, of which society she remained a member till her death. She was beloved and respected for her active usefulness, and her loss has been severely felt by that Church during the last year—a year of sorrow and pain, borne by her with Christian fortitude, the agonies of which terminated a short time before her decease, and her latter moments might from their tranquil nature be considered as falling asleep, but it was the sleep of death.

On Monday, Feb. 16, at the advanced age of 80 years, at his house in *Albion Street, Newcastle-upon-Tyne*, Mr. WILLIAM ROBSON, formerly a ship and keel builder on the North Shore. In early life he had the management of the keels belonging to the extensive colliery at Willington, belonging to Messrs. Bell and Brown, and in the discharge of his important duty he had the courage to attempt, with happy success, the introduction of a system of moral discipline among the keelmen employed in that concern; a class of men not in general remarkable for orderly and good conduct. By this he engaged the high esteem of his employers, and the almost devoted gratitude of the men. During the latter years of his life, after he had retired from business, the same goodness of heart and benevolence of disposition impelled him to devote much of his time to the exercise of acts of charity and mercy among the poor and unfortunate, who ever found in him a kind friend and generous benefactor. His modes of doing good were indeed numerous and varied, according to the various circumstances of individuals. In cases where any disastrous accident or severe misfortune had befallen a worthy individual or family, by which their prospects in life were blasted, and themselves likely to be reduced to a state of indigence and destitution, this worthy philanthropist, whose business and religion was to do good, was frequently known to interpose his kind offices to avert the stroke of calamity; and when his own funds were inadequate to the extent and urgency of the case, he solicited from house to house the aid of his numerous acquaintance in behalf of the sufferers, thus mitigating their sorrows and alleviating the weight of their misfortunes. Solicitous also for the education of the

poor, and the moral improvement of the rising generation, he greatly contributed by his exertions to the establishment of the Royal Jubilee Schools; and the success of that useful institution was very much indebted to his continued indefatigable exertions for its interests. His general usefulness and assiduity was acknowledged by the subscribers, by his being annually re-elected a member of their committee. As connected with this public institution, which does so much honour to the town, his death will be felt as a public loss; while the numerous objects of his bounty must long venerate his memory.

In the concerns of religion his conduct was equally exemplary, though it might not be so popular; but that was not his concern. Impressed with an ardent zeal for the true interests of religion, he was equally an enemy to bigotry, superstition and priestcraft, and contributed much to enlighten the minds of those within the circle of his acquaintance, on the most important subjects connected with human happiness. Renouncing entirely all civil authority in matters of religion, he built not his faith on human creeds, and alike despised the dogmas of priests: his theology was wholly drawn from the Scriptures, and there only he wished to learn his duty to God and to his neighbour. In short, his religion was "to do good." In his religious profession he was an Unitarian Christian of the Baptist denomination. On the minds of young persons he was particularly assiduous to impress the great practical truths of Christianity; and he had a particular affection for serious, ingenuous young men, whose minds he found unsophisticated and undebauched by the popular dogmas of superstition. Such were the peculiar objects of his attention and tender regards; and his highest happiness was to direct and assist them in their honest inquiries after truth. Some of these while they continue to revere his memory, acknowledge that they owed to him the highest obligations.

J. M.

Newcastle, Feb. 22.

Feb. 17, aged 47, Miss ANNE RICHARDS, daughter of the late Mr. Thomas Richards, silversmith, of this place. If the great end of life be improvement and happiness, and example be one of the most efficacious means of promoting these desirable attainments, it follows, that obscurity and retirement are not presumptuously violated, by selecting from those stations such instances of merit as fall

within our individual notice, and exhibiting them as patterns worthy of public regard and imitation. And such is pre-eminently the case with the name here introduced. The leading and conspicuous features of her character, were gentleness and goodwill to all, affection for her friends and relatives, and gratitude to that Being to whom she owed her existence and her powers of enjoyment. These qualities, which she possessed in no ordinary degree, might, with a less cultivated mind, have easily glided into the delusive mazes of superstition and credulity. Her imagination warm, ardent, and always impressed with the most lively sensibility, was, nevertheless, tempered and corrected by a soundness of judgment, which well fitted her for the duties of life she was called upon to perform, and thus she was doubly endeared to her connexions, and highly respected by the whole of her acquaintance. A feeble and delicate constitution, throughout the course of her life, had made it requisite that she should frequently leave her relatives, and be placed under the care of strangers; and this improved her native propensities to the most indelible gratitude for the kind attentions she received from their hands. No kindness was ever unobserved or forgotten; and if the common maxim has any foundation in the weakness of human nature, that "we write our wrongs upon marble and our benefits on sand," never was there a breast in which the opposites were more decidedly concentrated than in hers.

With such sentiments and feelings, it might be safely anticipated that the conclusion of her life should be in exact accordance with its progress. The heart long accustomed to cultivate and exalt these best endowments of humanity, can never relinquish them, nor suffer any alienation. About a month before her dissolution, her physician pronounced her continuance as hopeless; she knew his opinion, and contemplated the consequences with indescribable serenity. It was not fortitude that supported her mind, for this implies a conflict to sustain, and a degree of heroism to overcome the difficulty; nor was it exactly the feeling of resignation, for this signifies a subdued and voluntary acquiescence in an event more or less painful; but it was the tranquil composure of an infant reclining its head for repose on the breast of maternal love. "I have no wish for choice," said she, "I have suffered not a little from long-continued imperfect health; and I know that whether I live or die, I am in the hands of my Almighty Father, who will surround me with his protection and loving-kindness."

Though warmly attached to the ministers of the church to which she had given the most uniform attendance, she expressed no desire for their attentions. She felt no need of human passports to ensure her admission through the portals of heaven; nor of any viaticum to operate as a charm or talisman on her future destiny. Totally incapable of affecting to appear to others what she did not feel in strict reality, there was no display for the purpose of exciting any admiration of her energies and self-possession; but every word, look and action bespoke the genuine integrity which cheered her in the trying scene. Not a word of alarm or uneasiness escaped her; nor of regret, excepting for the trouble she occasioned to those kind friends who felt how much she deserved their most assiduous cares. She bid the last farewell to her friends as they individually came before her, with eyes beaming animation, intelligence and affection to the last, and with a placidity of expression, as though she were saying, "Good night, I shall see you again tomorrow;" and when too much exhausted to continue her attentions to objects without, her countenance and moving lips declared most unequivocally what was passing within.

What, then, was her religious creed?—Reader—it was that which has been so vauntingly and falsely denounced as a cold and cheerless system in the appalling hour of trial and need—as affording no consolation when the throbbing heart seeks it in vain from any other source, and as presenting but a broken reed for support, when the torrent is sweeping all before it to inevitable and everlasting destruction. Away with this rant of bigotry and superstition! A single authenticated fact like the foregoing, is of more importance to prove their futility, than thousands of unauthorized and fanatic assertions—unworthy of utterance, and of the God in whose injured name they are promulgated.

If her creed may be assumed by one who knew her well, and who had the best means of ascertaining its import and extent, he would comprise it in one short sentence, and confirm the whole of his assertions by his signature—"God is love," and his revealed will is all-sufficient ground for my boundless confidence."

Admitting, then, the propriety and advantage of a faithful delineation of such a character, what vehicle so proper for the purpose as that of her favourite *Monthly Repository*?

JAMES LUCKCOCK.

Birmingham, Feb. 20, 1824.

Lately, at *Barnes*, aged 79, the Rev. THEOPHILUS HOULBROOKE, LL. B. F. R. S. E., formerly of St. John's College, Cambridge. For some time he held the office of President of the Literary and Philosophical Society of Liverpool. (We hope to receive from some correspondent a further account of this excellent man.)

1823. Sept. 7, at *Frankford*, near *Philadelphia*, aged 57, Mr. THOMAS SMITH, formerly of Waddington Heath, near Lincoln. Mr. Smith was universally respected for his strict probity, his extensive information, particularly in statistics and rural economy, and his very amiable temper and manners. He was the author of some well-written letters, published in the *Lincoln and Stamford Mercury*, in the year 1819, principally on the ancient state of the County of Lincoln, under the signature of *Antiquarius*, which displayed considerable research and a discriminating judgment. He was pressed by many respectable persons to publish them in a collected form, and though he had a very humble opinion of their value, he intended to have complied with the request, and with that view had made some additions to them, but owing to want of time, and a long-protracted state of ill health, he was prevented from completing his design.

Mr. Smith was consulted by the society of gentlemen, formed in London about three years ago, for the purpose of endeavouring to restore what is called the Cottage System; the remains of which, in Lincolnshire and some other counties, are considered to be the principal reason why the poor rates have been and now are so much lower in those places than in most other parts of the kingdom: and it is understood that the Society derived from his communications considerable assistance in the furtherance of their views. He also wrote the short History of the Presbyterian Congregation and its Meeting-House at Lincoln, inserted in this work (Vol. XIV. pp. 213—216). His ancestors for several generations were Dissenters; and he was Trustee for, and a very liberal contributor to, the funds of that Society.

Had Mr. Smith lived to return to England, as he designed to have done in the course of the year, those who knew him would have been anxious to have seen published the opinions of so judicious an observer upon America, after a more than two years' residence in that country. His views, though probably more favourable than those of Fearon and Faux, were not such as would have

recommended emigration in the present state of things in this country. To one of his friends, he thus, on that subject, briefly wrote in May last, after a residence there of nearly two years:—

“ You will expect that I shall give an opinion of this country and people, but this would lead me into a very wide field, which, to travel through in the shortest way, would be too much for my leisure at present; and there are but few things on which I have, as yet, made up my mind to speak of in any decided manner. How the flying travellers who scamper through three or four thousand miles of country, in the course of a summer, in stages and steam-boats, can bring themselves to talk as positively of every thing they see, as if they had been long residents, I am at a loss to imagine; but their random assertions, and foolish and inaccurate remarks, have done incalculable mischief; for never was there a country so falsely described, and in a way most fatally to mislead and deceive, as this has been by that class of travellers whose works have been most read by the great body of emigrants; and who have thus come here with the expectation of finding a country in which the cares and troubles of procuring the comforts of life are greatly lessened, compared with the old. For myself, though I had read more on America than most people, I have wondered to find so many things so totally different from what had been impressed on my mind by the tourists; and so many important particulars which had been wholly left unnoticed by them. Of the three most important and leading objects of inquiry respecting the state of a country, viz. the government, the climate, and the character of the people, I can just briefly say, of the first, that it appears to me to have all the excellencies which have been attributed to it by its warmest admirers. The climate is most certainly a bad one, and the people are not so good as they ought to be under such a government. There are glaring faults in their manners and character, which the people in the old countries have not in the same degree. They have, however, some excellencies in which John Bull's people fall short. But merits and faults summed up on both sides, there would be but a small balance remain on either.

“ If you are consulted by any one, either farmer, mechanic, or labourer, on the subject of emigration, avoid giving any encouragement. There is not one Englishman in twenty fit to come here; their very prejudice makes them unhappy, though thriving ever so fast.”

INTELLIGENCE.

FOREIGN.

Memoir of M. Werner.

WERNER was successively a famous Protestant poet and a famous Catholic preacher. He was one of those men who pass from one extreme to another almost without the appearance of inconsistency, because the motive which impels them is always of the same nature. He was born Nov. 18, 1768, at Königsberg in Prussia; his father was professor of history and eloquence in that place, and licencer of the drama, which at an early age made the son acquainted with dramatic poetry. His mother, the niece of a poet, had so large a share of the family ardour of imagination, that at the end of her life she became insane and believed that she was the Virgin Mary and had given birth to the Saviour. Zechariah Werner appears to have inherited some portion of his mother's mental alienation.

His studies were regularly conducted: he pursued philosophy under Kant, and he attended lectures on jurisprudence. He commenced poet in 1789, and his verses contained very liberal sentiments. In 1793, he obtained an office under the Prussian administration, and was sent to various capitals, especially to Warsaw, where he resided till 1805. There M. Hitzig, his biographer, had frequent intercourse and cultivated an intimate acquaintance with him. He witnessed the progress of his best poem—*The Sons of the Valley*. At some distance from Warsaw, in a thick wood, watered by the Vistula, is an abbey of Camaldolites; in summer the two friends used to quit the capital on a Saturday evening, as soon as the offices were shut up, and repair to the forest, near that romantic monastery; they took up their abode in an inn or under the forest trees; the Sunday was employed in viewing the beautiful landscapes of the neighbourhood, and in those lonely walks Werner read to his friend the verses he had composed during the week. At this time the young Protestant poet had already conceived a fantastical idea: he considered that in order to restore a poetic spirit to religion, Protestantism, which was too prosaic, should be exchanged for Catholicism, but Catholicism refined by the aid of free-masonry. He had a singular way of expressing his sublime ideas: "The Devil will take the genius of the arts in Europe," said he,

"if we return not to the refined Catholicism which was formerly professed." We perceive that Werner was, at this period, half a Catholic. It will, perhaps, occasion surprise to hear that this man, professing so much regard to religion, had repudiated two wives, and just married a third, who had no better fate. Domestic contests could not, however, be the cause of their disunion; for Werner could speak only German, and his wife knew no language but the Polish. When he had been separated from his third wife, he wrote with great *naïveté*, "I could not, in conscience, exact of my wife that she should live happily with me; I am not wicked, it is true, but I am trifling, capricious, economical to excess, destitute of order, absent, heedless, fond of being always in society or in places of public amusement: is it my fault if I am such a man?" After having divorced three lawful wives, Werner devoted his attention more than ever to religion and poetry. His famous drama, *Du Weihe der Kraft*, (recently translated into French by M. Michael Berr, under the title of *Luther*,) at first appeared a monument raised to the most celebrated of the reformers; nevertheless, the clear-sighted Protestants perceived in it a marked predilection for the illusions, the pomp and the creed of the Catholic religion; the Protestant poet appeared to them to have more imagination than sound judgment. Werner wrote in one of his letters, "I feel infinite regret at seeing such men as Schlegel, Tieck and Schleiermacher wasting their energies: one writes a comedy, another publishes a journal, a third, sentimental poetry, sonnets and heaven knows what; it gives me pain to hear them boast of their great undertakings, as the French are always talking of a descent on England, whilst at the same time they have no grand object, and never conceive the divine idea of an union of friends for the most noble enterprise. . . . We want apostles who devote themselves to one object, as well as proselytes, &c." These ideas from the pen of a worldly-minded man, who had been three times divorced, were singular enough; nor did they lead to any result, unless it were that Werner composed the *Cross of the Baltic Sea*, and received a pension from the Prince Primate. Having lost his office on the invasion of Prussia by the French, he went to Paris where he was of no use;

he afterwards went to Rome, and secretly embraced the Catholic religion. Having returned to Germany, he became a priest at Aschaffenburg, and in 1814, the Congress had the satisfaction of hearing him preach at Vienna; he received from Austria a canonry, in reward of his good sentiments. Still full of zeal, he entered the order of the *Redemptionists*, but quitted it soon after and contented himself with being a preacher. There were flashes of genius in his sermons, passages which bespoke the poet, but they were frequently common-place and trifling. He died on the 17th of January, 1823. Before his death he made a long will, in which, amongst other things, he bequeathed his silver pen to an image of the Virgin, highly revered in Austria; and he composed an epitaph for himself, concluding with a verse from the Gospel of St. Luke, followed by a note of interrogation and a note of admiration, which each reader might interpret as he thought proper. The biographer has inserted in his memoir a sort of *confessions* committed to writing by Werner; but they are less sincere and less attractive than the confessions of another celebrated convert, who, unlike Werner, was restored to the bosom of his paternal religion.

Notice of M. Moldenhawer.

THE royal library at Copenhagen has lost its principal superintendant. *Daniel Gotthilf Moldenhawer* was born at Königsberg in Prussia, the 11th of December, 1751. After having studied at Göttingen and other German universities, he received an invitation to Kiel in 1777, as Professor extraordinary of Philosophy. In 1779, he was appointed Professor of Theology at the same university, where, in 1782, he had the honour of taking the degree of Doctor of Divinity. After having travelled in Holland, England, Spain and Italy, he was, in 1783, appointed Divinity Professor at the University of Copenhagen. At a subsequent period, he again travelled in Spain, in company with the celebrated orientalist *Tychsen*, whence he brought into Denmark a great number of scarce works and valuable manuscripts in the Spanish and other languages, which at present constitute part of the riches of the royal library of Copenhagen, of which he was appointed chief librarian in 1788. He was made a Knight of the Order of Dannebrog in 1809. He died Nov 21, 1823, aged 72 years. The principal works of M. Moldenhawer are a *History of the Templars*, in German, and an *Eulogy on the late Count A. P. De Bernstorff*, written in almost classical Latin. His other writings

are distributed among a great number of periodical works published in Denmark and in Germany.

ROME.

Population.—The Journal entitled *Le Notizio del Giorno*, publishes a table of the population of Rome, from which it appears that that capital of the Christian world contained, at Easter in the year 1823, 136,269 inhabitants; in 1814 it contained only 120,505. Since 1817 the number of deaths has continually exceeded that of the births; during the last year there were 5,480 deaths, and not more than 4,365 baptisms. The deaths are in proportion to the population as 1 to 24 4-5ths; the births as 1 to 21 1-5th. At Rome there are 27 bishops, 1,395 priests, 1,565 monks and friars, 1,370 nuns, and upwards of 400 seminarists.

HESSE-DARMSTADT.

Instruction of the Israelites.—An edict compels all who profess the Israelitish religion to send their children to the public schools. They are at liberty to use those of their own persuasion, or to avail themselves of the instruction given in the Christian schools. At *Weimar*, likewise, the Jews have been invited to share in the public education. In the schools of their own religion, the instruction is to be given in German, but the decree provides for their admission into a gymnasium or the university, and declares them eligible to places destined by the state for the scholars. Of late, it has even been permitted for Jews to marry Christians, on the condition that their children shall be taught the Christian religion. These measures will be far more efficacious than proscriptions and laws of exclusion in improving the state of this portion of the human race, hitherto separated from the rest of their species only by the distrust with which they have been treated. We have before taken occasion to remark, that those American States which have placed the Jews on the same footing as the rest of the citizens, have never had reason to complain of them.

DOMESTIC.

Opening of the Finsbury Unitarian Chapel, South Place, adjoining the London Institution.

THIS Chapel, erected for the use of the Unitarian congregation previously assembling in Parliament Court, was opened for divine service, and dedicated to the

worship of the One Only God, the God and Father of our Lord Jesus Christ, on Sunday, Feb. 1st. The Scriptures were read, and the devotional parts of the service were conducted in a peculiarly solemn and impressive manner, by the Rev. Russell Scott, of Portsmouth. The Sermons, both Morning and Evening, were preached by the Rev. W. J. Fox, the Minister of the Chapel. The text of the morning discourse was Rom. viii. 9 : "Now if any man have not the spirit of Christ, he is none of his." In illustrating from this passage what the spirit of the Christian religion really is, what it has done and is doing for man, the preacher endeavoured to shew that the spirit of Unitarianism is the same, and that it is its direct aim and tendency to accomplish, in a higher and more perfect degree, not only than any other religion, but than any other sect of the same religion, precisely those objects which it is the distinctive character of Christianity to have effected for the human race. Be the opinions and the invectives of the adversaries of this system what they may, it is certain that there is nothing so distinctive of Unitarianism as this, and that the more it is studied and understood, and the more it is contrasted with the tendency of other systems, the more evident this truth appears. But if this be a truth, not only does it identify Unitarianism with Christianity, but it identifies it with it in those very points in which Christianity is the glory and the blessing of the world. This, therefore, was a theme truly worthy of the occasion, and it was discussed in an admirable manner. It was an enlightened, comprehensive and eloquent delineation of what Christianity has done, and is intended to accomplish, and of what under its pure and uncorrupted form it must and will effect. On some points, particularly on those relating to the office, the authority and the extent of reason, it contained doctrines at which, no doubt, many persons will be startled : but we are much mistaken if a calm and unprejudiced consideration of them do not terminate in a conviction not of their truth only, but of their vast importance. This discourse, together with the address delivered on laying the first stone of the building on the 22nd of May, 1823, will be printed. The sermon in the evening was from Acts xvii. 16. It was the commencement of a Course of Lectures to be delivered on the Sunday evenings, on Paul preaching at Athens. This subject is happily adapted both to the occasion and to the genius of the preacher. Having commenced with a brilliant description of what Athens was,

it seems to be his main object to shew from the character of the audience assembled on Mars Hill, from the opinions which their philosophy and religion taught them to consider sacred, from the doctrines, as recorded by the historian, which Paul actually delivered to this auditory, and from those which he omitted to inculcate or disclose, that his discourse was strictly Unitarian ; that is, that it was his special object to lead the Athenians to conceive of and to worship the Deity as one God in one person. The chapel, both morning and evening, was crowded to excess, and it has been alike filled every subsequent Sunday.

On the following day, many gentlemen of the congregation and their friends dined together at the London Tavern. There were present 185, among whom were many of the most distinguished friends of Unitarian Christianity in London and its vicinity. Mr. Fox was in the chair. It is not possible in this place to give an account of the many excellent speeches that were delivered. In the pleasure afforded by the accomplishment of the object which the company was assembled to commemorate, every individual sympathized, and few are the public meetings in which the satisfaction expressed and felt was at once so sincere and so entire. The stewards had exerted themselves with complete success to secure the comfort of the meeting, and the congregation feel much indebted to the gentlemen, especially to those not members of their society, who obliged them by undertaking that office. On the opening of the chapel there was collected for the liquidation of its debt, 102*l.* 4*s.* 6*d.* and at the dinner, for the same purpose, 257*l.* 18*s.*

The erection of a Unitarian Chapel in the city of London, in a public and convenient situation, which no one residing in the metropolis, or visiting it from the country can have any difficulty in finding, is of considerable importance not to this congregation only, but to the Unitarian cause. The want of such a chapel had long been felt and lamented ; the members of this congregation, notwithstanding many difficulties and some fears, have had the spirit to supply it. They have contributed liberally themselves ; they have been supported liberally by many of their London brethren ; and the result is, that they have already ceased to be anxious about the complete success of their undertaking. But they have still a heavy debt to discharge, for the means of liquidating some portion of which they look, and they look with confidence, to their country friends. Whenever similar objects were to be accomplished through-

out Britain, those friends have directed their attention to London, nor have they looked in vain. This consideration, however, though without doubt one which their friends will feel ought not to be overlooked, is not that on which the members of the Finsbury Chapel would insist. There is one which they cannot refrain from stating, and they feel assured that the statement of it will be the means of enabling them better to discharge their debt of justice and of gratitude. Their minister is at length restored to them after a long and dangerous illness, during a considerable period of which, the most serious apprehensions prevailed that he would be lost to them for ever. The manner in which he has sustained the late demands on his strength, physical and mental, affords the most encouraging reason to hope that his constitution has not suffered an irreparable shock, and that time and care will restore him to health. It is the earnest and affectionate desire of their hearts, it is their constant prayer to Him who bringeth down to the grave and who raiseth up again, and in whose hand our breath is, that this hope may be realized. Never have they ceased to regret that hitherto it has not been in their power properly to express, as far as the mode to which they allude can express, their estimation of his worth. They now see him, for the first time, placed in a situation suited to his talents. They know that this situation must make fresh encroachments upon his time, and bring fresh demands upon his exertion, but with the effect, they do not doubt, of giving them the means of expressing in a more adequate manner their sense of the value of his services. But to be obliged to divert those means from the purpose to which, in justice, they ought to be appropriated, to that of liquidating the debt upon the chapel, is an expedient the necessity of which they cannot contemplate without deep regret, and they have that confidence in the proper feeling of their friends to believe that they will afford an additional proof that this, like most of man's fears for the future, exists chiefly, if not wholly, in the imagination. It is because their minister is not merely "the helper of their joy," but eminently the servant of the Unitarian public, that they thus speak to that public, satisfied that in their feeling there will be a general sympathy, and to their appeal a generous answer.

Settlement and Removal of Ministers.

THE REV. JOHN GRUNDY, of Manchester, has been chosen sole Minister of

the Chapel, in *Paradise Street, Liverpool*, of which the Rev. John Yates, who has resigned, was the pastor upwards of 46 years, assisted for the last ten years by the Rev. *Pendlebury Houghton*, who resigned at the same time.

THE REV. WILLIAM STEVENS, late of the Isle of Wight, is engaged as preacher to the *Great Cross Hall Street* congregation, *Liverpool*, and is delivering a course of Sunday-Evening Lectures, on doctrinal subjects.

THE REV. FRANKLIN BAKER, who has lately finished his studies in the University of Glasgow, has entered upon the office of Pastor to the old Presbyterian Congregation assembling in *Bank Street, Bolton, Lancashire*.

Ecclesiastical Preferments.

DR. RYDER, late Bishop of Gloucester, is translated to the See of *Litchfield and Coventry*.

DR. BETHELL, Dean of Chichester, who was Tutor to the Duke of Northumberland, is appointed to the See of *Gloucester*.

CHARLES HENRY HALL, D. D. to the *Deanery* of the Cathedral Church of *Durham*, void by the death of James Earl Cornwallis, Bishop of *Litchfield and Coventry*.

SAMUEL SMITH, D. D. Canon of Christ Church, Oxford, and Prebendary of York, is appointed *Dean of Christ Church*, vice Dr. Hall, promoted to the *Deanery* of *Durham*.

HENRY WOODCOCK, D. D. Canon of Christ Church, Oxford, vice Dr. S. Smith.

THE REV. A. GRAYSON, M. A. *Principal of St. Edmund Hall, Oxford*.

A List of the Committee of Deputies, appointed to protect the Civil Rights of the Three Denominations of Protestant Dissenters, for the Year 1824.

WILLIAM SMITH, M. P., *Chairman*; Joseph Gutteridge, *Deputy Chairman*; James Collins, *Treasurer*; Samuel Favell, John Addington, William Burls, William Alers Hankey, John T. Rutt, William Hale, Edward Busk, William Esdaile, James Esdaile, Thomas Stiff, James Gibson, John Wilks, William Gillman, R. H. Marten, John Bentley, Joseph Bunnell, John Christie, Samuel Gale, Edgar Taylor, Thomas Wilson, John Cordell.

MISCELLANEOUS.

Unitarianism in the East Indies.

THE London Missionary Society publishes monthly with the Evangelical Ma-

gazine, a sheet, entitled "Missionary Chronicle," which is, in fact, of the nature of a religious newspaper. This publication has been very cautious in announcing the rise and spread of Unitarianism in the East Indies: but the fact cannot be wholly concealed, and the last Number, for February, contains two passages which reveal unpleasant tidings for those that are trying to propagate Calvinism as the only Christianity. The following is from the Journal of a Missionary at Kidderpore:

"The congregations at Miezapore frequently consist of persons who possess a scanty knowledge of the Bible, and are led away by Socinian principles. We have found more opposition from these persons than even from professed idolaters. For whilst the latter only inquire 'which of the two systems is correct,' the former declare they have forsaken idolatry, and at the same time despise the religion of Christ."

But the following extract from a letter from Bangalore is still more important, as verifying the reports made by WILLIAM ROBERTS, the Native Unitarian Missionary at Madras:

"There are some tracts written in Malabar, which are distributed among the natives by Socinians (or Unitarians). Two of these are printed and a Prayer Book with supposed arguments against Trinitarians, and directions how God is to be worshiped. I believe their congregation at Madras amounts to nearly one hundred natives. They decidedly oppose the fooleries of the Church of Rome, as well as the idolatry of Heathens. Some good may result from this; but we may be sure that when this error has done the work for which it is permitted to obtain a place in Christendom, it will sink never more to rise. There are two native Socinians in Bangalore at present; one of them has excited some attention both among the Catholics and Heathen. Samuel Flavel has had several conversations with him, and he (the Socinian) has written to Madras for further information, and for an answer to some of the passages which Samuel has brought forward in defence of the truth. Who would have expected that disciples of this school should be diligently employed in diffusing their poison in a heathen land? Yet so it is."

Mr. Henderson and the Bible Society.

MR. HENDERSON, the author of a "Journal of a Residence in Iceland," whose connexion with the Bible Society is well known, has renounced the connexion, as has also DR. PARSONS, who

was united with him in a mission from the Society to Persia. This step has excited a great sensation, especially as the character and circumstances of these gentlemen are a sufficient warrant for their being under the influence of conscientious motives. The occasion of their secession is the pertinacity of the Bible Society in circulating against their remonstrances a Turkish Version of the Scriptures which they believe to be exceedingly corrupt. This Version was printed at Paris in 1819; the New Testament from a Version of a Renegade, a century and a half ago, a Pole by birth, whose original name was *Albertus Bobovius*, or *Bobovsky*, and who, on embracing Islamism, took the name of *Ali Bey*,—and the Old Testament chiefly from his MSS., deposited in the University of Leyden, and lent by the Curators to the Society. Mr. Henderson points out some of the egregious errors (as he esteems them) of the Version, several of which, he says, must have been designed to favour Mohammedanism, and to oppose the doctrines of the Trinity and the Deity of Christ. For instance, John i. 38, *Lord* is interpreted *Teacher*, "an admirable improvement," (says Mr. Henderson, not quite in the spirit which the Bible Society professes to cherish,) "for a new edition of the Socinian Testament!" Rom. x. 12, "*The same Lord of all appears*" (we are told by Mr. H.) "completely in a Mohammedan dress—the Lord of all is one." Could this version of the words," (he asks,) "possibly have been made with any other view than that of opposing the doctrine of the Divine Trinity? We have only to add to it, 'And Mohammed is his prophet,' to render the confession entire." But the instance on which Mr. Henderson lays most stress, and which will excite most attention amongst the supporters of the Bible Society, must be explained in his own words, with his own italics and capitals. "The passage, however, which seals the death-warrant of this translation is Rev. xxii. 8, 9, where the Lamb of God himself is introduced by Ali Bey, as forbidding his disciples to worship him!!! 'I fell down to worship at the feet of the LAMB; but he said unto me: Beware thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them that keep the sayings of this book: WORSHIP THE DIVINE MAJESTY.' When I first read this passage, I conceived it possible that the word *Lamb* might have been substituted for *Angel* by mere inadvertence; but after reflecting on the other passages, where there is evidently an effort made to diminish the glory of the Saviour, I feel no hesitation in pronouncing it to be designed."—This ex-

tract forms part of Mr. Henderson's Letter to the Committee of the Bible Society—after the receipt of which it was resolved that Ali Bey's Version should still be circulated, but with a table of errata. Hence, Mr. H.'s resignation, for he alleges that a table of errata is useless to the majority of readers, that in this case it must amount to the size of a third part of the volume, and that pernicious would be the consequences of exposing such an accumulation of error in the Scriptures to the Mohammedan world. This affair will, no doubt, lead to much controversy, and induce the subscribers to the Bible Society to look a little more closely into the way in which their immense funds are employed.

West Indies: Negro Slavery.

A MEETING of the Planters and Merchants and others connected with West India Interests, was held on the 10th instant, at the City of London Tavern. There was much speaking, but no discussion, for on Mr. Dalbiac (of Buckham Hill, Sussex) moving an amendment, (to the motion for a petition,) recognizing the evils of slavery, and the necessity of measures for bringing about the gradual and eventual freedom of the negroes, he was received with hisses, and not an individual was found to second his motion. The Petition, which is to the King, is very humble in style, the petitioners declaring in the oriental manner that "they lay themselves at the feet of his Majesty," but not a little assuming in matter. The real property of the planters in their fellow-creatures of another colour is of course asserted, and indemnification in the event of loss to the proprietors, through the measures of the Legislature, is demanded on principles of legal equity. The following passage is meant as a hint to the government, and, though the grammatical construction is not very clear, it is a pretty broad one: "It has been urged with a view of shaking the title to such property," (in slaves,) "that in its origin it will be found to have been vitiated by acts of injustice or violence; we might ask how much of the property of your Majesty's subjects—property held *the most sacred*" (does this refer to Church property?)—"could shew a title to its origin free from injustice or violence? *Whether your Majesty's title to those Colonies, though sanctioned by treaties and recognized by the law of nations, could stand that test?* Whether it could be shewn that the original occupation of those countries by the nations of Europe, was sustained by acts of cruelty or violence towards the native inhabitants; or

how much of the landed property of Great Britain or Ireland could be retained by the present possessors, if such a title were required to be shewn? The general admission of this principle would shake property of all descriptions throughout your Majesty's dominions, and against a partial application of it to the property of your Majesty's subjects in the Colonies, we appeal in confidence to your Majesty, the dispenser of equal justice towards all your subjects."

Vague reports have reached Europe of insurrectionary movements in the French colony of *Martinique*, but it does not yet appear whether the news has any other foundation than the fears of the planters, or rather their design of alarming the Governments at home, in order to put a stop to all measures of amelioration.

The *Courier* has published the following statement, which we presume is authentic, respecting the condemned missionary at *Demarara*: "The King has been pleased to remit the sentence of death on Missionary Smith in Demarara, (which sentence had been accompanied by a recommendation for mercy on the part of the Court,) and to direct that he should be dismissed from the colony, and be called upon to enter into recognizances not to reside within any of His Majesty's Colonial possessions in the West Indies."

Ecclesiastical Intolerance in Ireland.

THE Heads of the Established Church in Ireland, which church embraces, perhaps, one twelfth of the population, have been lately setting up claims and enforcing exclusions, which would seem to indicate that their purpose is to put in array against them nearly the whole people of this unhappy country. We refer to their prohibition of any service by Roman Catholics or Presbyterians, on consecrated ground, at funerals. This new decree has occasioned some indecent scenes. The Roman Catholics were first debarred the melancholy satisfaction of enjoying their own religious rites at the graves of their friends, and the conduct of the Established Clergy has been discussed at several of their meetings, and angry feelings, as might have been expected, have been expressed upon the occasion. But it was not enough to add another to the innumerable irritations of the Roman Catholics; the class of people in Ireland next to them in population and wealth, the Presbyterians, have been now attacked. At the funeral of a Presbyterian, in a churchyard near Belfast, Dr. Bruce was about to offer up a prayer according to custom, when he was interrupted by the curate, who stated that he

was instructed by the Bishop of Down, (Dr. Mant,) to prevent his undertaking any religious service, Presbyterian Prayer in the Churchyard of the Established Church not being tolerated by law.—Canonically, the Irish Bishops may be right, but there is not surely a man in the three Kingdoms who will say that they are not morally and politically wrong. Their intolerance will, we presume, lead both Catholics and Presbyterians to provide Burial Places of their own. Consistency requires this of them; as it does of the Protestant Dissenters of England and Wales, and especially of the Unitarians, who cannot attend the Burial-Service of the Established Church without hearing and appearing to join in prayers which contradict the first principle of their faith, the first principle, as they conscientiously believe, of Revealed Religion.

A SOCIETY has been formed at North Shields, and similar ones are said to be forming in several places in Northumberland and Durham, for *Mutual Protection against Clerical Claims*. Their object is to establish a fund for defence against the illegal encroachments of the clergy, in their exaction of what are called Easter Offerings, Surplice Fees and Church Dues.

The REV. WILLIAM BUCKLAND, Professor of Mineralogy and Geology in the University of Oxford, was, at the late Anniversary Meeting, elected President of the Geological Society of London.

A MONUMENT is about to be erected in the Fir Park, Glasgow, to the great Reformer, JOHN KNOX.

AT the Open Meeting of the Committee of the British Catholic Association, held at the Freemason's Tavern, on Monday, the 5th of January, 1824; The Earl of Shrewsbury in the Chair;

It was Resolved—That the exclusion of the British Catholics from the Elective Franchise, and the office of Justice of the Peace, is a penal infliction severely felt by the British Catholics, and wholly unmerited by them.

Resolved.—That the thanks of the British Catholics be presented to the members of both Houses of Parliament who have advocated our cause; and that they be earnestly requested to continue their exertions for the removal of all the disabilities under which we labour.

THE persons calling themselves *Evangelical* in England, are wont to represent a *missionary spirit* as the test of vital godliness, forgetting that if in this respect they are better than some others, the Roman Catholics are much better than they. The following intelligence is from *Rome*, dated Jan. 22: "According to the accounts of the Missionaries in the Eastern Kingdom of Tonquin, Christianity makes great progress there. The Mandarins of the first and second class favour the labours of the Missionaries and protect them in the exercise of their religion, the disturbers of which are rigorously punished. The learned men, in particular, are easily instructed, and break their idols to pieces after a few conferences with the Missionaries. In June 1821, a whole District sent Deputies to ask to be instructed in the Christian faith."

THE following is from an American paper, under the head of *Quebec*, Nov. 5, 1823: "Yesterday, an inquest was taken in the gaol, on ANNE DONOHUE, alias GOLDSMITH, who had been committed on the 18th of August last, and died early on Sunday morning. She had scarcely been out of bed since her confinement, and died of extreme debility. The Jury, composed half of prisoners, in conformity to the statute, returned a verdict that she died by the visitation of God. This unfortunate woman was the great niece of OLIVER GOLDSMITH, the celebrated poet, and grand-daughter of his brother, the clergyman, to whom he dedicated his poem, 'The Traveller,' and whom he has depicted as

" ————— a man to all the country
dear,
" And passing rich with forty pounds a
year."

THE Westmoreland newspapers record the recent death of an *industrious* and *saving* clergyman, of the name of MATHSON, at the age of 90, the minister of Patteesdale, in that county, for 60 years. During the early part of his life, his benefice brought him only £12 a year; it was afterwards increased to £18, which it never exceeded. On this income he married, brought up four children, educated a son at the University, and left upwards of £1000 behind him. With that singular simplicity and inattention to forms which characterize a country life, he read the burial service over his mother. He married his father to a second wife, and afterwards buried him also. He published his own banns of marriage

in the church, with a woman whom he had formerly baptized, and himself married all his four children.

THE Hulsean Dissertation Prize at Cambridge, for the year 1823, has been adjudged to WILLIAM CLAYTON WALTERS, Esq., B. A., Fellow of Jesus College: Subject, *The Nature and Advantage of the Influence of the Holy Spirit*. ("Advantage" is an odd word, in this application, but the theologians at Cambridge may be pardoned for connecting "advantage" and "the Holy Spirit.") The subject of the Dissertation for the present year is suggested by Mr. Bentham's book, "Not Paul, but Jesus," and is worded, *The Doctrines of our Saviour, as derived from the four Gospels, are in perfect harmony with the Doctrines of St. Paul, as derived from his Epistles*.

LITERARY.

It is alleged that a *manuscript work* of MILTON's has been discovered in the State Paper Office, but in the hand of his nephew Phillips. It is theological and controversial, and consequently, (says the Editor of the Monthly Magazine, of whose reasoning this is no favourable specimen,) *of little interest or value*: "if printed," (adds Sir Richard, who really appears not to know that to Milton's polemical tracts we owe some of the finest bursts of his genius, and what is more, the earliest assertion of the principles of religious liberty,) "it could only add to the lumber of the polemical writings of his bewildered times." We hope that no such critic as this will have it in his power to stifle even a fragment of Milton's on any subject whatever; though we cannot help fearing that in this instance, the intelligence may be as little worth as the judgment of the Monthly Magazine.

We had written this, when the *Retro-spective Review*, No. XVII. came into our hands, and from this we learn that the discovery of the Milton manuscript is real. The discovery is attributed to the Deputy-Keeper of Records, in the State Paper Office, Mr. Lemon, to whom a very high compliment is paid. The writer in the Review differs so far from the Editor of the Monthly Magazine, that he pronounces the discovered work to be "in magnitude and importance of subject, surpassing all that has hitherto been known of Milton's remains in prose:" and in a note, p. 122, he gives the following description of the MS.—"We shall do no injustice to the gentleman who has made this discovery, and is therefore entitled to all the credit of the

first announcement, by merely stating that it appears to be the identical work which is referred to by Anthony Wood, in his account of Milton (Athenæ Oxoniensis) as a theological writer, under some such title as "*Idea Theologiæ*," and stated to have got into the hands of the author's friend, Cyriac Skinner; since which it is not known what had become of it. It was found in a neglected corner of the Old State-Paper Office, Whitehall, wrapped in a cover, directed to 'Mr. Skinner, Merchant,' together with a MS. copy of some of Milton's Latin Letters, already published. And, besides the name of the author written on the title-page, it is identified by a comparison of the hand-writing, which Mr. Todd has (we are informed) examined and ascertained to be that of Edward Phillips, the nephew of Milton, (in the first 100 pages which are fairly copied,) and that of one of his two daughters, with many interlineations in that of the other (during the remainder of the work, consisting of between 400 and 500 pages). It is a treatise in Latin, divided into books and chapters, of considerable extent, and appearing to be in a state of complete preparation for the press."

PARLIAMENTARY.

HOUSE OF COMMONS.

FEB. 4.

Sir JOHN NEWPORT gave notice that on the 19th instant, (afterwards postponed to March 2,) he would move for leave to bring in a Bill for the Repeal of the 9 William III. ch. 7, and for declaring and securing the right of burial for Roman Catholics and all other Dissenters.

Feb. 6th. Sir J. NEWPORT moved for papers to enable the House to ascertain the steps taken by Government on the violated right of sepulture. His motion was "for copies of all communications made to the Lord Lieutenant of Ireland on the subject of the interruptions given to the burial of the Roman Catholics, and copies of the answers which had been returned to such communications." Mr. GOULBURN put it to the prudence of the Right Honourable Gentlemen, whether on a subject of all others the most delicate, the most calculated to excite popular feeling, he would persist in his motion: the spirit of party could not have found out a subject more dangerous than that to which the communications in question referred. Sir JOHN NEWPORT said he should certainly persevere. It was due to the people of Ireland, whose feelings had been scandalously outraged; it was due to justice that the documents should be presented to the

House. If the subject caused bitter feelings; if it were dangerous to the public tranquillity, let the consequences rest upon the heads of that ecclesiastical order, who had stripped the people of Ireland of the right of burial for the dead, (cries of No! from Mr. Goulburn,) who had endeavoured to strip the people of that right, according to the forms of their religion; he would repeat it strongly that they had wantonly endeavoured to do so, and if they had in any one instance desisted, it was because they were alarmed by the voice of public reprobation. The right of burial, that last act of piety which the living can pay to the departed objects of friendship or of love, had been ever held in Ireland, and, indeed, in all countries, as peculiarly sacred. Why, he would ask, was that right interfered with? Why did the episcopal order excite confusion and provoke the feelings of anger? Why did they throw that firebrand in amongst a people, who had already so many causes of complaint?—Mr. GRATTAN lamented that an Ecclesiastic, high in the church, commenced his sacred office by irritating and insulting the people; if the Parliament did not interfere, the deplorable consequence would be that every funeral would be marked by violence and bloodshed.—Mr. ABERCROMBY said that of all the frightful causes of disunion and discontent, the present was one of the most frightful.—Mr. CALCRAFT observed that the conduct of the ministers was equivalent to saying to the Roman Catholics, “You are a degraded sect, and not entitled to bury your dead according to the rites of your own church.” If any more striking instance of human folly could be shewn, he begged that it might be pointed out. The motion was opposed by Mr. PEEL, and on a division was lost by a majority of 17, the Ayes being 39, the Noes 56. [All the ministers, Mr. Canning and the advocates of Catholic Emancipation included, voted against the motion.]

Several motions for papers and notices of motions were made by Lord ALTHORP and Sir J. NEWPORT, and Mr. HUME gave notice that on the 9th of March he would move for a Committee of the House to inquire into the Church-Establishment of Ireland, with a view to reduce the same. (This notice was afterwards postponed, for the convenience of the Irish members, to the 6th of May.)

Feb. 10th. Lord ALTHORP brought forward the following motions, which, after some discussion in which Mr. Hume, Mr. Goulburn, Mr. Peel, Sir F. Burdett, and others took part, were all granted. 1. A List of the Parishes of Ireland, with

their respective incumbents, distinguishing the Cases where the Incumbents are or are not resident. In relation to this motion he said, that if in this country the residence of the parochial clergy was felt to be of great importance, in Ireland it was a matter of still greater importance, as the efforts of resident clergymen were so much the more indispensable to the diffusion of the advantages of education, and to the execution of the laws. As an instance and a proof of what he asserted, he might mention the case of the Reverend Gentleman who had been promoted, he believed very properly, to the Bishopric of Limerick. The parish of that gentleman was in the county of Limerick, and during all the disturbances that prevailed throughout the district, that parish was by his efforts kept free from commotion. He had not the slightest acquaintance with Dr. Jebb, but from what he had heard of him, he felt great satisfaction that the Government had promoted him to the bishopric. 2. An account of the number of acres, belonging to the Church in Ireland, specifying those which formed the glebelands of parishes. 3. A Return of the number of Roman Catholic Assistant Barristers in Ireland, with the Dates of their Appointment.

Feb. 11. The 2nd of the above motions was, on the motion of Mr. GOULBURN, ordered to be rescinded. The same gentleman gave notice that on the 16th, he should move for leave to bring in a Bill, to enforce the residence of the Clergy in Ireland.

Feb. 16. Mr. GOULBURN moved for leave to bring in a Bill to enforce the residence of the Clergy in Ireland. Sir JOHN NEWPORT declared himself convinced of the necessity of the measure, but thought the Honourable Gentleman would obtain his object more effectually if he were to take steps for diminishing the number and extent of pluralities. He meant pluralities of benefices, above a certain value, when the individual being already in possession of 7, 8, 9 or 10 united parishes, wished to obtain as many more. He instanced the case of Lord Viscount Lifford, the Dean of Armagh, who having four parishes where he resided, containing 288 acres of glebe, had other four parishes containing 227 acres, and another living, consisting of other parishes, in which there was no glebe house, but 248 acres of glebe. Mr. HUME expressed a hope that in the Bill care would be taken to deprive the Bishops of the power of granting faculties. So long as they went on in the present course, all they could do was to keep patching and piecing a system which

must eventually crumble and fall to pieces. Nothing effectual could be done until they new-modelled the Church of Ireland, and reduced the sums paid to the clergy, at least by $\frac{1}{4}$ th.—Mr. DAWSON objected to any interference with Church property, as did Col. FRENCH, who observed, that if the alterations proposed by Mr. Hume were introduced into the sister-country, they would soon extend themselves to England, and at once create a revolution in the Church-property of both countries.—Mr. BUTTERWORTH had good reason to believe that in Ireland many persons frequented Roman Catholic Chapels, and ultimately became Roman Catholics, solely because they had no Protestant Churches to go to. He had himself seen in Ireland the ruins of many churches which had been allowed to go to decay, in consequence of the union of parishes, the evils of which, as well as of other parts of the existing system of Ireland, he hoped something would be done to remedy.—Mr. GOULBURN objected both to the reduction of pluralities and to the interference with the Irish Church Establishment. He obtained leave to bring in his Bill.

Sir J. NEWPORT gave notice of a motion for the 19th, to repeal so much of the 21 of Geo. II., as affected the diminution of Ecclesiastical Dignities in Ireland.

Feb. 18. Mr. GOULBURN brought up the Irish Clergy Residence Bill, which was read a first time, and ordered to be printed, and read a second time on 1st of March.

— 19. Sir J. NEWPORT moved for a Bill to the effect above-stated. The motion was seconded by Mr. GRATTAN, and supported by Mr. (Dr.?) LUSHINGTON, but opposed by Mr. GOULBURN and Mr. DAWSON, and eventually withdrawn, on

a pledge from Mr. GOULBURN to consider the question.

Feb. 19. Mr. GRATTAN moved for papers to shew the actual appointments of Roman Catholics in Ireland to situations of trust, to which they are eligible by the law. He was supported by Lord ALTHORP, Mr. HOBHOUSE, Mr. HUME, Mr. A. ELLIS, Sir JOHN NEWPORT, and Mr. C. HUTCHINSON, and opposed by Mr. GOULBURN, the CHANCELLOR of the EXCHEQUER (ROBINSON), Mr. PEEL and Mr. CANNING. On a division, the numbers were, for the motion 11, against it 38—majority 27.

In our parliamentary notices we cannot attempt more than a brief sketch of proceedings on questions affecting Religion; but we may be allowed to state, that we behold with great satisfaction a number of motions bearing directly upon the morals of the community. The diminution of taxation lessens the temptations to fraud upon the revenue, and to the criminal and pernicious practice of smuggling. Prison Discipline is about to be made more humane and more effective. The Game Laws are to be brought under revision, and it may be hoped that the new regulations will completely put down poaching, which is a nursery for every vice and crime. Once more, and we trust with better success than before, the question will be debated of the expediency of allowing prisoners in criminal cases the benefit of defence by Counsel. And while we rejoice in what is about to be done, we cannot forbear expressing our satisfaction that one usual vote of Parliament is not to be asked for, that is the vote of a Lottery, with which will cease a mass of temptation and wickedness.

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Vol. XVIII. p. 700, col. 1, line 20 from the top, read ζωσαν for ζοσαν.