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

(Concluded from p. 75.)

Methodism appreciated.

BUT why," it may be asked, "will not the Genevese become Methodists? Why have not the clergy allowed full liberty of action to M. Malan, and all those zealous missionaries who appear consumed with the desire of converting the world?"

It would, undoubtedly, have been more agreeable to leave them to their own contentious course, than to become the aim of all their pamphlets, and, to say nothing more, to be exposed to the exaggeration used in their discourses, and the bitterness of their recriminations; and nothing less than imperative duty, and a conviction of the danger which menaced their religion, would have determined the pastors to oppose sectarian encroachments, placed as they had been in a false light, subjected to accusations from every quarter, and forced to remain silent. Without entering here into discussions of too deep a nature, and foreign to the design of this piece, which is historical and not polemical, I shall content myself with replying, that the clergy have given their voice against Methodism, and fortified the minds of their flock against it, because it swerves from the religion of Christ; because it leads its disciples to conduct and sentiments far different from those which the Saviour enjoins on his children; because its effects are entirely opposite to those produced by Christianity: three reasons which might furnish matter for a long work, though I shall treat them briefly.

1st. Methodism is in itself widely different from the religion of Christ.

What is the final object of Christianity? To give us strength, to furnish us with means for accomplishing the great end for which the Creator has placed us in this world; to lead us by the hand till we obtain eternal salvation, after a life of watchfulness:

for this purpose all the truths of Christianity, beautifully connected together, are as brilliant lights to illuminate our path; as landmarks to direct, and, if need be, to support us.

Now, what is the practice of the Methodists? From amongst all the articles of faith they select some favourite points, detach them from the connected whole, and present them to the adoration of the faithful: these points are their watchword, their rallying signal; all who do not adopt their phraseology are denied the name of Christians; those, on the contrary, who repeat it are the elect, the righteous, that is to say, they are Methodists.

The salient points of their system are these:

Mankind is corrupt through the sin of the first man. The child is already in a state of condemnation at the moment in which his first cry is heard.

God was irritated against this guilty race, and required blood to placate him; the second person of the Trinity came to die on earth, took upon him the sins of men, and appeased the wrath of the Most High.

The man who believes is washed and justified; he is passed from death unto life. His faith is a gratuitous gift.

The elect is saved by irresistible grace; his conversion is a miracle; when it takes place he is immediately regenerated.

Good works are altogether unavailing to conversion.

He who is once regenerated perseveres to the end; salvation is the inheritance of which he is assured.

The spirit of God communicates itself to his mind by an internal revelation, of which his own feelings are the witness.

The second death, eternal death, is the portion of the unregenerate.

The unregenerate are all those who are not Methodists.

The followers of Whitefield believe in absolute predestination to life or to death, independently of the conduct of the individual.

When we read the discourses of the Saviour, when we study, when we feel the gospel, how remote do we find it from the creed of the Methodists, regarded altogether! I will point out some of the discrepancies.

The gospel represents Jesus as seeking after all the lost sheep of his fold;

Methodism represents him as seeking only those who are elected.

The gospel shews that the separation of the sheep and the goats does not take place until the last judgment;

Methodism points out in this world which are the sheep—the faithful, and which are the goats—those who are delivered up to Satan.

The gospel describes redemption as embracing the whole of the human race;

Methodism shews its own disciples alone as redeemed by blood.

To excite our vigilance, the gospel represents the seductions and perils of the world under the image of an enemy roaming about and ready to devour us if he find us sleeping, or heedless, or given up to the influence of the passions;

Methodism persuades its adherents that this enemy respects and flees from them.

The gospel enjoins repentance for our sins as a perpetual duty. The Christian ought to deplore his misery, his weaknesses, and to seek pardon for them in the name of Jesus Christ;

Methodism imposes that duty on the world; that is to say, on all men except themselves; for they are regenerate, and the change has been effected in them instantaneously, miraculously: it is not a progressive act; they know and they proclaim the day, the hour, the minute of their regeneration. Let the man of the world weep; let him, with David, offer unto God a broken and a contrite heart; as to the Methodist, he is born again, he is a new man; he has sinned, but his sins were of former days; since divine grace has surrounded him, as *a light from heaven shined round about*

Saul on the way to Damascus, he has been the subject of light and of knowledge, joy has been his inheritance; contrition and grief belong to them on whom grace has not fallen.

The gospel commands us to be ever watchful, ever on the alert, because we *know not what hour the Lord doth come*, and he will take with him those only whom he shall find ready, with their loins girded and their lamps burning. The Saviour attached so much importance to this injunction that he reserved it for the termination, the crowning, as it were, of his instructions; and to render it more efficacious, he clothed it in the vivid colouring of an intelligible and impressive parable;

Methodism often talks of the sins of its disciples, but they are the sins committed prior to their conversion, which, being complete and without reserve, takes place once for all, and they are transformed into the image of Christ.

The gospel exhorts us to *work out our own salvation with fear and trembling*;

The Methodists, whose salvation is wrought out and perfected, have only to labour for the salvation of others; therefore they employ itinerant commissioners, men, women, girls, no matter which, who go about the world, not like the apostles carrying *neither purse, nor scrip, nor shoes*, but well attired, loaded with guineas, and, six days of the week out of the seven, refusing none of the sweetest enjoyments of life.

The gospel declares that to *enter into the kingdom of heaven*, we must do *the will of our Father which is in heaven*; that *eternal life* is promised to the redeemed, on the condition that *by patient continuance in well-doing* they accept the covenant, and *seek for glory and honour and immortality*; laborious efforts must be made; the Christian is a wrestler, and he must strive;

Methodism teaches that good works and sanctification are produced necessarily by faith in Jesus Christ; and as the Methodist possesses that faith, he is no longer required to *work out his own salvation*, and to tremble for his own sake; he has to work and to tremble only for the sake of others.

The gospel frequently mentions dis-

trust, backsliding, and the possibility of losing the gift of God; St. Peter plainly expresses this in his 2nd Epistle, ii. 20, 21: *For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them;*

Methodism teaches that the sins committed in a state of grace cannot cause us to fall away, or exclude us from salvation.

Such, on the first head, are some of the arguments which have prevented the pastors of Geneva from falling into the snare, and exchanging the gospel for Methodism.

2ndly. Conduct and sentiments of the Methodists.

If we examine the conduct and sentiments of the Methodists, we shall see how important it is to preserve ourselves from them.

Charity is the basis of the Christian life. *This do, and thou shalt live*, said the Saviour. *Charity thinketh no evil*; faith without charity is unavailing; these are the declarations of the Holy Spirit, 1 Cor. xiii. The Methodists condemn whatever is inconsistent with Methodism; we hear them say without emotion, with the most perfect calmness, "we are certain of our own salvation, but the multitude are doomed to destruction; you yourselves are doomed to destruction." Intolerance and a condemning spirit characterize these persons.

Humility, that sentiment which inspires the painful thought that we have not improved the divine grace and assistance; humility, that Christian virtue, is practically blotted out from the catalogue of virtues; Methodism sounds the trumpet to proclaim its deeds; if a missionary be sent out, or a Bible or little tract given away, reports and memorials must announce the circumstance to the world. If the Methodist does not walk about, like the Pharisees of Jerusalem, with broad phylacteries, laden with portions of the sacred books, yet he is never without the Bible in his

pocket; he watches for the moment when he can pull it out and publicly display it; every where, in his own house, in the street, in stage coaches, in all his conversation, he is every minute pronouncing the name of the Lord, and the words piety and faith are ever on his lips; he prays with the ostentation of those who prayed at the corners of the streets; his eyes are habitually turned towards heaven, and on his countenance is written, *God, I thank thee that I am not as other men*, and with this sentiment, he believes that he goes down to his house justified.

Even the women, in this sect, lose the reserve and modesty which are their natural characteristics; instead of keeping at home and serving as examples of private virtues, witnessed only by God and their little circle of friends, like the peacock spreading its admired plumage, they go about attracting attention, in what they call doing the work of the Lord, or revealing his counsel. They thus acquire an unshrinking self-possession which sometimes amounts almost to audacity; girls of 13 or 14 years of age lecture their pastors, and unblushingly accuse them of not being Christians; young ladies likewise write epistles to clergymen, filled with passages of Scripture improperly applied; or go to those ministers at their own houses to oppose them in what they consider the glorious fight of faith; in their presumptuous ignorance they give a repetition of what they have heard addressed to the president of their religious assembly, and youthful maidens thus take upon them to catechise and instruct their own instructors. Children gravely and shamelessly deny the Christianity of their parents, and pronounce sentence of damnation upon them: we often hear them quoting the irreverent speech of the *Dairyman's Daughter*, who interrupted her father as he prayed and wept by the side of her death-bed, by saying, "Father, weep not for me, but weep for your own sins."

How ostentatious is this sect in their Jewish observance of the Sabbath; in their prohibition during that day of the most innocent pleasures! Religion amongst them assumes not the appearance of a friend, a sister, a mother, anxious and zealous for our

happiness, but rather that of an austere officer forbidding the most blameless recreations to those under his command. What ostentation in that multiplicity of religious services which occupies every hour of the day and evening of the Sunday; in those readings of the Scripture which last for hours, notwithstanding the enfeebled attention, the wandering thoughts and the weariness which are the necessary result; in those endless prayers, filled with the useless repetitions which Jesus Christ forbids! The Christian, obedient to the precept of his Master, conceals himself whilst he is doing good; he loves and prays in the privacy of the heart; Methodism places itself on the house-top, crying aloud, "How is it with thy soul? Turn hither and behold me, a pattern of the Christian life:" this alone would prove that it is erroneous.

Could the pastors of Geneva conscientiously ally themselves with the Methodists? Or, can they avoid applauding themselves for their resistance, notwithstanding it has subjected them to so much calumny and ill usage?

3rdly. Effects of Methodism.

Christianity is a chain of love formed to bind together all the children of men: it is a social religion, which holds every member of society respectable, because each has a soul formed in the image of God; it reproaches not with the appellation of Greek or Gentile; the Samaritan acts as neighbour even to his enemies; Methodism, on the contrary, divides mankind, placing a great gulf between the two parties, which cannot, without the aid of a miracle, be passed over.

Methodists, and those who adhere not to the Methodists, these are the great divisions; these are the two castes between the members of which no concord can subsist, until the distinction be completely done away. *Methodism or condemnation*, such is the ultimatum of these zealots. Christianity unites, Methodism causes division; Christianity forbears, Methodism condemns; Christianity blesses all mankind, Methodism blesses them only who march under its standard, whilst it casts suspicion on others. Christianity draws together in kindly union those who have been enemies; Methodism separates even the mem-

bers of the same family: since the English have transplanted it into Geneva, disunion has taken place amongst old friends, children have been alienated from their fathers, and women from their husbands; minds have been distracted, and fanatics have committed suicide; judging of the tree by its fruits, its root is full of venom. Methodism is anti-social, since it is of an exclusive spirit, and in this respect it is notoriously anti-Christian: though moved with tenderness for the unknown Pagan, living at the extremity of the earth, for whose conversion to its own principles it makes exertions, it beholds with pitiless eye the Christian who is suffering and dying at its door if he be unable to adopt those principles.

Heaven be praised, the eyes of men are opened in many places: various cantons of Switzerland, prepossessed in favour of men who introduced themselves as friends of Christianity, and as such were eagerly welcomed, were in a short time undeceived. The South of France, Lyons, Colmar, Strasbourg, Sedan, Rouen, Paris, saw what was the effect of the labours of those continental missionaries who profess to preach the gospel, whilst they are treading under foot its fundamental laws, by speaking evil of its ministers, exciting distrust, doing mischief and occasioning disquiet, in the name of the Prince of Peace, the best friend of man. The Church of England well knows that the Methodists are restless neighbours and comfortless companions: they introduce themselves into a house with the apparent gentleness of the lamb, but soon their pride makes itself manifest, and they dispossess the father of the family of his legitimate authority. Who then can wonder that the pastors of Geneva should strive to preserve their flock from this leprosy, or to cure those who have been infected?

Conclusion.

When the Methodists commenced the execution of their plan on the Continent of Europe, they went first to Geneva, for reasons which I have elsewhere alleged, their pretext being, the scanty faith of the pastors of that church; a pretext which, whilst it obtained for them the credit of zeal, gave no uneasiness to the Protestants

of the surrounding places, who felt secure in what they denominate their *orthodoxy*. Thus the clergy of the *Canton de Vaud*, and of the neighbouring parts of the country, flattered themselves with the vain hope that the torrent would not overflow the boundaries of the Canton of Geneva; an idea, by the bye, of which we were never the dupes, and one which indicated little sagacity or knowledge of mankind. The illusion was of short duration: those called *orthodox* were treated with little consideration either at Geneva or Lauzanne, as they have likewise been treated in England, notwithstanding the Thirty-nine Articles. The Rev. George Rooke, an Episcopalian preacher at Geneva, was subjected to great uneasiness in the exercise of his functions by Dr. C. Chrisholm and M. Huber, of S. Gall, who styles himself Huber, of London; they wished to reduce him to the necessity of giving in his resignation that they might substitute Mr. Brazier, a man of violent zeal, who had been introduced to their notice by Mr. Zachary Macaulay, the principal Editor of the *Christian Observer*. These two Methodists, Chrisholm and Huber, who called themselves the guardians of the English Church on the Continent, failed not in their correspondence to attack Geneva, and to speak with irreverence, as well as incorrectness, of the religious principles professed there; but they were answered in a forcible manner by the Rev. Messrs. Rooke and William Jones, and by Mr. William Coxhead Marsh; the latter replied in the following terms to the offensive charges against Geneva, and against the mode of educating the English youth in that place:—"I cannot refrain from noticing the unjust reflections of Dr. Chrisholm on the pretended danger to which the religious principles of the English youth are exposed at Geneva. Being myself the father of a family, I have had occasion to ascertain that there is not any place of education in which the morals of the young people are less exposed to danger, or their religious principles less likely to be injured."

In consequence of this judicious resistance, Mr. Rooke is still the officiating clergyman at the English Church at Geneva, and Messrs. Chrisholm and Huber quitted the party

and the country in which their improper interference had made them marked men.

Experience has proved that all the churches of the Continent are liable to the assaults of the Methodists, whatever the faith of their pastors may be. The clergy of the *Canton de Vaud*, and M. Curtat himself, have to contend earnestly against them. The superintendants of the Reformed Churches of the *departement du Gard* assembled numerous to assist at the dedication of some temples erected in their country, and they strongly exhorted each other to unite firmly together, and to warn their parishioners against the introduction of that extravagant doctrine, which it had been attempted to inculcate by obstinate perseverance, by intrigue, and by the distribution of money. It is proved, then, that the attack on the faith of the Genevan clergy was but a feint to conceal and favour the first attempts of the sectaries, and to calm the minds of those whom they did not intend to assail, till after they had been able to judge of the effect of their assault on one of the principal Reformed Churches of the Continent. They who, for various reasons, rejoiced to see Geneva engaged with powerful adversaries, were blind to the real state of things; indifference, or some other feeling little creditable to them, prevented their seeing that this was but the opening of a vast plan which would endanger the Reformation, at a moment in which the Romish Church seemed actuated by renewed ardour, and was resorting to its ancient and favourite weapons. Instead of rendering themselves with their own hands, the Reformed ought to link themselves in firm concord, that they may oppose a formidable front when assailed by the Jesuits and the Romish Church.

As to the repeated charges against the faith of the Genevan clergy, no one is now ignorant that the perfidious eulogies of D'Alembert were the signal for an attack, which, it must be owned, was not repelled by the pastors in a categorical and decisive manner. It is known also that J. J. Rousseau made their evasive answer a subject both of his witticisms and grave reproaches, when, imagining he had reason to complain of some of them, he wrote against all the pastors

in his *Lettres de la Montagne*, blaming them for being silent respecting their faith, neither denying nor assenting to what had been said on that important article, and for appearing of one mind only for the purpose of attacking others. We know that the Romish priests of our day avail themselves of these sallies of ill-humour in a wrathful antagonist; for when they wish to injure, they feel no objection to seek arguments and proofs from the writings of men whom on every other occasion they condemn; they make sharp their arms amongst the Philistines whom they curse; such is the policy of hatred and passion. Every weapon is judged fit to strike with, especially if its stroke will leave a scar.

Since the year 1805, as we have already said, the Church of Geneva has discontinued the custom of requiring all the clergy to sign an uniform confession of faith, for reasons which this is not the place to set forth, but which have frequently been stated either occasionally, or in writings published for that express purpose; * notwithstanding which the enemies of our Church have incessantly been requiring our creed; which is like saying; "You have no longer a confession of faith, nevertheless we desire you to produce it."

Persons who would act with fairness towards the Genevan pastors should come to this place, should not only consult the enemies of those whose characters they wish to know, but hold direct intercourse with themselves; they should study their liturgy and their catechisms, listen to the instructions of their learned men, and the sermons preached in their churches; they should likewise seek private interviews with them to obtain just ideas on the subject, and I hesitate not to say, that if they would attend to what is said with candour and good faith, controversy would soon be at an end. But the termination of controversy is not aimed at; the rising sects increase and gain strength by

the aid of noise and abuse: they want to attract notice, to be thought of, to be talked of, that they may be continually acquiring new members, and thus avoid the fate of remaining in obscurity and expiring unknown. Without, then, professing to give a confession of faith, or constituting myself the judge or historian of the doctrine of my colleagues, I confess, alas! that there are amongst them some Methodists, Athanasians, some of those who are commonly called the *orthodox*, that is to say, those who believe entirely the creed of the first Council of Nice; and I may decidedly, without fear of departing from the truth, make the following assertions with respect to them all.

There is not one of the pastors of the Church of Geneva who does not affectionately confess Jesus Christ as his Saviour, his Mediator, his Intercessor. There is not one who does not say with the apostle, *Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved*; who does not say, it is by Jesus Christ that we are justified; he has redeemed us from the curse of the law; he has revealed to us the economy of reconciliation and of grace. There is not any Genevan pastor who does not *honour* the Son as the raiser of the dead and the judge of all the children of men; there is not one who does not know it to be his duty, and feel it his happiness to study his laws, to obey his precepts, and to make his name known and loved on earth; and to glorify by his words and actions the God of holiness and mercy.

What more can be required? Is not Jesus Christ the corner-stone of the building? Is not he a Christian who believes in Jesus Christ the promised Messiah, in Jesus Christ the prophet, priest and king, in Jesus Christ, Lord and Saviour to the glory of God? Is it needful to exact on difficult questions, on deep mysteries, an uniformity never to be met with, even on more simple and comprehensible subjects?

Compare Bossuet and the Council of Trent, and say whether uniformity of opinion exists amongst those learned men. Take indiscriminately ten Calvinists, ten members of the Church

* See *Coup d'œil sur les Confessions de Foi*, by M. Heyer, Geneva, 1818; *Considérations sur l'Unité de la Foi*, by J. Martin, 1822; *De l'Usage des Confessions de Foi dans les Communions Réformées*, by Etienne Chastel, 1823.

of England, ten Roman Catholics—in-terrogate them on the disputed points, on the union of the Son with the Father, on the imputation of Adam's sin, on the manner in which grace operates and brings forth fruit; these persons have all confessions of faith; with respect to these subjects they are as nearly as possible on a level; yet if you make each of them write down his particular thoughts on these delicate and abstruse topics, you will have thirty different expositions, not one of them being exactly similar to any other. On this account, will you have recourse to a more inflexible rule? What will you bring in aid of confessions of faith, when they prove insufficient? Can you prune and shape the minds of men like trees in a parterre? The attempt would be ridiculous, at least, if it were not destructive, by serving as a cause of division and warfare.

My brother, it is my duty to love God, and to offer you the right hand of fellowship; you interpret the gospel according to your conscience and your knowledge, I use the same privilege; it is God who will judge between us. For our part, let us bear with each other, let us love one another, let us unite our efforts the better to endure the disappointments and miseries of life, the better to perform our work, and perfect our holiness in the fear of the Lord. Let us not be like slaves bruising themselves with their chains: let us leave to the Church of Rome its pope, its decrees, its creeds, its councils, and its anathemas; let us relinquish also its chimerical pretensions to unity, which are contradicted by the history of the Church.

The homage of the heart, charity, the love of peace, these are the keystone of the arch to the Christian. *If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved*, said St. Paul to the faithful at Rome. When the Ethiopian officer desired to be baptized, Philip replied, *If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.*

Do you profess to have more knowledge, and to act better than our

guides who were assisted by the Holy Spirit? There is enough work for the Christian to perform in this world without spending his time in disputation; the Judge, at the great day of account, will not inquire, "What hast thou believed concerning such a mystery?" But he will say, "My son, what hast thou done? Here is the law, hast thou obeyed it?"

When in Judea, he exclaimed, *Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Every good tree bringeth forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity.*

May the Reformed, deeply imbued with these principles, cease to contend with each other! May the Methodists at length become weary of calumniating the Church of Geneva, and of assuming the office of infallible judges of their brethren! May peace reign in Sion; may the glory of God be established therein, and the number of his worshipers in spirit and in truth be daily multiplied!

SIR,
THE value of Natural Religion is a subject of great interest and importance; and had I sufficient leisure for the discussion, and were conscious that I possessed abilities equal to it, I should gladly bear my part in a friendly controversy on the subject, not with any wish "to run down and bring into contempt the religion of nature," but in order to ascertain, if possible, how far the discoveries of this religion reach. But as I am not the man for such a task, I shall content myself in my intended reply to Mr. Sturch's paper, (pp. 110—112,) with making a few detached remarks on his observations; and this I shall do with free-

dom, but, I trust, without violating the respect which is due to his talents and character.

I have said, 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 if Mr. Sturch is disposed to believe that they would have had the *conviction* of their truth which they now have, had not their lot been cast in a Christian land, I can only say, that he has my hearty consent. We know how they originally came by this conviction, and that they could have attained it by any other means we never can know. And for myself, I should not think favourably either of the understanding or the modesty of the man who should venture to say that had he been nursed in the lap of idolatry, and encompassed from his cradle with the superstitions of a Pagan worship, he should have felt any assurance of the truths above stated. And but for Christianity this might have been the case with all the modern advocates of natural religion.

Again, I said, that "If the ancient philosophers really believed in a future life, there is sufficient reason to think that their faith did not grow out of their reasonings, but that their reasonings were laboriously sought for to uphold a preconceived opinion." Mr. Sturch complains that I have omitted to state on what, except reason, this preconceived opinion was founded, and he has kindly endeavoured to supply the deficiency, and supposes that it might be the effect of the reasonings of superior minds on the perfections of God the Creator, and the circumstances of man his creature. It is a pity that these reasonings have not been handed down to posterity. I have this moment looked once more into Plato's seven arguments for the immortality of the soul, contained in his famous dialogue on that subject, and I do not find Mr. Sturch's reasonings among them. And that there had existed men in some earlier ages who reasoned as Mr. Sturch would now reason, is a supposition much less probable than that the opinion in question was the traditionary result of

some original revelation which had been communicated by God to the human race. But whatever may be the justice of this remark, I cannot but feel persuaded, that the expectation of a future life, was not generated by such reasonings as those of the ancient philosophers.

Cicero has certainly stated the argument for the being of a God in an able manner, in his second book, *De Natura Deorum*. But if he felt the force of his own reasoning, as Mr. Sturch and I have felt it, it is wonderful that he should have written many things which he did write in the remaining part of the treatise. And much more must be known concerning God than his simple existence, to make up the sublime views which are given of him in the volume of revelation. Thus much I readily concede to the advocates of natural religion, that the argument for the existence of a God is as conclusive as need be, and that from the predominance of good, which appears in his works, it is difficult not to conceive of him as benevolent. But when I wish to investigate the Divine character farther, I do not seem to proceed with certainty, but rather to lean upon reasonings which may prove fallacious. But Cicero, moreover, has expressed a lively expectation of a life to come. Mr. Sturch knows what has been said on the other side of the question; to which I shall only add, that this expectation does not appear to have been of any service to him when its influence was most needed. And this seems to hold true of the ancients in general.

But my zeal in a bad cause has, it seems, betrayed me into an error, which for my consolation is a common one, that of mistaking and caricaturing the opinions which I do not myself admit. I had said, that "If we are to believe what we are sometimes told concerning the religion of nature, its truths are emblazoned in the heavens in characters which all can read, and which none can misunderstand;" and I am called upon to inform your readers who they are who have advanced so strange and absurd a position. As Mr. Sturch was not personally attacked, I might, perhaps without impropriety, decline answering to

the call. Or, I might say in my defence, that I merely meant to convey the general impression which had been made upon my mind, by what I had occasionally read and heard on the subject of Natural Religion. But I will rather present to your readers a passage which accidentally met my eye the other day, and which will serve my purpose tolerably well. And I leave others to judge whether my observation can be considered as a violent caricature of the sentiments which it expresses. "God," says my author, "has spread before *all the world* such legible characters of his works and providence, and given *all mankind* such a sufficient light of reason, that they to whom his written word never came, could not (whenever they set themselves to search) either doubt of the being of a God, or of the obedience due to him." * All, then, if they pleased, could read and understand the legible characters of which the author speaks. And, for my part, I know of no truths which are intelligible to *all mankind*, but those which are *too plain to be misunderstood*. But the author shall proceed. "Since the precepts of Natural Religion are very plain and *very intelligible to all mankind*, and seldom come to be controverted, and other revealed truths which are conveyed to us by books and languages are liable to the natural obscurities and difficulties incident to

* Mr. Locke, in this passage, makes no mention of a future life; but as he has said elsewhere, that if there be no hope of a life to come, the inference is, let us eat and drink for to-morrow we die, he could not, when speaking of obedience to the will of God, have altogether excluded the doctrine of a future existence from the discoveries of Natural Religion. Mr. Locke speaks of *searching* for the truths of Natural Religion, and I never supposed any man to say that they could be understood by those who would not take the trouble to learn them. But that which is intelligible to *all mankind*, must be *very easy to understand*. And I fear that had Mr. Locke been closely pressed with the question, *how the most rude and uncivilized of mankind* were to set about the search spoken of, he would have been obliged to confess that the precepts of Natural Religion, to which he alluded, did not differ much from those innate principles which he has so ably exploded.

words, methinks it would become us to be more careful and diligent in observing the former, and less magisterial, positive and imperious in imposing our own sense and interpretation on the latter." If Mr. Locke has here given Natural Religion "an advantage over the Bible," the fault is not mine. Did I consider myself as having a right to call upon Mr. Sturch for an explanation of any thing in his letter, I should request him to tell me a little concerning "the language" in which the truths of Natural Religion are written, whether, for example, it may be learned without a teacher, or whether it will be necessary to call in the aid of some person of superior mind to explain what otherwise might be obscure and difficult, and to assist us in the interpretation of the volume which it is proposed to read; in which case this instructor might shew something of the spirit of those *usurping priests* who are so justly the object of Mr. Sturch's abhorrence.

But to proceed with my defence; I had made it a question, whether *without* a divine interposition the superstitions of Paganism could have been banished from the earth, and a purer religion substituted in their place. Upon this Mr. Sturch asks, "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?" The superstitions of which I was speaking have been banished from the earth, and Mr. Sturch will not choose to say that Christianity is not in itself a pure religion. That it would be corrupted in the hands of man, every reflecting mind would have anticipated. The corruptions, indeed, by which its beauty has been defaced are *gross enough*, but as they are not to be "charged on the religion itself," I do not see what reason I had to do more than to advert to them as I did. To dwell upon them more at large would not indeed have "suited the purpose of my letter" so well as it might have suited that of Mr. Sturch's reply.

I now proceed to an observation at which I am not a little surprised. I acknowledged that the great majority

of mankind are unable to judge of the evidences of revelation, and added, that it is not the *evidence* of a doctrine, but the *belief* of it, which is practically useful. "This language," says Mr. Sturch, "from the pen of a liberal Dissenting minister, is surely very singular and extraordinary." For aught I know it may be very singular and very extraordinary, but of this I am very sure, that what it expresses is true. And it is to me very extraordinary that any sensible man should call its truth in question. And had not Mr. Sturch's mind been haunted by the unsightly forms of those spiritual directors of whom he speaks, he could not surely have confounded two things which have no affinity to each other, or have attributed to me a sentiment which he might have known could not be mine. To submit to spiritual tyranny is *one thing*, and to rest in the judgment of those whom we consider as wiser than ourselves, in cases where we are conscious that our own judgment will not avail us, is *another thing*; and, much as it may "savour of the credulity of a child," is conformable to the constitution of nature, and the universal experience of mankind. With respect to the insolent demands of men who call upon you to prostrate your understanding before the dogmas which they choose to erect into articles of faith, I should certainly urge it upon the most illiterate Christian strenuously to resist them, believing it to be infinitely better that he should think for himself as well as he can, than that any man should assume the right of thinking for him. But I still maintain, that there are multitudes in every Christian country who are *altogether* incapable of deciding upon the truth or falsehood of the Christian religion. But if Mr. Sturch, who is himself a believer, would point out any principles which would enable them to determine the question, he would effectually refute me, and confer a benefit upon them. But it seems, if my remark is just, "Protestantism and every thing connected with it as at an end." This, did I believe it, I should be sorry for. But truth is truth, whatever becomes of consequences. There is, however, no ground of apprehension. As it has been judiciously observed, "The right of private judgment is unques-

tionable, but the ability to exercise that right is quite another thing." Nor is it at all necessary in order to refute the arrogant claims of the Church of Rome, to maintain that every Christian, whatever have been his means of improvement, is competent to judge of the evidences of revelation.

Mr. Sturch has the good fortune to possess two indestructible and divine religions, one of which he *believes* to be true, the other (Natural Religion) he *certainly knows* to be so. In this, Mr. Sturch, who does not seem to have distinguished very accurately between faith and knowledge, differs somewhat from that zealous champion of Natural Religion, the author of *Apeleutherus*, who, if I rightly recollect, when speaking of an important article of this religion, says, that *certainly* is entirely out of the question. Were I called upon to decide between Mr. Sturch and this anonymous author, I should pronounce judgment in favour of the latter, and should give it as my opinion that Mr. Sturch, in a moment of inadvertency, has mistaken a *strong persuasion* for *certain knowledge*.

E. COGAN.

SIR,
WITHOUT presuming to enter into controversy with such able writers as Mr. Cogan and Mr. Sturch, will you allow me to put a question to the latter, with reference to the last paragraph in his letter? (p. 112.) Mr. S. has there made a distinction between *knowledge* and *belief*, implying that the former is descriptive of his own mental feelings with reference to the evidences of Natural Religion, and the latter with reference to the evidences of Revealed Religion: this, of course, seems to lead to the conclusion that higher regard is due to the former than to the latter. Now the question I wish to ask is, How any one can be said to know the truth of Natural Religion, or at any rate what part of the religion of nature can be the subject of this knowledge? To me it appears that *belief*, though proceeding on different grounds in either case, *belief*, which has been well defined to be "a state of mind between knowledge and doubt, with reference to the truth of a proposition," is the only appropriate term we can employ. Mr. Sturch, in pursuing a train of

reasoning on the attributes of the Deity, on our future destination, &c., may come to several conclusions which are satisfactory to his own mind, (conclusions, by the bye, the practical use of which I should be the last to undervalue,) yet how he can call these conclusions subjects of *knowledge*, any more than the conclusions of his mind on the other evidences mentioned, I am at a loss to conceive.

Could Socrates properly be said to *know* the character of the Deity, the future destiny of man, &c.? And are we only permitted to say we *believe* such a man as Wickliffe once lived in England, and that he translated the Scriptures? The latter phrase conveys what I should conceive to be a correct statement of the fact in both cases. Of course, in this view of the matter, I consider belief to constitute quite as reasonable a ground of action as knowledge. The relation which outward objects bear to the human mind is such, as that comparatively few can be said to be subjects of *knowledge*; but it is quite as irrational not to act upon the highest possible degrees of probability, as to distrust the evidence of our senses on things immediately before us. Whether, when a merchant sends a vessel to the East or West Indies he can be said to *know* there are such places, can only be decided by asking whether he has himself been there. If he has not, he merely *believes* the fact; and wherein, for practical purposes, is such belief inferior to knowledge?

B.

Dalston,

March 6, 1824.

SIR,
ALTHOUGH I cordially agree with your respectable correspondent Mr. Jevans, who, in your last Number, (p. 83,) has so forcibly proved that a translation of the Bible, in which the word *Lord*, when printed in our common translation in small capitals, should be rendered, agreeably to the original, JEHOVAH, "signifying being, or existence; leading 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;" and that such an alteration would be most desirable; I cannot but remark, that even such an improved

translation, not being sanctioned by our HOLY ALLIANCE, our rulers in Church and State, would be but very partially received by the people. Till, however, the desirable object can be attained, I cannot but be of opinion, that other methods might be taken, by which the evil complained of might be considerably diminished. Your correspondent inquires—"How few persons know that the original word is Jehovah; and how can they know when it occurs, who do not read, but only hear others read?" Such questions remind me of a very shrewd one, put by that phenomenon, a plain-speaking courtier, in the reign of James I., who, on the monarch's remarking, "That it was impossible for an honest man to make his way at Court," bluntly asked him, "Whose fault's that, Sir?" A question full of point, and which so posed our *British Solomon*, that he, conscious of his inability to make a satisfactory answer, remained silent. Now, Sir, I hope I shall be excused if I, on a subject of so much importance, put the question, What are our teachers about, who read and explain to us the Scriptures every Sabbath? Ought not every Christian instructor, whether Trinitarian or Unitarian, from the learned prelate in the Established Church to the comparatively illiterate Methodist teacher, to inform, and occasionally remind his hearers, that the word *Lord*, whenever it appears in our translation in small capitals, ought to be read Jehovah? And I beg leave further to suggest, whether it might not be a great improvement in reading the Scriptures, if not only ministers from the desk and the pulpit, but all who take the lead in family, social or public worship, were in this respect to read them correctly, and thus fix the attention of their hearers on the distinguishing, the peculiar name of the *self-existent, eternal ONE GOD*?

The observations of your correspondent have struck me so forcibly, that I am determined to set the example in my own family, and whenever I may be called to assist in social or public worship. As to the ministers of our Episcopal Establishment, they have nothing to do but to obey their Lord Bishop, and the laws of their Church; it is, indeed, at their peril if they presume to alter our common

translation: the members in general of that Establishment will therefore, it is to be feared, long remain in ignorance on this important subject; but should the questions of your correspondent be repeated by Dissenting ministers of any description—"How few persons know how frequently the word Lord means Jehovah; how can *they* know when it occurs, who do not read but only hear others read;" they must not be surprised if we repeat the question of the old courtier,—“Whose fault's that”—*Reverend Gentlemen?*

BENJ. FLOWER.

P. S. Might it not be beneficial to hearers in general were their ministers occasionally to remind them that the words printed in their Bibles in *italics*, are not in the original, but were inserted by our translators, in order to render the sense more obvious, although in some instances they weaken the force of the original, and in matters of controversy little stress is to be laid on them.

SIR,

March 8, 1824.

IT may be thought a degree of presumption in an obscure individual, to censure one whose Unitarian zeal and useful writings have procured her general respect amongst our body; nevertheless, I cannot forbear expressing the sentiments with which I read Mrs. Hughes's Protest, in your last Number, (p. 97,) against the paper of *Philadelphus*. Into the opinions advanced by that writer, I wish not to enter: your giving them a place in the *Repository* affords a presumption that you considered them a fair subject of discussion. They are, however, expressed with a modesty and seriousness, and breathe a spirit of benevolence, calculated, I should think, to conciliate the ingenuous mind; and which, to say nothing of the names of Priestley and Hartley, whom the writer calls to his aid, might have protected him from the stigma of “insignificance and absurdity.”

How, after reading the third paragraph of *Philadelphus*, Mrs. H. can find any indication of “utter indifference with respect to Scripture authority,” I cannot conceive. He there expressly says, “No speculation, as to the termination of pain with the present life, could be safely enter-

tained by a Christian philosopher, unless it can be shewn to be consistent with those passages of Scripture which have relation to the state of mankind after death.” Does this warrant Mrs. Hughes in placing him on a par with a professed reviler of Christianity? Throughout the paper, I can observe no disposition to receive the deductions of philosophical investigation, except so far as they accord with the declarations of revelation. As I believe that all such investigation will promote the ultimate discovery of truth, and that a comparison of its result with the Sacred Writings, will, in the end, most firmly establish *their* truth, by making them better understood, I view with horror every attempt to put down inquiry by assertion and invective. Such means I deem peculiarly unbecoming in the zealous professor of Unitarianism, which owes its progress to the extrication of reason from the trammels of authority, and the free exercise of investigation.

Had Mrs. Hughes fairly controverted the sentiments advanced by *Philadelphus*, none could gainsay: but the dogmatism with which she denounces the erroneousness of his views, is unworthy alike of a lady and a Christian. Her concluding paragraph is so illogical and inapplicable, that I am surprised it should proceed from her pen.

Perhaps I may do wrong in reflecting upon so respectable a person, under an anonymous signature: but, in truth, my name would add little weight to these observations. Moreover, I will confess that I should rather shrink from the odium of publicly censuring one so much looked up to.

If I know my motive in thus writing, it is not to give needless pain, or to gratify a censorious temper, but to maintain the free expression of opinion and unrestrained discussion—the surest supports of knowledge and of virtue.

VINDEX.

Thorne, -Yorkshire.

Feb. 18, 1824.

SIR,

BEING in the habit of attending a weekly-evening meeting here, partly for the purpose of discussing any subject proposed the week before, the last we had was Luke xvi. 19, to

the end of the chapter, and not being able to satisfy ourselves with any view we could take of the passage, we concluded to apply to you, or some of your correspondents, for a more satisfactory view of the subject. This, Sir, will greatly oblige your constant readers.

L. K.

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

(Continued from p. 92.)

[From the *Royal Cornwall Gazette* of Jan. 31, 1824.]

“ To Sir Rose Price, Bart.

“ Trereife, January 26, 1824.

“ SIR,

“ I HAVE read the answer which you reduced me to the necessity of extorting from you by a public appeal; and upon the most careful perusal, I do not find in it the denial of a single assertion, or an explicit answer to a single question contained in my letter. I have called in the aid of friends, and they cannot help me in the discovery. With a perfectly satisfied mind, therefore, I might close the case: but your defence in some parts, and in its general tenor, assumes the form of an accusation, and to this I must reply. The mode which I shall adopt will be very different from yours: I will reply *seriatim* to every particular. The net which you have spread is so long and so entangled, that I dread the tediousness, not the difficulty, of the task. How ought I then to fear for the patience of those, who have little interest in the issue!—

“ And first, let me begin with supplying an omission, an important link, which is wanting in the chain of the correspondence, whether from negligence or *contrivance* I leave the reader to judge. Your letter to the Rev. Mr. Townsend, dated Jan. 21, 1824, begins thus: ‘ Sir Rose Price has the honour of forwarding to Mr. Townsend his remarks,’ &c. Remarks on what? By this general expression, the deficiency of a connecting link is concealed.—I will supply it.—These remarks are intended as a reply to certain resolutions forwarded to Sir Rose Price by Mr. Townsend from

the Committee held at the Hotel on the 13th inst., in answer to Sir Rose Price’s letter of the 8th.—Mark this, readers!—I will not appeal to you with the epithets of ‘ independent and enlightened.’ It has a suspicious appearance, when a pleader compliments his jury: I appeal to all honest men and true.

“ At a meeting of the Committee of the Society for Promoting Christian Knowledge, held at the Hotel, Penzance, January 13th, 1824, Sir Rose Price’s letter and the Resolutions of the last meeting having been read, Resolved that Sir Rose Price has mistaken the grounds on which the members acted in passing them, their proceedings having been founded solely and entirely on a communication of the sentiments expressed by Sir Rose Price to Mr. Le Grice and to Mr. Townsend at Trengwainton, on the 26th of December last.

“ That with respect to the correspondence alluded to by Sir R. Price, it is our opinion that Mr. Le Grice would have been quite correct in shewing it to any individual upon communicating the circumstance to Sir R. P., (as appears by his, Sir R. P.’s, own letter,) but that four only of the members then present, and those *clergymen*, having been made acquainted with it, there is not the slightest ground for charging Mr. Le Grice with a breach of confidence.

“ RESOLVED, THEREFORE, THAT THROUGHOUT THE WHOLE OF THIS PAINFUL BUSINESS, OUR SECRETARY (MR. LE GRICE) HAS BEEN ACTUATED BY THE MOST HONOURABLE AND CONSCIENTIOUS MOTIVES, AND THAT HE IS JUSTLY ENTITLED TO OUR BEST THANKS AND ACKNOWLEDGMENTS.—Signed by order of the Meeting, J. H. Townsend, Assistant Secretary.

“ That I may coolly proceed in my task, I pause to calm the feeling which rises in my breast, while exposing such disingenuous conduct. In a statement which is so *managed*, *subtleties*, not arguments, are to be expected; and whether this prove to be the case, let the reader judge, while he accompanies me in the investigation.

“ My very next step is to supply an omission. Sir R. P. says, that my letter of the 8th contained Resolutions appointing the Rev. Canon Rogers to

succeed Sir Rose Price as President. It contained something more: viz. their *reasons* for removing Sir Rose Price from the situation, and which are as follow:—

“ ‘ Resolved, that as Sir Rose Price has *avowed* his disbelief of the essential doctrines of the Established Church, he has disclaimed the very title by which he became admitted as a member of this Society; and that as he *avows* his *determination* to *disseminate* his opinions to the utmost of his power, he confesses a determination to *thwart* the very *designs* for which this Society was formed; and that, therefore, his *refusal* to *resign* at the suggestion of the clerical members, is exceedingly inconsistent. Resolved, with feelings of regret, &c.’ ”

“ The above is an important omission, because the whole tenor of Sir Rose Price’s defence, or rather of the accusation which he makes in lieu of a defence, is to convey an idea that the Committee formed their Resolutions upon our correspondence; whereas they were formed upon Sir Rose Price’s *avowals* made to their delegates, the Rev. Mr. Townsend and myself, in a tone of high and eager defiance, and with an exulting declaration that the Church of England would not stand with its *present doctrines* above twenty years. And this in a future part of his letter Sir R. P. calls “ a *private communication* made to two clergymen.” We waited upon him as delegates from a Society; he sends us back with a message of defiance, tells us at the very moment we entered the room that his *opinions were known every where*, that he *had promulgated them every where*, and that he *would disseminate them to the utmost of his power*; that he had sent for a book against the *doctrine of the Trinity* on purpose to put it in the booksellers’ windows, and that the Church with its present doctrines could not stand twenty years; that the King and the Aristocracy of the country (and here he named some respectable individuals, whose age and repose I will not disturb by putting them to the trouble of rectifying the assertion) would favour the Reform and would effect it. And these high threats thus hurled at men who called upon him officially, he calls a private communication !

“ But he adds, ‘ that we gave him to understand that we called upon him out of respect.’ Aye! certainly we did, and we hoped that the respect which we shewed to him would have led him to respect us; we hoped, that he would regard the *suggestion* to resign (so careful were we to avoid giving offence, that this word was particularly selected) made to him by a set of clergymen, as a token of respect; we wished to give him an opportunity of *resigning* as if in compliance with the professional feelings of a particular class of men; that his pride (if I may use the word) might not be wounded, and that our credit might be saved; and that the whole transaction might pass *sub silentio*.—Our first meeting was purposely composed entirely of clergymen, and upon Sir Rose Price’s resignation, which we hoped for, we had planned to propose a clergyman in his stead, in order to give the proceeding a professional air, if I may so express myself, and save Sir R. P.’s feelings. But what feelings was there occasion to save! He set us at defiance; he refused to resign; he accused; and refused to hear any explanation: and the consequences, which every one must deplore, have *necessarily* followed.

“ I find that I am anticipating part of the subject, and that I must again refer to this point: but what can I do? I must thread every part of the labyrinth, and shall appear to be going backward and forward, when I am really advancing in the most direct course to the end. Let the reader bear in his recollection that my letter, which appeared in the Cornwall Gazette, was in answer to Sir R. P.’s, of January 8th inst., where I have made such remarks on his profession of attachment to the church and to loyalty, as *naturally arise* from the subject in discussion, and which he calls a mischievous and desperate attempt at revenge. Sir R. P. says in this letter that I pressed him, in an epistle of eight pages, to become our President.—I did so.—I endeavoured to remove his prejudices, which led him to conceive that our Society was ill calculated to effect the avowed object of its institution. I pointed out to him, by sending one of our Society’s books, the nature of the certificate which I must sign. He yielded to the argu-

ments of my letter, for it was not a letter of merely pressing solicitations; and he was elected. Does he reproach me with this letter? Why does he not publish it? Why has he not yielded to my solicitations on *this* point? I intreat him to send this letter to my bookseller, and I pledge myself to print it.—Pressing solicitations! If I am mistaken, I think our Society will acknowledge that I have zealously pleaded their cause by *argument* in this letter; and Sir R. P. must pardon me, if I think that this letter is kept back, *because it would do me credit*.

“He speaks of my ‘shewing a private correspondence.’ This assertion is so mingled with the whole charge, that I will leave it to the last.

“As to ‘his expression of my assuming the opinions of a member of the infallible Church of Rome,’ any person would imagine that he was combating opinions, which I had volunteered, instead of my being engaged in contradicting *his* opinions. If he challenges me to defend our Sacramental Service, and at the same time declares, as he actually does, that part of it (though he attends and partakes) is **POPERY**, I must leave him to apply to my arguments what terms he likes. If our Communion Service be in part **POPERY**, so far my support of the Church of England entitles me to the appellation which he uses, and I submit.

“He then proceeds in a manner so curious, and so *ingenious*, that I must select the whole passage. ‘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.’ Here I must save our late President from an error, and the reader from an error. The confirmation of his Majesty’s subjects requires more than a belief in the Apostles’ Creed; it requires that they should answer all the questions in the catechism, and that they should ratify and

confirm the promises made for them at their baptism. But the chief error is *that* from which I would save the reader, and that is the imagining from the confusion of sentences in this paragraph, that as far as a belief in the Apostles’ Creed goes, Sir Rose Price might with propriety continue a member of our Society. Those who may be led into this mistake, should remember his positive declarations to the contrary; and I beg leave to observe, that Sir R. P., in our conference, so reproached the clergy with *professing* to believe a particular part of this creed, that it was the only time in which Mr. Townsend felt inclined to break through our determination of not engaging in any dispute.

“I come now to a very important point:—so important, that I must quote the whole passage. He says, ‘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.’ What, Sir! do you mean to say that you did not use the very identical expressions recorded in my letter, and others too *horrid* to be printed, but which I have related to my friends? Suppose that what you here say did form a *part* of our conversation, would you wish to infer, that this was *all* that passed? If you ever have occasion to apologise to those gentlemen whose names you used, you may fly to this *explanation*, and they may be satisfied; but I, Sir, am bound to tell you that your statement is *not correct*. On my word, I never said, ‘Then you say you are an Unitarian,’ for such an interrogation would shew that I *doubted* what was to be *implied* by your declaration, or that I had attached *my own* meaning to *your* words. Nor, Sir, did you appeal to Mr. Townsend on any such expression. (You appealed once to

Mr. Townsend on my misapprehending your message about choosing President.) You said openly and explicitly, 'I no more believe that Christ was God Incarnate, than I believe either of us to be: I am an Unitarian.' You then qualified, or, if you choose, *contradicted* the expression by saying, No! not quite an Unitarian, for they do not believe an Atonement, and I do. I think the Atonement was by Christ's *obedience* to all God's commands, and submitting to an ignominious death; but not through his *blood*, as your Church teaches. The expression of 'I am an Unitarian' was your own declaration, not extorted by any interrogation; and you qualified it by your acknowledgment of a belief in an Atonement.—After this qualification, you added words which drew from me this remark: 'Then you believe our Saviour to be the son of Joseph and Mary:' and you said, 'Yes!'—Your idea of an Atonement made by a *man* by *obedience* so far as to submit to a public and ignominious death, would, as stated in your letter, lead a person to believe (and would almost appear to be so intended) that your idea of the Atonement was in accordance with the doctrine of the Church of England: but so far from being so, you ridiculed our belief in language which drew from me this short reply: 'Our Saviour says, This is my blood which is shed for you.' What your language was, again I say, I will not print.—Nor will I print another remark of yours, to which I simply ejaculated, 'Oh! fie!'

"*If disapproving any of the tenets of the Liturgy!*" I never remember in any part of your discourse such an expression: and if such an expression among others had been used, is this the *whole truth*? That you declared yourself an Unitarian, (qualifying the expression by the acknowledgment of an Atonement,) and that you made the declaration unasked, that it was your own *avowal*, I declare solemnly; and knowing the equivocal meaning even of the term *Unitarian*, I then put the question, which was to put your meaning out of all doubt.—'*Any of the tenets of the Liturgy!*' And can you, Sir, think that this is an answer to my letter? Can you descend from the high ground of defiance, thus to at-

tempt to *shelter* yourself? Why quit your high ground, and thus enable me to look down upon you? If I could indulge those feelings which you attribute to me, why thus enable me to indulge them?

"What was the general import of your conversation, may be conceived from your concluding declaration,—'that you still received the Sacrament, and would prosecute any Clergyman who should refuse it to you:' but in my letter I referred to nothing that might be implied, I confined myself to *facts*, and this you call a mischievous and desperate attempt.

"And now I lift my shield against what you had selected as the sharpest arrow of your quiver; your warning to my neighbours 'not to admit me into their houses.' The arrow is sharp, nay poisoned, but alas! for you it misses of its aim, because the ground slides from under your feet while you shoot it. Instead of saying that I would proclaim in the street what I heard in the house, I intreated to be admitted into the house, that my voice might not be heard from the street. And here, Sir, you move me to ask, whether if I had warned the Rev. Dr. Pearson, his Majesty's Chaplain, his confidential Spiritual Minister, before you set off on your last journey to town, not to admit *you* into his house, because it was part of your plan to *get at* him in order to *get at* the religious sentiments of the King, whether I should not have acted right as a man and as a magistrate? When you stated that you knew what you said of the King *to be a fact*, I listened with attention, as I expected to hear the *progress* of your *search*. I said, 'You cannot know *this*;' and you replied, 'I know it for a fact.'

"You desire the Committee 'to inquire how Mr. Le Grice did not know your religious opinions in the year 1818.'—I answer, for the same reason that any common observer would not know them from your letter in the newspaper in 1824, about *Confirmation* and the Apostles' Creed and the Atonement. Though I might gather that your opinions were not *strictly* orthodox, I had no reason to know or even to imagine that you were so far gone as to believe, as you now profess to do, that our Saviour was mere Man,

and that the Gospels of St. Matthew and St. John are spurious. Your opinions in all their horrors* had not then burst upon me. I was willing to believe that as you with your family regularly attended Church and received the Sacrament, that you were well-affected to our Church, and that, if a few errors led you a little out of the way, a more intimate acquaintance with our Society, and its principles and its books, would set you fully right.—I used arguments in a letter of eight pages, not to solicit so much as to convince you, and when you permitted me to sign your certificate, I triumphed in the thought that I had made a proselyte.—You should not reproach me with my liberality; for I tell you now that at this moment, if you had kept your opinions to yourself, and had not become the champion of them, I should have been silent. I should have said, ‘He is in error; but his secrecy shews that he doubts; he *feels* that he may be in error, and with such feelings all may be well at last.’ So far from being eager to take the steps which we did: and what were those steps? (to request you to resign, and to elect a clergyman in your room;) we did not take them till we were shamed into doing so. Be it a credit to our forbearance or a stigma on our hesitation, let it be recorded, that we did not determine on suggesting to you to resign till we heard that a *Missionary Society in Penzance had come to a resolution not again to solicit you to be their Chairman*. Before I could have known this, even in March last, you quote my letter, in which I put it to your courtesy and honour whether you ought not to resign; you exhibit every proof of my long forbearance, and absolutely reproach me with my liberality. You ask how I came to suffer you to be President two years after I knew your opinions? How?—From motives, which I am sorry you cannot estimate, from delicacy and feeling. It was a burthen on my mind, which *increased* as you published your opinions: I confessed my feelings in March, (for after your avowals it was impossible to suppress them,) and in January I

was forced to obey the general voice. Why did I act differently in 1818 and in 1823? Why did I write differently? Publish my letters, and the public will be satisfied.

“Any person, any stranger, would imagine that you had simply expressed doubts to me on a passage in St. Matthew; nay, you assert that it was *not a controversy entered into between two opponents, but an investigation entered into confidentially between two friends*. Not opponents! then have I mistaken our characters for nearly three years. That we have been friends I do not deny; but on the foundation of our faith I have been your constant, decided and open opponent. Have you not told me in a voice that many might hear, that Ridley and Cranmer deserved to be burned for framing the Thirty-nine Articles? Is this the language of a confidential friend? I never met you latterly without expecting to hear something, which I was prepared and armed to *oppose*. Confidential! Will you say that you ever sent me a single argument that you have not used in company and every where? which you have not proclaimed on the house-top?—Our arguments have never been on *doctrinal* points, (you do not seem to understand, or wilfully misapply the term,) but on the credibility of the Gospels, two of which you wish to prove to be spurious, and why, it is easy to see, because they contain such convincing testimony of the divinity of Christ. We never disputed on a *doctrinal* point. This very passage of St. Matthew was brought forward by you as one of your triumphant arguments against the credibility of his Gospel: it was an argument that you had used at the table of a gentleman, long since dead, and sent him to bed with a mind ill-disposed for rest. It was an argument used triumphantly by you in riding along the high-way, before you threw it out as a challenge to me. And this you would now call a *confidential investigation*, and not between *two opponents*!—And as to its being *confidential*!—you sent it to me written by your *clerk*, your household clerk. I had no objection to this, for I wished every body to know that you had not got all the field to yourself, that you had an *opponent*: but I

* “I had not then heard your sentiments on the miracle at Bethesda.”

desired you, if you employed your clerk to write your arguments against the credibility of the Gospels, that you would shew him my answers; and this *led* (for there was no previous stipulation, *no contract*) to a desire on your part to be informed to what persons I might shew yours, that is, if I might so express myself, that you might have fair play too. This was an *incidental* stipulation, and not with a view to secrecy; but solely with the view above-mentioned. I would not have entered into the combat with my hands thus tied; nor would I have entered into a *contract* which was to leave *you* with liberty to unsettle the minds of your neighbours, while I, the minister of the parish town, your natural *opponent*, was to have no means of shewing my endeavours to defeat your hostilities. Common sense dictates that a preliminary to such a *contract* must have been, that if I was not to shew my defence of the Gospels, you should not mention in conversation with members of my congregation your arguments against them. —There was no contract. I would have spurned at such a contract, which would have thus left the whole field with you; I should have been mean, dishonest, untrue to my trust, if I had agreed to such a contract. I have not transgressed against your *stipulation*; so that you can find no cause for accusing; but I will place myself on higher ground. Your opposition was open, and I regarded myself as your *open opponent*. You only put that in writing which was matter of your conversation, without caution and without disguise. I always regarded you as proud of your cause, and of your ability to defend it. You tell me in reply to my letters, that none of my arguments had convinced you, but rather strengthened you in your opinions: publish my letters, and expose your defeated opponent. —What will the world think when I tell them, that you have sent to my printer, and *forbidden him to publish our correspondence*? Would you have the world believe that ours was a private investigation of an insulated passage of Scripture? So far from it, that a great part, certainly the main drift of my correspondence with you, is to make you cautious in unsettling the

faith of your neighbours, and to check your unwearied hostility. What is nearly the conclusion of my last letter but one, in March last? ‘Oh! Sir, Peace! Peace to your neighbours, Peace to your family, Peace to yourself.’

“‘Vex not with horrid shrieks our quiet grove.’

“What is the conclusion of my last letter in April? It is as follows:— ‘Suppose the question were put to me—What is the state of religion in your part of the country? Should I not be justified in the following statement? Ours is a religious neighbourhood: sectarians abound: but the clergy are active, the churches are filled, and religious peace prevails. Ours is a remote province: it has no communication with any other, and there seems every prospect of that melioration of manner and general improvement, which must result from such a state of society. We have only *one* person who interrupts this general peace, and we more regret this, as he is a gentleman of rank and fortune with a large family, likely to continue amongst us for many generations. The gentlemen of the neighbourhood are well-informed; their habits good; a general wish for harmony prevails: they particularly wish for religious peace, but delightful as Mount’s Bay and its neighbourhood are, we have, alas! our rock of offence.’

“I then proceed to your avowed wish to try your strength in *Parliament* towards a reform in the doctrines of the Church, &c. &c., a new Act of Uniformity. Is this, Sir, the language of a man confidentially engaged in investigating a doubtful passage of Scripture—of a friend calming another’s doubts? It is the expostulation of a firm opponent. You have shewn no delicacy, no hesitation: whereas, I will venture to assert, from your own documents, which you have published, that I have shewn the zeal and earnestness of an opponent, with the feeling and forbearance of a friend.

“You seem not to recollect ever having said that the divines of the Church of England were the blind leading the blind: you said it to a neighbour, the father of a family, who

intreated you not to disturb his mind, but to attack divines, who had professionally studied such subjects: and it was the feeling excited by hearing your reply, which always stimulated me in my task, which I cheerfully undertook, of opposing you. I never sought opportunity; but I never shrank from it.

"With such a sentence ringing in my ears, and echoing at my heart, could it be believed that I would ever enter into a *contract*, which would put my light (however humble) under a bushel, and leave my neighbour and friend to think that the clergy deserved the reproach? There remains, I think, only one question to be answered, viz. 'When, and of whom I obtained possession of a certain book,' which bears on the first page this inscription—'The Gift of Rose Price, Esq.' I bought it at the sale of the books of the Rev. Mr. Thomson, with others of Evanson's works; which I knew Mr. T. possessed, and I attended the sale for the express purpose of buying these books, that they might not be dispersed in the neighbourhood. I do not see the drift of the question, but I hope I have answered it fully.

"But, after all, whether I have a book, or have not a book, whether I have been courteous or otherwise, what has all this to do with another person's conscience and conduct? Or what has my behaviour as an individual to do with the motives and measures of a society of men?

"You say that 'you have received a blow.' It may be so: but it is one which you have given to yourself. You have run headlong against the walls of the Church, and the severity of the blow is in proportion to your blindness and impetuosity.

"Your aim seems to be to make the public believe that your opinions had been untimely or improperly revealed. How poor is this! How inconsistent with your vaunt thrown out to Mr. Townsend and myself, with almost breathless eagerness, before we could fully deliver our message from the Committee, '*My sentiments* are well known: I promulge*

them every where; and will disseminate them by every means in my power.'

"I am, Sir, yours, &c.

"C. V. LE GRICE,

"Secretary of Committee for Promoting Christian Knowledge.

—
"To the Editor of the Royal Cornwall Gazette.

"SIR,

"As my name has appeared in your paper in connexion with the late proceedings of the Penzance Christian Knowledge Society, I must beg the favour of your inserting a few words in explanation of what passed at a previous interview with Sir Rose Price, and also in vindication of the Society's measures.

Sir R. P., in his letter printed in your last paper, quotes me as allowing that, at the interview alluded to, he *disclaimed Unitarianism*; and I fully grant that he did so, *totidem verbis*, and, moreover, that he professed his belief in *an atonement*; but he ought in candour to have added (for on this the matter hinges) that,

this; in Sir R. P.'s great respect to the memory of Mr. Thomson for putting Evanson into his hands, and in his high praise of Rammohun Roy's book, which he has sent for to put in the bookseller's window. Evanson rejects the Gospels of St. Matthew and St. John, and his work was well described by the Rev. Samuel Greatheed to me, (a learned Dissenter, with whom I had the honour and pleasure to be acquainted, when at Penzance,) as 'an attempt to subvert the doctrines of the Atonement and Divinity of Christ on principles equally subversive of the whole, as of any part of the Sacred Scripture.'—Rammohun Roy is a learned Hindoo, who, I understand, admires the precepts of the gospel, but rejects the doctrine of the Trinity, and the miracles of our Saviour. He appears to be a kind of Hindoo Rousseau. Sir R. P. declared, and triumphed in the idea, that Rammohun Roy is *unanswerable*. Let those who would know to the contrary, peruse a Defence of the Deity and Atonement of Jesus Christ, in reply to Rammohun Roy, by Dr. Marshman.—I beg leave to thank M. for his kind remarks, and to tell him that I shall not be drawn into any Socinian controversy. I shall have nothing to do with opinions; but with consistency of conduct connected with opinions."

* "What these sentiments are, may be seen in my former letter and in parts of

in the course of the same conversation, he entirely overthrew the foundation of what appears, at first glance, so fair a structure. The Atonement resting as it does upon the *scriptural account* of the PERSON and sacrifice of Christ, there can be no scriptural belief in the Atonement without a full and explicit admission of the *Redeemer's Deity*, which Sir R. P. unequivocally denied.

"On this ground, therefore, and because he avowed his determination in the presence of Mr. Le Grice and myself, of disseminating his opinions as widely as possible, the Society proceeded to remove him from the Chair, and appointed a new President. Nor do I see how, in consistency with its principles, it could have acted otherwise. I may add, that all due attention to *courtesy* and *honour* was shewn to Sir R. P. by the previous visit, and that individually and collectively the Committee expressed the pain they felt in being compelled to this act of duty.

"Respecting the point of doctrine which has been brought under discussion, I am fully of Scott's opinion, that it 'is of the greatest importance,' and will conclude with quoting his observation as to the manner in which it should be treated, earnestly recommending the whole Essay to the perusal of such of your readers as may be desirous of information on the subject.

"'Either Trinitarians or Anti-trinitarians are idolaters: for they cannot both worship that God, who reveals himself to us in Scripture: but one of them must substitute an imaginary being in his place. It is not, therefore, a subject to be decided by sallies of wit, ostentation of learning, or attempting to render one another odious or ridiculous. A sober, humble, teachable mind, disposed to believe the testimony of God, is above all things requisite in such inquiries: this should be sought by *fervent prayer*: and the *Scriptures* should be *daily* and *diligently* examined with an obedient and reverential mind.'—(*Scott's Essays*.)

"I am, Sir, your obedient servant,

"J. H. TOWNSEND.

"*Marazion, January 26, 1824.*"

[From the *Royal Cornwall Gazette* of Feb. 7, 1824.]

"To the Editor of the *Royal Cornwall Gazette*.

"*Trengwainton, Feb. 3, 1824.*

"MR. EDITOR,

"In reply to what appeared in your last week's paper, I shall be as brief as possible. I solemnly declare, I never saw Dr. Pearson in my life; I never endeavoured to see him; I never went from Cornwall with the intention of making his acquaintance, and I had no such plan in my head. The mischievous object of this report will be evident to every gentleman whose opinion I value.—I declare again, in the most solemn manner, that my former statement is *correct*; and that Mr. Le Grice said, 'Then you say you are an Unitarian,' &c., and that I appealed to Mr. Townsend ON THAT OCCASION ONLY. The Rev. Gentleman, in his letter to the public, has said:—'Sir Rose Price, in his letter printed in your last paper, quotes me, as allowing that in the interview alluded to, he *disclaimed Unitarianism*: I fully grant that he did so, *totidem verbis*.'—Mr. Le Grice acknowledges that he bought Evanson's work (which I presented to Mr. Thomson) at Mr. Thomson's sale, *about the year 1811*.—'That he *thought* HE MIGHT GATHER that my opinions were NOT STRICTLY ORTHODOX IN 1818—and that he triumphed in the thought THAT HE HAD MADE A PROSELYTE OF ME.' His avowal of this is all I can desire on that subject. No man of sense, I presume, permits another to publish his private opinions; and particularly a person whose acquaintance he has renounced.—Mr. Le Grice, it is true, waited on me FROM A QUARTERLY MEETING, at the *desire of a few of the clergy*, for which reason his communication was of course a confidential one—(a word which, I think, he made use of). He waited on me to suggest whether I would resign an office:—I gave him my answer, which was all, as a man of honour, he was called on to deliver to the annual meeting: whatever that answer had been, unless it had been a *recantation of tenets*, the result would have been the same, I AM CERTAIN.—The unconstrained manner in which I delivered my opinions, is a sufficient

proof that I regarded the interview as a private one.—Those whose opinions I value will now see the impropriety of my replying to any future letters on this subject which may appear in the public prints, and I remain, Sir, your obedient servant,

“ROSE PRICE.”

[From the *Royal Cornwall Gazette* of Feb. 14, 1824.]

“To Sir Rose Price, Bart.

“Trereife, Feb. 9, 1824.

“SIR,

“The truth of the facts which I have stated, and the justice of my numerous remarks in confirmation of them, remain uncontradicted and unimpeached except in two points, which do not really affect the main question, but which, as they might involve doubts of my veracity, I am bound to explain; and am thus compelled with regret once more to trespass on the wearied eye of the public:—I refer to your letter of Saturday last. I will set aside the latter charge first; that our view of the former, which is most material, may be more clear and uninterrupted:—it is really a matter of little consequence, as it refers only to the process, not the real matter, of a conversation; and I set it aside with this simple declaration, that the only witness present is ready to confirm the correctness of my statement. Now for the more material point. You say, ‘that you never saw Dr. P. in your life.’ I have never said that you did: and if you had seen him, I am convinced you would have had no information from him of the kind, to which we have alluded; but you add, ‘I had no such plan in my head.’—That you entertained the intention, and that you avowed it with your own lips, I pledge myself to shew by TESTIMONY THAT ADMITS OF PROOF:—and I leave you to consult ‘those whose opinions you value,’ on the propriety or ‘impropriety’ of accusing another’s veracity, and at the same time resolving to take no notice of any reply that may be made to you.

“I am, Sir, yours, &c.

“C. V. LE GRICE.”

[In the *Royal Cornwall Gazette* of Feb. 21, are letters calling upon the Editor to put an end to the contest,

and here, as far as regards this paper, the controversy seems to be at an end. The letter that follows from a correspondent in the West, will supply further particulars of this curious dispute. ED.]

Since writing the above, we have received from a respectable correspondent a copy of a letter sent to the *Royal Cornwall Gazette*, but not inserted. Our correspondent does not censure the Editor of that paper, but, on the contrary, gives him credit for impartiality. He wishes to have his letter inserted for the sake of any of the readers of the *Gazette*, who may resort to our pages for a view of the whole controversy.

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

“SIR,

“February 13, 1824.

“Your impartiality and justice as an Editor, forbid the apprehension of your refusing admission to a vindication of a body of Christians misrepresented in the following observations of your correspondent, ‘*Orthodoxy*,’ in your paper of the 7th inst.; and as a constant, though distant, reader of your *Gazette*, I consider I have an equal right to claim ‘*fair play*’ at your hands, as much as any local friend. ‘*Orthodoxy*’ thus expresses himself: ‘But the Socinian, who scarcely believes that there is a God, is a very terrible animal, and we have small grounds to hope for his salvation, or that God will ever vouchsafe him sufficient grace to reclaim him from errors which have been so immediately levelled against himself.’ Here let me remark, the name Socinian is the party name affixed by their opponents to the Unitarian, though a very incorrect definition of the Unitarian’s opinions. As Christians are forbidden to use railing for railing, I will, in common justice to the aspersed, only lay before you and your readers positive proof of the absolute reverse of the insinuation of ‘*Orthodoxy*,’ that the Unitarian ‘scarcely believes that there is a God;’ whilst I shall abstain from imitating ‘*Orthodoxy*,’ in his language or assertions, remembering what the apostle has inculcated on all, ‘Though I speak with the tongues of men and of angels, and have not charity, I am become as

sounding brass or a tinkling cymbal.' The first proof I shall adduce is an extract from the printed preamble to the Rules of the (London) Unitarian Society, instituted in 1791, for Promoting Christian Knowledge and the practice of Virtue, by the Distribution of Books. It is thus declared: 'The fundamental principles of this Society are, that there is *One God*, the sole former, supporter and governor of the universe, *the only proper object of religious worship*, and that there is one Mediator between God and men, the Man Christ Jesus, who was commissioned by God to instruct men in their duty, and to reveal the doctrines of a future life.'

"The second proof is a quotation from the printed preamble of the Bristol Fellowship Fund Committee's Report, of February 1823, viz. 'The Bristol Unitarian Fellowship Fund recognizes, as the bond of union, the great principle that God, even the Father of our Lord Jesus Christ, is the only True God; *the only proper object of religious worship*;' and concludes 'with that knowledge which Christ himself declared to be life eternal, when, in praying to his Father, he said, And this is life eternal, to know *Thee*, the Only True God, and Jesus Christ whom *Thou* hast sent.'

"Can it, then, with even the semblance of truth, be said, I would ask, that the Unitarian '*scarcely* believes that there is a God!'

"Will '*Orthodoxy*' still do such injustice, as to repeat his harsh and offensive assertion?

"Now, Sir, in respect to '*Orthodoxy's*' 'small grounds of hope,' or, 'that God will ever vouchsafe,' &c., (in the same paragraph,) I will observe, we cannot, in this respect, *again* imitate your correspondent; for Unitarians do not presume to limit or confine the mercy of God to the few, or to those only who think as they do, nor do they presume to exclude any on account of their differences of religious opinions, from being the equal objects of that mercy, forbearance and forgiveness, promised to all who are the faithful followers of their great Lord and Master.

"Let not *this weak*, unknowing hand,
Presume thy bolts to throw,
And deal damnation round the land,
On each I judge *thy* foe."

For it may be asked, *Who is 'Orthodoxy'—or who are we*, that should dare to prescribe or to limit, according to our narrow capacities and minds, *the power*, the mercy of God, the Father Almighty?

Or—'Rejudge *His* justice—be the God—of God!!'

"From the influence of education, I once entertained opinions now designated orthodox. But on a calm review of them, have arrived at the conclusions, which, in common with the majority of Unitarians, I believe to be 'Truth;' but think no ill of any one, or body of men, for their understanding or believing differently from myself. Permit me, in justice to the accused, to state, Unitarians believe in and pray to the same God that Jesus Christ himself prayed to, and taught his apostles and disciples to address their prayers to, and to worship. They believe in the divine mission of Jesus Christ; in the miracles performed by him; in his life, death and resurrection; that he will come to be their judge; that 'he is the Christ, the sent of God.'

"If this creed be not so capacious as that of the Romanist, or of the Episcopalian of the Church of England, or that of the Presbyterian of the Church of Scotland, Unitarians only ask, is it derived from or sanctioned by the Scriptures? From the Scriptures alone would they take their creed; not from the writings of the Fathers, or from Luther, Calvin or Knox, or the *Thirty-nine Articles*.—No, nor from any authority, whether of popes, bulls, conclaves, convocations, synods, or from emperors or kings—but from the Bible alone. After the aspersion, circulated *now* far and wide in your paper, I think it but equity you should, Mr. Editor, do us the only justice in your power, to admit a contradiction to '*Orthodoxy*.' I am his well-wisher, and only regret he should have entertained such harsh and incorrect opinions of Unitarians. For many past years your constant reader,

"I remain, respectfully, yours,
"A LAYMAN."

"P. S. My object being explanation, and not controversy, I have no intention of troubling you again."

*Plymouth,**February 14, 1822.*

SIR,
WE, who live "at the farthest limits both of land and liberty," "at the extremity of Britain," long famed for the tranquillity of its situation, to which our venerable forefathers repaired when Danes and Saxons and Normans tore our property and our lands to pieces in their turns, where we still boast of the remains of Druidical architecture, real and imaginary, and still indulge many of those sweet delusions which marked the childhood of intelligence, we have been of late roused from our lethargy by an event, until now, unknown in this Thule of Albion.

A gentleman of high rank and independent fortune has dared to impugn the doctrines of the Church established by law; and through the indiscreet zeal of a flaming son of the Church, who has not learned to brook any opposition, has been dragged into public notice; and many of the columns of our newspapers have been filled with letters pro and con, which can have no other effect than to call the sluggish friends of an establishment to an examination of its doctrines, and those who are wavering in their faith, to tread in the path of truth. Since I know that our Unitarian friends in all parts of England are alive to the progress of our cause, and am satisfied that inquiry is the only thing we want, and that the more the minds of our countrymen are called to the examination, the more they will see as we see, and, in their religious exercises will be constrained to act as we are acting; I am gratified by such things as these, and will endeavour, in as few words as possible, that I may not occupy too large a proportion of your pages, to state the particulars of this Western controversy.

Sir Rose Price, who was High Sheriff for the county of Cornwall in the year 1814, resides at his seat of Trengwainton, near Penzance, and is a gentleman held in great esteem in that neighbourhood. He appears to have become acquainted with some of the writings of that eccentric but excellent man, Edward Evanson. It is not improbable that he may have known that martyr to the truth; since Mr. E. spent some time at Penzance about the year 1799. These writings called

his attention to the doctrines of the Church, and especially to that of the Trinity, in which he soon became an unbeliever. In his immediate neighbourhood lives the Rev. C. V. Le Grice, with whom Sir Rose kept up a friendly intercourse, and with whom he talked familiarly on points upon which he differed from the Established Church. In the year 1820, "a conversation took place between these gentlemen, on the difference that is observable in the accounts given of the resurrection of Jesus by Matthew and by Luke, which did not terminate until April in the year 1823." A correspondence was, during this time, carried on between them, which bore the character, not of a controversy, but rather a friendly inquiry between two neighbours. The *Dissonance of Evanson*, and his *Reflections on the State of Religion*, engaged their attention during this inquiry. These books, we are told, had been in the possession of Sir Rose, and by him been given to a clergyman of the name of Thomson, who appears to have held these writings in respect. But Sir Rose declares that he received the *Dissonance* from Thomson, and not Thomson from him; while Le Grice says of Sir Rose, that he regarded Evanson's *Dissonance* as the greatest blessing ever conferred on him.

Sir Rose, a man of a fearless mind, made no scruple of publishing his opinions upon matters of controversy, whenever a proper opportunity offered for doing so; which gave great displeasure to the beneficed clergyman, who thought, no doubt, that it was his duty to convince him of his error, and bring him back to the faith of Mother Church. He considered that one of the most effectual methods of doing this, or, at least, of having it believed that he had done it, was to persuade Sir Rose to become President of the Society of Cornwall for Promoting Christian Knowledge, a fixed rule of which Society it was, "That no one shall be President, or hold any office in it, who is not a firm believer in Christianity as by law established." Le Grice, therefore, took great pains to persuade Sir Rose to fill this honourable and very confidential post. To this he decidedly objected, assigning subsequently for his reason, "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." But at length he was brought to consent, and filled the office during two years. This object of Le Grice's anxiety was effected at last, by a letter of eight pages, addressed to the Baronet, in which he was pressed hard to become President by L. G., who states, "that he did it for the sole purpose of removing the prejudice he entertained against the Society and against the Established Church, and that he thought his acceptance at length was an attestation of his being converted from his error." "He triumphed in the thought that he had made a convert of him."

In this transaction we cannot fail to perceive a sort of double dealing, well worthy the advocate of established error. He thought, if he could not convince, he should at least silence the foe, and prevent the mischief he might be doing. Still it seems that Sir Rose did not blink the question, but went on avowing his dissent from the opinions of the Church. He is charged with telling the clergymen who had taken alarm, "My sentiments are well known; I promulge them every where; and I will disseminate them by every means in my power."

In January last, two of the clergy waited on the Baronet, as they said, in a private, confidential manner, to request him to resign his office as President; but as he had not accepted of the honourable post without much solicitation, he discovered his tenacity when invested with it: at least he did not choose to resign on the grounds which they offered to his consideration; because, he observes, "that his principles were well known, and that with the knowledge of those principles he has been raised by the clergy into his dignity." A meeting was called, in consequence of his refusal, of the Committee of the district, and he soon received a copy of their resolution to displace him, and appoint his friend Le Grice in his room, "in consequence of his avowed disbelief of the essential doctrines of the Established Church, and of his declared determi-

nation to disseminate his opinions by every means in his power."

Soon after this, the attention of the public was first called to the subject, by a long address of five columns of close, small print in a newspaper, under the signature of Le Grice; in which address, not without reason, he expresses "his dread of the tediousness of the task he had undertaken, and his fear for the patience of the public." The next week brought out a reply from the Baronet, dated 3rd February; that a rejoinder by L. G.; and this again a long letter from Sir Rose, in which he takes leave of the controversy, and declares, "he will have no further communication with him on the subject, as it is out of his power to read any reply to this letter." Sir Rose charges Le Grice with betraying a private correspondence, "which, as a man of honour, he was forbidden to produce in the support of his opinions, contrary to the true intent and meaning of the contract expressed in his letter, 8th April, the conversation being private with two clergymen in his own house, who begged him to understand 'that they waited on him out of respect, and hoped he would consider it as such.'" Notwithstanding which, L. G. stated, in his published letter, the substance of the conversation which then passed between them.

I am much at a loss, Sir, to select the parts of this correspondence which should be laid before your readers. To give it all, or even the substance of it, would be an abuse of your indulgence. I will, however, remark upon those points of the controversy which will be the most interesting to them.

Sir Rose is charged with declaring in the presence of the clergymen who waited on him, that he was a Unitarian: which he denies. He said, "He was not quite a Unitarian, that he believed in the doctrine of the Atonement, which the Unitarians do not." On this point the Baronet seems to be somewhat misty, and, in truth, will find few Unitarians who will unite with him, if his opinion, which is given by Le Grice in these words, be true: "I think the atonement was by Christ's obedience to all God's commands, and by submitting to an ignominious death; but not through his blood, as your church supposes."

His own words are, "In an atonement through the merits and death of Christ, I am a firm believer."

Now, Sir Rose confesses his persuasion, that Jesus was the son of Joseph and Mary; and how he can under any form entertain the idea of an atonement, does not, therefore, appear very clear. It must have been a great object gained at a small cost. In his letter, dated Jan. 8, 1824, he states, "that he will yield to no one in being well-affected to the King and his Government, and to the united Church of England and Ireland, *as by law established*;" but denies, "that it is permitted to any member of it to assume the opinions 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."

Sir Rose is charged with using language respecting the Redeemer and the Trinity, too horrid to be printed; but we are informed, that in consequence of the facilities furnished by Le Grice, it is not too horrid to be repeated again and again at every pit's mouth and on every mountain top in Cornwall:—thanks to the patient wisdom of the Reverend Gentleman. Like the Attorney General in the state prosecutions, he thinks such words ought never to have been known, and should be carefully concealed from the public eye. They cannot be uttered by his tongue nor written by his pen; but he can lend them wings, that they may fly to the remotest habitations of men, and he will commit them to the care of the airy nymph,

"Quæ ingeminat voces, auditaque verba reportat."

Sir Rose had said among other things, "that the King does not believe the doctrine of the Trinity any more than he." On which Le Grice remarks, "That he had gone to London and got himself introduced to Dr. Pearson, the King's private chaplain and spiritual adviser, and through his means had become acquainted with the fact of the King's private opinions; which he would not have discovered, had Dr. P. been cautioned against the insidious design of the Baronet." To which the latter replies, "That he never saw Dr. P. in

his life, that he never endeavoured to see him;" but does not inform us in what manner he became acquainted with this important fact, which he seems to plead in justification of himself in his public capacity.

It is amusing, however, to see how the gentlemen of the Church have taken the alarm on this bold declaration of the Baronet. Other letters express the highest indignation at this liberty taken with his Majesty's private opinions, which, in truth, have long been the subject of general conversation, but appear not until now to have reached the distant recesses of Cornwall; and denounce Sir Rose as guilty of little short of treason in making this declaration. But Le Grice goes beyond them all: "Do you think you diffuse loyalty by asserting that you know it for a fact, that with respect to the Trinity, *the King is of the same opinion as yourself*? I am bound to say that *I do not, I cannot, I dare not, I will not believe* this assertion, and I will frankly confess, *that where your loyalty begins, mine would cease.*"

A Reformer observes on this passage in the Cornwall Advertiser, "The Reverend Gentleman has always been ranked among the *ultra or high Tories*; and as he prides himself not a little on his undeviating consistency, both in religion and politics, I must take his frank avowal of *conditional allegiance*, as that of the party to which he belongs. Therefore, the prime doctrine of legitimacy, that of the divine right of kings, must, henceforth, be regarded as abjured on the part of the Tories, by no less a person than the Rev. C. V. Le Grice, Secretary to the Penzance branch of the Society for Promoting Christian Knowledge! This is news to me. Hitherto it has been considered by the Tories a just ground for impeaching the loyalty of the Reformers, that they have held the doctrine, that a violation of the civil compact on the part of the Sovereign, by any gross invasion of the constitutional rights of the subjects, severed the bonds of allegiance, and rendered resistance to an authority thus made illegal, a mere question of prudence: but, according to the Rev. Le Grice, the Tories go far beyond this, and hold, that a de-

violation in opinion from what they conceive to be the doctrines of the Church by law established, would be a just cause for withdrawing their allegiance, and, of course, for deposing the offending monarch, and placing a more orthodox prince upon the throne. The principle has now been avowed, and must be regarded as extending to an invasion of civil rights as well as to an error in religious opinions. Thus, then, we find, on this fundamental point at least, Tories, Whigs and Reformers are agreed: **ALLEGIANCE IS CONDITIONAL.**"

This *prudent man* deprecates the spread of certain principles, while he is acting the highly imprudent part of making all these matters known to the world at large, who, without his impertinent interference, would have remained ignorant of the controversy, and free from all doubts of the true orthodoxy of the Church of England. Fearful of the evil which a single copy of Evanson's *Dissonance* might work, he went to the sale of Mr. Thomson's books, after his death, for the express purpose of buying the *Dissonance*, in order to destroy it; that it might not fall into the hands of other people, and poison their minds. And, while he is calling the public attention to the points in debate, and is raking up all the grievances of Sir Rose's conduct for the last three years, he concludes his letter of March last with these pathetic words: "Oh! Sir, Peace, Peace to your neighbours, Peace to your family, Peace to yourself."

"Vex not with horrid shrieks our quiet grove."

Did not the name of Le Grice make me much suspect, that he is descended from one of those sufferers for conscience' sake who fled from the persecutions in France, and from its "religion established by law," one might take this to be a translation of the lamentation of an ancestor, one of those Druids who found their last home in the wilds of Cornwall, dreading the searching eye of Christianity and the tongues of Gregory and his associates; and, who, in the agony of grief cried out for peace to themselves, to their neighbours, and to their pure and holy religion. No

shriek sounded so grating in their ears as the name of Christ and his gospel. But they were wiser than Le Grice, and sought security in their silence.

Sir Rose has ventured to prognosticate, "that the Church, with its present doctrines, cannot stand twenty years; that the King and the aristocracy of the country will seek reformation and will effect it;" and he is charged by L. G. "with endeavouring to get into Parliament, that he might attempt the overthrow of the Church altogether." Respecting such a line of conduct, he observes that, "Whoever shall presume to innovate, alter, or misrepresent any point in the articles of the Church of England, ought to be arraigned as a traitor to the State; heterodoxy in the one naturally introducing heterodoxy in the other: a crime which it concerns the Civil magistrate to restrain and punish, as well as the Ecclesiastical."

It can scarcely be doubted that such language as this, and what has been mentioned before, has given much concern to the good and quiet sons of the Church in Cornwall. It has been generally felt how *extremely imprudent* Le Grice has been, thus to call into public notice what it were wise to let lie at rest; that, while the multitude are doubting of nothing, the clergy may remain in that happy state so desirable to those who live on the labour of others, and are battenning on the spoils of their forefathers' credulity. This conviction has called forth several earnest *supplicants*, whose arguments are so *plausible*, that there is reason to expect, the pen of Le Grice will now be laid at rest, as that of the Baronet already is.

One who styles himself *Orthodox*, tells us, "He should not despair of the conversion of a Papist, who truly believes in our Saviour's divinity: but the Socinian, who scarcely believes that there is a God, is a very terrible animal, and we have small ground to hope for his salvation, or that God will ever vouchsafe him sufficient grace to reclaim him from errors, which have been immediately levelled against himself."

A bystander, calling himself *Amicus*, deprecates the measures that have been pursued, and intreats that

the theological combatants will retire from the field; and especially censures Le Grice for thus haling into notice a controversy which can have no other than an unfavourable effect upon *their religion* and *their church*. He would not have such things mooted, "as startle and distress the pious Christian," and thinks "they only tend to raise doubts in some minds and to confirm scepticism in others." He would have "the advocate of religious truth" shield from the knowledge of his flock the bare existence of works of blasphemy and impiety, rather than comment on their contents. He is offended at the vindictive spirit which is displayed in the letters of Le Grice, and intreats him, when he next prays to be *delivered from all uncharitableness*, to resolve upon closing this uncharitable controversy.

Another nameless writer calls pathetically upon the Editors "to close their pages against this unseemly controversy;" is particularly offended that "the King's name should have been brought into the discussion;" and asks in God's name, "what has the King to do with the squabbles and passions of the little gentry of Penzance and its neighbourhood?" "Had these men amused themselves with discussing the taste of the King in music or his skill in horsemanship, it might have been well enough; but to talk of his Majesty as an apostate from that religion which he is bound by his oath to maintain, and to declare, of one's own knowledge, that such is the fact, this is, of all things, the most imprudent and unjustifiable."

These letters would furnish many reflections, which I shall leave to your readers. What we have most to regret, Sir, in this business is, that Sir Rose Price appears to think, a man may conscientiously declare himself a member of a religious community, the leading and avowed doctrines of which he does not believe. Had this line of conduct, which, indeed, was the rule of the Greek and Roman philosophers, been followed in all ages of the world, where would have been the Christian faith? Where the Protestant profession? Where any of the great truths for which good men have suffered imprisonment and death? Had this principle been ad-

hered to, Price would never have been gratified by the intellectual labours of Evanson, and Le Grice would have been now as deeply interested to support Druidical superstition, as he actually is to support the errors called Christian, which have, at length, driven them from even the retreats and fastnesses of Cornwall.

I. W.

Mem. The son of Sir Rose Price appears to have been the author of a recent popular pamphlet, and has lately received proofs of the gratitude of the Irish, as being "the warm-hearted advocate of the rights of Old Ireland, and the benevolent friend of her impoverished, insulted and degraded population." This occurred on his marriage with the Countess of Desart. Having spent only a few months in Ireland, he saw and he publicly deplored its miseries.

P. S. March 1. Since writing the above, I have seen a pamphlet just published at Penzance, called, "The Unitarian Doctrine Briefly Stated," "by a Friend to Inquiry." This very calm but clear call to the public attention is attributed to a professional gentleman residing in that town, who was educated at Oxford and designed for the Church, but upon calm consideration did not choose to enter into it as a licensed preacher. His title-page tells us, "There is a time to keep silence and a time to speak," and he offers as a reason for appearing in this way before the public, that,

"It has happened in the course of a controversy to which public attention in our neighbourhood has lately been called, that the Unitarian doctrine has often been mentioned, and not unfrequently been made a subject of misrepresentation and obloquy. It has been alluded to in terms such as are commonly used to point out some detestable crime or most pernicious evil; as if it breathed nothing but blasphemy towards God, malice towards our neighbours, and disorganization to society, &c. It is, therefore, due to justice and truth, that this ignorance should, as far as possible, be removed, and the writer having had opportunities of becoming well acquainted with the principles of this class of Christians, thinks it no more than his duty to give a fair

statement of what he knows concerning them." He then proceeds to give a brief outline of the Unitarian doctrine, which he has done in very plain and distinct terms, in a work of twenty pages. I shall copy a passage from the 15th, which contains sentiments, from which, I for one, must declare decidedly my dissent:

"Unitarians may be, and often are, consistent members of the Established Church. It is not many years since a warm friend to their doctrine was found among her most pious and learned prelates. But whether or not this can be consistent with the engagements of ecclesiastical persons, the case of the laity appears to be very plain. The National Church is maintained out of the property of all, and all have, therefore, a right to the benefit of her services. Consistently with this sentiment, the framers of her liturgies have not been so illiberal as to require of those who partake even of her most sacred rights, a profession of any doctrines but such as are common to all Christians. The symbol called the Apostles' Creed, admits us to baptism, confirmation and communion. The Unitarian, therefore, does not cease to be a member of the Church of England, unless he systematically withdraw himself from her worship and communion: nor would he, should he even conjoin with his attendance at church, the supplementary services of a Unitarian chapel. A member of the Establishment is not, therefore, her slave, but retains his Christian freedom to worship God where and when he pleases."

The writer then endeavours to shew, that the Unitarian doctrine is not so essentially opposed to that of the Establishment as is commonly imagined, and that a man may still belong to this Church, while he adopts the *modal Trinity* of Dr. Wallis—of which he gives an account; and then claims candour towards Unitarians, because "their doctrine is a view of truth which, in its real essence, has been honourably allowed in the Church, and has received the sanction of the most venerable names." "Unitarianism, therefore, considered in its essence, is no heresy, but only one of those varieties of opinion which the Church of England has

acknowledged and authorized among her divines."

I would willingly remark on these declarations, and shew both how fallacious is the argument and how destructive of all honest and open profession and all fair prospect of the advancement of truth; but I have intruded, perhaps, already too far, and shall only add, that I doubt not this pamphlet, notwithstanding its capital error, will do much good in the West. I am told it has been followed by some other pamphlets. I hail them all as auspicious. The more of them on either side, the better. It has been hinted to me that this "Friend to Inquiry," became a Unitarian by reading Wardlaw's Defence of Orthodoxy, and before he had read any Unitarian works.

I. W.

SIR,
MR. GORTON (see p. 29) claims the gratitude of Christendom for his exposition of the Genealogies, (no longer it seems anomalous,) which had so long puzzled sincere Christians, and afforded matter of malicious triumph to Unbelievers.

In like manner has it fallen to my lot to communicate a discovery, if not of equal importance, yet of unquestionable interest; and I may, without vanity, expect to be congratulated on the light which has broken in upon me, and which I am about to shed upon your readers.

It is now pretty well agreed on all hands, that the precious composition, vulgarly called the Creed of St. Athanasius, was not the production of that saint, ingenious as he was, and teeming with sublimities, as we may admit his intellect to have been.

Whose then was it?

In brief, Sir, I perceive intrinsic evidence in the Creed itself, not only to negative its being the production of a human being, but to indicate the real author of it, who has been unaccountably successful in eluding discovery so long.

We should commence this inquiry by a distinct analysis of this far-famous Creed, developing its tendency, its consonance with the spirit of the gospel (Anglice, *glad tidings!*) it professes to illustrate, and the aptness of its various clauses for the design

and purpose which it was intended, and especially framed, to answer.

Whoever, Sir, pursues this course, with the patience and deliberation necessary, will, I must think, come with me to the infallible conclusion, that it is the work of that malignant wight, whom, were he mortal, our Milton and Byron have associated with their own contrasted, yet imperishable names. And, if it be asked, what could be his motive to bestow time and labour—for no small portion of both, it must be allowed, was requisite, even in his hands, for such a complicated performance—upon a subject so revolting? What more obvious than the answer? To bring Christianity into disrepute!

It is worthy of observation, too, that this Creed, which purports to be a summary of what Christians are to believe, omits the very essential orthodox article of the author's personal existence; wherein we may trace the art of its fabricator, who was too wily not to foresee that any direct mention of, or allusion to, himself, might have raised a suspicion of the truth, and caused the rejection of a document suspected of proceeding from such a quarter.

The singularity, the intrepid obscurity, the dashing involutions of this Creed, invest it with such a character, and render it so perfect a *unique*, that, had it been the work of any saint, martyr or confessor, that of any denizen of earth, in any age, it is next to impossible that the author of it should not have been equally known and celebrated.

Adverting, therefore, again to the internal evidence pervading it, and coupling that with the total absence of any contrary proof or rational presumption, I consider my point established, and scruple not to anticipate a very general, if not an universal, suffrage of thanks to me, for having thus set an important and long-contested, as well as troublesome, question at rest.

BREVIS.

P. S. It might also be observed, collaterally, that the Athanasian Creed supplies no feeble argument for the Devil's personality; in as much as all must now be convinced that *such* a

composition could only proceed from *such* a being. I have not quite forgotten the notice conferred on Mr. Burgh, and, if either University should be disposed to grant me a diploma for this communication, I would not decline the honour; and though I have hitherto reserved my name even from you, Mr. Editor, it should be freely at your service for such a purpose.

B.

Chesterfield,
March 5, 1824.

SIR,

IN my first paper on Isaiah ix. 7, (pp. 21—24,) I had occasion to allude to the reverence paid by the Jews to the four letters composing the name *Jehovah*. I called it *superstitious*; and, in allusion to its antiquity, stated that it was in use "*at least as early as the time of Josephus*;" to prove which, I quoted a passage from the second book of his Jewish Antiquities. "This," says Mr. Frend, (p. 109,) "is certainly a proof that in the time of Josephus, the same regard was paid to the hallowed name as prevails in the present day among his countrymen. But I was rather surprised," he adds, "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." That the writers of the New Testament never use the original Hebrew word, I was well aware; but I certainly never thought of adducing this fact to *prove* that the custom of not writing or pronouncing the name of *Jehovah* prevailed in our Saviour's time, and least of all, that such a custom was directly sanctioned by his example. My object was to adduce the earliest *positive* testimony which I could find in proof of its antiquity; and that I did when I quoted the passage from Josephus. Nor am I singular in the idea, that this is the most ancient *direct* allusion to the practice, which has yet been produced, notwithstanding Mr. Frend's expression of "surprise that the authority of Josephus was appealed to, when," what he deems, "a much better was at hand;" for Whiston, in his note upon this very section, gives it at his

opinion, that the practice in question "is never *heard of* till this passage of Josephus." If Mr. Frend can produce a more ancient testimony to the existence of this practice, I shall hail the discovery as one of no small importance to the cause of sacred literature; and I do not despair that such a testimony may still be found, although it has not been my good fortune to meet with it. But, "Our Saviour himself," says Mr. Frend, "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." I merely notice, in passing, the inconsistency into which Mr. Frend is inadvertently betrayed, when he says that our Saviour "quotes the *very* words of the first commandment," and, at the same time, admits that he has substituted a very *different* word for that "by which the hallowed name is expressed." But, supposing the above remarks of Mr. Frend to contain a fair representation of the case as to the main circumstance, what do they tend to prove? Simply this: that our Lord followed the example of the Seventy, in rendering the word יהוה, by the Greek word Κυριος. The Septuagint was the only Greek version of the Old Testament in use at the time when the Gospels were written; and, as this version was originally intended for the Alexandrian Jews, and was generally used during the time of our Saviour, by those Jews who spoke the Greek language, it seems natural to suppose that, when he had occasion to quote passages from the Old Testament, if he did not in all cases adopt the exact words of this translation, he would adhere as closely as possible to its peculiar phraseology, which had the authority of long-established usage in its favour. But as the word Jehovah was of Hebrew origin, and had no corresponding term in the Greek language, why, it may be asked, was it not retained by the Seventy? And, as the Seventy have not retained it, why did they use Κυριος as its representative, in preference to any other Greek word? To the former of these questions it may be replied, that, when a word presents itself to a translator to which no equivalent term can be found in the lan-

guage into which he is translating, he naturally adopts some word in common use, which approaches most nearly in meaning to the original word; and to the latter inquiry, the only satisfactory answer which presents itself to my mind is, that Κυριος was sometimes used by the Greeks instead of Θεος. "Etiam apud Græcos δ Κυριος pro Deo dicitur." (Schleusner.) The Seventy might, indeed, have selected Δεσποτης, as the translator of the Book of Proverbs has done in one instance, (ch. xxix. 25,) or Θεος, (see Gen. iv. 4; Exod. iv. 2, &c.,) or any other word expressive of great power or dignity; and why they did not, I confess myself quite at a loss to determine. Κυριος, however, is, at least, as good a translation of יהוה as Θεος is of אלהים. In the formation of the latter, there is a peculiarity which we should in vain attempt to transfer to the Greek or any other language, except by coining a new word; and, though we find Θεος substituted for it in the Septuagint, this word is no less objectionable as a translation of אלהים than Κυριος is of יהוה. The truth is, that, in the translation of both words, their etymology is totally disregarded by the Seventy; and the terms Κυριος and Θεος are selected only because they were words already in general use, and because they appeared better adapted than any other Greek words for the purpose of the translators. That the Seventy gave a decided preference to Κυριος is evident, from their frequent use of it in passages where the word יהוה occurs in the original; and that the Evangelists adopted the same word under the same circumstances, because they had the authority of the Septuagint in their favour, and because a deviation from established usage in this particular might have led to inconvenience, is a position which appears to me quite incontrovertible. But, at all events, I cannot allow that the use of this word by the Evangelists, Matthew, (xxii. 37,) Mark, (xii. 29, 30,) and Luke, (x. 27,) in their accounts of a conversation of our Lord with "one of the Scribes," is any proof that Jesus objected to the introduction of the name of Jehovah, when used with proper solemnity and

reverence. Indeed, I cannot conceive how a proper answer could have been given to the question proposed by the Scribe, without the introduction of this name: for, if Jesus, on this occasion, used the language commonly spoken by his countrymen, (which, if not pure Hebrew, was at least a dialect of the Hebrew,) the words of the Evangelists are as much a translation of those used by our Saviour, as the Greek of the Septuagint is a translation of the original Hebrew. But, supposing that the language of Palestine in the time of our Saviour was Greek, that the dialogue recorded by the Evangelists was held in Greek, and that the quotation was made in Greek; even this does not, in my opinion, prove the point which Mr. Frend appears anxious to establish. Let any person be at the trouble of comparing the quotation, as given by the Evangelists, with the Septuagint Version; and he cannot fail, I think, to be convinced that they are in substance one and the same translation. Whether *Κυριος* was the identical word used by our Saviour or not, is quite immaterial. But if it was, it is perfectly clear to my mind that he must have used it as equivalent to Jehovah in the original; not because he felt any repugnance to the pronunciation of that sacred name, (which is a completely gratuitous assumption on the part of Mr. Frend,) but because, in making a quotation in Greek, he would, for obvious reasons, adopt the language of the Greek Version already in general use, rather than have recourse to a new translation. Besides, according to Luke's account of this conversation, Jesus introduces the passage by two very pointed questions: "What is *written* in the law? How *readest* thou?" (x. 26); and it can hardly be supposed that, in referring to what was already *written*, and what the Scribe must have been perfectly familiar with, that Jesus would do otherwise than quote the very words of scripture, either in the original, or in some public and well-known version.

But I have called the Jewish practice of avoiding to write or pronounce the word Jehovah, *superstitious*; and, if I have erred in using this epithet, I have the authority of great

names to plead in extenuation of my fault. "This *superstitious* fear of discovering the name with four letters," says Whiston,—“this *superstition*, in not pronouncing that name, has continued among the Rabbinical Jews to this day.” “Josephus,” he adds, “durst not set down the very words of the Ten Commandments; (Antiq. B. III. ch. v. § 4;) which *superstitious* silence, I think, has yet not been continued, *even* by the Rabbinists. It is, however, no doubt, but both these cautious concealments were taught Josephus by the Pharisees, a body of men at once very wicked and very *superstitious*.” “The *superstition*,” says Kennicott, “which long ago prevented *all the Jews* from *pronouncing* that awful name, increasing more and more, has, in the later centuries, prevented *some of the Jews* even from *writing* it.” And again, “The Jews, after having *all of them* for many ages (perhaps from the Babylonish Captivity) avoided *pronouncing* the incommunicable name JEHOVAH, became at last, *some of them*, so *superstitious*, as not to *write* it.” If any further justification of the term *superstitious*, as applied to this practice, should be deemed necessary, the reader is referred to the following ingenious remarks upon the subject, by the last-mentioned writer.

“The original cause of this *superstition* (the not pronouncing the name *Jehovah*) probably was, that *Jehovah* was the name of the God of the Jews, in contradistinction to all the deities, or false gods, of other nations; as being the name of the *necessarily-existent Being*. And the Jews, perhaps, had learnt at Babylon, amongst *other heathenish superstitions*, to conceal the true name of the god of their country, to prevent its destruction. For the Heathens had very early a *superstitious* notion, that a country or city could not be taken, till the tutelar god or presiding genius was invited out of it, by invoking him in *his real name*. The Jews, finding this a sacred custom observed by other nations, absurdly adopted the same precaution; and resolved, that the true name of *their* God should also be a secret, by declaring it unlawful to pronounce it. That such a custom did obtain in the world

very early, is evident from those celebrated lines in Virgil; *Æneid.* 2, 351, &c.

‘Excessere omnes, Adytis Arisque relictis,
Dii, quibus Imperium hoc steterat —’

“On which words Servius remarks: ‘*Romani celatum esse voluerunt, in cuius Dei tutelâ urbs Roma sit; et jure Pontificum cautum est, ne suis nominibus Dii Romani appellarentur, ne exaugurari possent: et in Capitolio fuit Clypeus consecratus—Genio Urbis Romæ, sive Mas sit sive Fœmina.*’ Macrobius gives a whole chapter upon the words of the poet just cited, and says, ‘*De vetustissimo Romanorum more, et de occultissimis sacris vox ista prolata est: constat enim omnes urbes in alicujus Dei esse tutelâ, moremque Romanorum fuisse, ut cum obsiderent urbem hostium, certo carmine evocarent tutelares Deos: propterea ipsi Romani et DEUM in cuius tutelâ urbs Roma est, ut (et) ipsius URBIS Latinum Nomen ignotum esse voluerunt; caventibus Romanis, ne quod sæpe adversus urbes hostium fecisse se noverant, idem ipsi quoque hostili evocatione paterentur.*’ *Lib. 3, Cap. 9.* This, then, being the custom of the Romans at other sieges, and no such evocation having been practised at the siege of Jerusalem; ’tis probable, that their omission of that custom at a siege so remarkable, was occasioned by their ignorance of the true name of the God of Jerusalem.”

If this be the real origin of the custom alluded to, we shall search in vain, I fear, for those “good reasons” in its favour, to which Mr. Frend alludes. A practice arising from such a motive, although it may have encouraged the Jews to defend their city to the last extremity, when it was besieged by the Romans, and may thus have excited them to deeds of the most persevering and heroic valour, could not produce any permanently good effect upon their moral and religious character; but would have a natural tendency to harden and deprave their minds, and render them proud and supercilious in their conduct towards other nations. These, however, form but a small part of the bad effects resulting from the practice in question. If we were

careful to trace its influence upon the state of the Hebrew text, the word *superstitious*, I apprehend, would be found to express but feebly and imperfectly the injury which the Sacred Writings have sustained in consequence of its extensive prevalence among the Jews.

With regard to the familiar use of the name of the Deity, by which, as Mr. Frend observes, “our nation is disgraced above all the other countries of Europe,” there can be but one opinion among the friends of genuine, practical religion. That this name is frequently introduced in a very wanton and thoughtless manner into common conversation, by persons styling themselves Christians, and often coupled with the most dreadful oaths and imprecations by the profane and irreligious, are facts of the greatest notoriety, which we should in vain attempt to palliate or justify: but, I cannot see that this general abuse of the sacred name of God, bears at all upon the main point at issue between Mr. Frend and myself. To use *any* name appropriated to the Deity in a light and trivial manner, is, no doubt, highly censurable and deeply criminal; but, “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?” See a paper in the last number of the *Monthly Repository* by Mr. Jevans, (p. 82,) in which that gentleman has treated the subject in a very sensible and judicious manner, and brought together a number of pertinent and interesting remarks on the improper translation of the word Jehovah in our common English Bibles. “What a moral lustre and dignity,” says he, “would it 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.” In the spirit of this remark I cordially agree with the above-mentioned writer; and, in the hope that the Version of the Bible now in common use in this country, may sooner or later be

superseded by such a translation, I take my leave of the subject, convinced that a strict adherence to the phraseology of Scripture, in this as well as every other particular, can be attended with none but the most beneficial and happy effects.

R. WALLACE.

A Friendly Correspondence between an Unitarian and a Calvinist.

(Continued from p. 109.)

I to N.

2d October.

I DO not exactly admit that I have changed the ground of the discussion. It commenced on your part with an allusion to certain opinions of mine on doctrinal points, which opinions you appeared to think led to laxity of conduct, by their supposed tendency to lower the importance of personal religion. I denied that they had any such tendency, and would have been very willing to enter patiently into a thorough examination of all that can be adduced from Scripture, both for and against the doctrine in question, in order that we might, if possible, have come to a right understanding upon the subject. I was not, indeed, sanguine in hoping that you would accede to such a proposition; because I have long observed in you a disposition to shun inquiry, and to resolve the matter by a reference to your own feelings. The only way in which, as a Protestant, I could meet such an attempt was to say, "If you are determined to supersede all reasoning, by putting in a claim to the possession of the Spirit, I must even do the same; and it then stands thus between us—that the Spirit has wrought contrary convictions in our respective minds." When this is urged upon you, you shrink very naturally from abiding by the consequences of such a mode of communicating truth, because you see that it is a many-edged weapon which will cut all ways, and prove every thing of which any individual says he is convinced by the Spirit. You, therefore, find it expedient to refer to texts of Scripture, and to reason upon them. I do the same. This goes on a little while; but presently you come down again with your experience, which, as a sledge hammer, is to pound my opi-

nions to powder. The blow misses its aim, and I am led to take up the hammer, which strikes the anvil and makes a noise, but does not alter the shape of the iron, which we wished to fashion according to our respective fancies. I saw clearly that we might go on in this way, and make a great noise to the end of our lives, without, in any degree, deciding the matter at issue. I suspected from the first how it would be, and was therefore by no means surprised at the turn which the discussion had taken. You had, however, dropped an expression which indicated that, notwithstanding my heresy, there was some ground to hope that I might be in earnest in seeking for the salvation of my soul. I never had a doubt of your sincerity, although I, of course, considered you as holding erroneous opinions, and, therefore, finding that you were beginning to think with me that those who differ in opinion upon doctrinal points, may, nevertheless, both get to heaven, I thought that, seeing there was little probability of modifying our opinions by discussion, the best thing remaining to be done was to exhort each other to prosecute the great object which each of us admitted to be of paramount importance; namely, to reduce our knowledge, whatever might be its amount, to practice, in the persuasion that, in so doing, we shall eventually get rid of error, and acquire a clearer insight into the sacred mysteries of the gospel.

You now tell me that believers actually do enter into rest. I admit most gladly that they do, in so far as they are sincere believers; but as there are degrees of faith,* so are there also degrees of rest. Although I estimate my own attainments as very low indeed, so low as not entitling me to speak of them, I nevertheless can say that even I have experienced a measure of peace. You probably can say more than this, and sure I am, that as we advance in the knowledge and love of God, our peace will increase. "The

* "Oh! woman, great is thy faith."
"If ye have faith as a grain of mustard seed."—"Lord, I believe; help thou my unbelief."—"Him that is weak in the faith receive you."—"The poor of this world rich in faith."—"O ye of little faith."

path of the just, like the shining light, shineth more and more unto the perfect day."

In brief, if this correspondence shall have had the effect of rendering us more tolerant towards each other, it will have answered a valuable purpose. I do not call upon you to give up any opinion which you may have formed, merely at my dictation; but I do earnestly exhort you to direct your attention to those passages which speak of the loving-kindness of our heavenly Father, and of the promised extension of the kingdom of his dear Son. We live in times when almost all sects of Christians are actively engaged in spreading the knowledge of the glorious gospel, and when their hopes run high, as to the near approach of the days when God's ancient people shall be gathered in, and the fulness of the Gentiles be collected into the fold of the good Shepherd. Surely our Saviour has at length challenged the performance of his Father's promise:—"Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." These expectations which, by the providence of God, have of late been so generally excited in the Church, afford a sort of rallying point—a neutral ground, where all who call Jesus Master, may meet, and give to each other the right hand of fellowship.

"Charity, which hopeth all things, prayeth also for all men. For whatsoever the mind of man apprehendeth as good, the will of charity and love is to have it enlarged in the very uttermost extent, that all may enjoy it, to whom it can any way add perfection. Because, therefore, the further a good thing doth reach, the nobler and worthier we reckon it, our prayers for all men's good, no less than for our own, the apostle, with very fit terms, commendeth, as being a work commendable for the largeness of the affection from which it springeth; even as theirs, which have requested at God's hands the salvation of many with the loss of their own souls—drowning, as it were, and overwhelming themselves in the abundance of their love towards others, is proposed as being, in regard of the rareness of such affections, more than excellent. But this extraordinary height of desire

after other men's salvation, is no common mark. The other is a duty which belongeth unto all, and prevaileth with God daily." (*Richard Hooker.*)

N to I.

3rd October.

I am as well assured as you are, that God is every thing that he ought to be, and does and will do all that is right, in time and eternity; and, therefore, I leave to him the destinies of man, and all intellectual beings.

I do not believe that man, in his fallen state, is capable of discerning the true meaning of the terms under consideration.

I am happy in believing that you will go to heaven, although you should die in the possession of your creed.

I accept your reproofs. After the warnings I have had, my short-comings fill me frequently with indescribable awe. I am not satisfied with myself, as to my convictions or spirituality: neither do I perceive in you a knowledge of your state as a partaker of the fall, or spirituality or earnest striving with God for thorough vital experience, as I perceive in those persons whom you think in error.

I feel that it is an awful subject that we have in hand. Neither of us prays over the discussion as he ought.

I to N.

DEAR N.

3rd October.

1. The first sentence of your present communication expresses all that I can desire of you, and more than I expected. I am quite content to leave you in possession of the impression under which that sentence was written, and I sincerely hope that it may abide with and comfort you. Be assured I shall never obtrude my speculations upon you, unless any sudden occurrence should throw me off my guard.

2. The Scriptures are addressed to man in his fallen state, with a view to his recovery, and are able to make him wise unto salvation. If they were not intelligible, our Lord would have scarcely expected the unbelieving Jews to search them. Nor would Paul have commended the Bereans for suspending their judgment regarding the doctrines which he taught, until they had ascertained their consistency with

the tenor of the law and the prophets—the only inspired writings which they possessed. “The law of God,” says David, “maketh wise the simple; and to him who ordereth his conversation aright will I shew the salvation of God.” And again, “The secret of the Lord is with them that fear him.”

3. Your hopes in my behalf are in the spirit of Christian charity; mine for your salvation are very lively. For myself I see cause to be exceedingly humble, and very, very far from confident.

4. I also accept *your* reproofs. It is almost superfluous to add, what is above stated, that I am deeply sensible of the dulness and weakness of my affections for spiritual things. I mix so little with the world, (professors included,) that I have not opportunities for comparing my feelings with theirs: but I will honestly confess, that the very few with whom I meet, fall very short of my ideas of spiritual-mindedness. One meets with the same sort of temper and disposition as is to be found in those who mind earthly things, although conversation may turn upon those that are spiritual. It is now the fashion to be evangelical. But although I may not have been so fortunate as to find many who are renewed in the image of their minds, I presume not to question your acquaintance with such persons. May their numbers daily increase.

5. The subject is indeed important, but while I admit that it may not have been treated in our correspondence with becoming seriousness, my conscience acquits me of wilful levity.

If you and I should live to enjoy the consolations of religion, we shall, with quite as much seriousness, manifest rather more cheerfulness of spirit than at present.

I.

N to I.

4th October.

It is agreed we pray for all men, wishing that there may be no sinners against the Holy Ghost, and that such persons as he that said, “Don’t give me any of your damned godly books,” do not mean what they say.

In the time of our Lord Jesus Christ, many who partook of the common mercies of the Almighty, were

not led to repentance; and when, through Christ’s miracles, they saw more of God’s mercy and goodness, they were filled with rage and madness. The more they saw of God, the more they hated him. “Now have they both seen and hated, both me and my Father.”

Our Lord Jesus Christ said, that such persons would not be forgiven in the world to come. Had you been present, would you have told them they would, and that they would be blessed in heaven to all eternity?

Which attends most to his own interests, he who leaves these matters to God, and prays most earnestly for himself; or, he who, while he is stipulating in favour of sinners against the Holy Ghost, does not agonize in prayer for himself as much as the other does?

Every one who goes to God, God will meet graciously.

On the subject of what, I trust, God has given you, will you say, “My own arm hath gotten me this”?

I to N.

DEAR N.

4th October.

What a strange compound is man! You attacked my opinions; I feebly defended them. I mean that in deference to the delicacy of your feelings, I contented myself with a few generalities. I said what, without any immediate shock, I thought might lead you to reflect a little, and examine the ground on which you stood. I knew that the pride of the human mind would not permit you to surrender your forts; but I thought it not very improbable that some year or two, or perhaps five or six years hence, you might possibly abandon them, and leave who pleased to occupy such indefensible positions. You, however, winced, and cried out at the firing of a few crackers. You said they disturbed your devotions; I therefore left off firing, and said, “You are there and I am here; and as we are both contented with our situations, let us occasionally advance to some neutral ground, and shake hands, or telegraph ‘All’s well.’”

I would willingly refer the case to any rational man, (for by the law of the land no man is allowed to be a judge in his own cause,) whether,

without actual prostration, I could possibly have expressed myself in more conciliatory and deferential language than I have adopted in my late communications with you. I congratulated myself upon the signature of peace, upon the terms of the *statu quo*, with a separate article relating to commercial objects, providing for the free exchange of all except a few prohibited articles. But how vain are human wishes, and human hopes and expectations! The parchment was engrossed, the seals were brought forth, mine was actually affixed, yours was apparently in your hand, when lo and behold, to my utter astonishment, appears upon the table a *contre-projet*, opening up the whole question at issue. I am called upon to give up all my points, and, like a poor fellow applying to the Bishop of Peterborough for orders, I must reply in five lines to each article of the *projet*. My dear Sir, do you not know that a child may in five words put a question which a philosopher could not answer in as many days or weeks? Papa, who made God?—Nobody, my dear.—Who made the Devil?—God, my dear.—Papa, why does not God kill the Devil?—Ah! that's a puzzler.—You ask, "Had you been present when Jesus Christ said that such persons (meaning such as sinned against the Holy Ghost) should not be forgiven in the world to come—that they should, and be blessed to all eternity?" The only answer which I can, just at present, return to such a question is, that as, without a personal knowledge of the Lord Jesus, I nevertheless love and respect his character too much to gainsay his words, sure I am, that if I had enjoyed the distinguished honour of seeing his mighty works and hearing his wise discourses, this feeling of love and respect would have been so greatly increased, that it is very improbable that I should have ventured to contradict him, although it is possible that, like his disciples, I might have requested him in private to explain his meaning. In the absence of the great Teacher, I must do, as all humble inquirers after the truth have done, diligently and patiently and candidly weigh and compare one saying with another, knowing that "no lie is of the truth;" that is to say, that the Scripture in general, and, by way of

eminence, the gospel of Christ, cannot contain contradictions. This, however, is a work of time; and I must, therefore, since you have put the question thus directly, crave your indulgence for a short space, in order that I may frame my answer. If I am forced to resort to my artillery, blame me not. Of one thing be assured, that your person shall sustain no injury, whatever may become of your fortifications.

Yours affectionately,

I.

[To be continued.]

Mr. Adam's Letter to the Committee of the Baptist Missionary Society, on his renouncing Trinitarianism, with his Remarks on Mr. Ivimey's Letters in the Morning Chronicle.

(See Mon. Repos. Vol. XVII. pp. 682—690.)

Calcutta,

Sept. 7, 1821.

SIR,

PERMIT me to request the insertion in the Monthly Repository of the following letter, addressed to the Committee of the Baptist Missionary Society, to which I shall also crave leave to subjoin some additional remarks.

DEAR BRETHREN,

"A considerable change having taken place in my religious sentiments, I deem it a duty which I owe to you and to myself, after my mind has arrived at a full conviction on the subject, to give you the earliest information respecting it. The change to which I refer respects the doctrine of the *Trinity*, on which, at the time of my departure from England, I conscientiously held the sentiments which I professed. Since my arrival in this country, however, the discussions in which I have been engaged, in the discharge of my duties as a Missionary, with the natives, both idolatrous and monotheistical, have convinced me that the doctrine referred to can be defended against those who reject Christianity, only by the same arguments which support all idolatry; and a renewed and diligent examination of the Sacred Scriptures has terminated in a no less firm persuasion, that it is equally indefensible against those who draw their objections and arguments from that source. I therefore

consider that I can no longer be justified in teaching it to the heathen, or in professing it amongst my countrymen as an essential part of Christianity.

“Such a declaration may, perhaps, in your judgment, be necessarily, as it is in fact too commonly, accompanied with a rejection of other doctrines, which I, notwithstanding, consider highly important, if not absolutely essential to the scheme of Christian truth. In order, therefore, to prevent all misunderstanding, (which I am particularly anxious to guard against,) I beg to assure you that the supreme, undivided, independent Deity of Jesus Christ, and the distinct personality of the Holy Spirit, are the only doctrines belonging to my former system of belief, which I feel compelled to reject; and that although my first doubts respecting them were suggested by conversing with intelligent Hindoos on the principles of *natural reason*, (the only ground which it is possible to assume with such opponents,) yet it is not on that ground alone that I have finally rejected them. On the contrary, both in rejecting these and in retaining such as are commonly considered either inseparably connected with or dependent upon them, I most unequivocally admit the entire subordination of reason to revelation. Proceeding upon this principle, I believe Jesus Christ to be the only begotten Son of God, that eternal life which was with the Father, by whom also God made the worlds. I believe in his miraculous conception, in his two-fold nature, as the Son of God and as the Son of man, in the sinless purity of his life, in his meritorious sufferings and death, in his resurrection from the dead, in his ascension to heaven, in his exaltation to the right hand of God, and in his prevalent intercession with the Father. I implicitly receive the doctrines and laws which he taught as a prophet; I trust in the atoning sacrifice which he offered as a priest; I submit to the government which he exercises as a king; I anticipate with joy and gratitude the sentence which he will pronounce as my final judge; and I believe that both on account of the original dignity of his nature, the high offices which he has sustained,

and the stupendous work which he has accomplished, he will be an object of eternal veneration and praise to saints and angels in heaven. In short, I consider that as there is only one God and Father of all, who is above all and through all and in us all, so there is only one Lord, one Mediator between God and men, the man Christ Jesus; and on the supposition that the latter both in his original and in his assumed nature, is a being derived from, dependent on, and inferior to, the former, whose son and servant he is declared to be, I perceive in the whole scheme of redemption a fitness and intelligibleness, a glory and beauty, which render the doctrines of the gospel doubly dear to my heart.

“With respect to the doctrine of the Spirit, although I am unable to discover any satisfactory evidence in the Scriptures for its distinct personality, yet I believe in the necessity of divine influence to renew the mind, by removing the natural bias to evil, and implanting in its stead a ruling desire for pure and spiritual enjoyments. I also believe, that salvation is to be ascribed to the free and sovereign favour of God through the faith which is in Christ Jesus, a faith which, as it is produced by divine influence, so it works by love, purifies the heart, overcomes the world, and brings forth in the life and conduct those fair fruits of the spirit by which the peculiar genius of Christianity is discovered, and its doctrines recommended to the acceptance of unbelievers.

“Having thus fully explained my views on these points, I trust that the candour which you know so well to exemplify, joined with the particularity of my statements, will effectually prevent all misconception on the subject. It will give me much pleasure to receive and consider any remarks with which you may favour me, the more especially as proceeding from those whose characters I esteem and whose piety I wish to imitate, although I feel compelled to differ from them in some of their doctrinal sentiments. In the mean time, as I no longer profess doctrines which are commonly considered fundamental and indispensable, and as on this ground you may, probably, object to

apply to my support any part of the public money entrusted to you, I shall from the date of this letter, until I hear from you to the contrary, discontinue drawing from your funds the sum which I have regularly received since my arrival in India.

"If, in the public accounts of the Society, you should find occasion to refer to the subject of this letter, I must beg as an act of kindness, what you, I am persuaded, will be disposed to grant from a principle of justice, that you will publish the whole of it. The official mention of my change of sentiments on *such* a subject in any other language than my own, or the publication of a *part only* of my statements, I would sincerely deprecate as likely to create misapprehensions and prejudices, which may be prevented by an opposite course.

"With fervent prayers for your prosperity as a Society, and for your happiness as individuals, and earnestly intreating a continuance of that friendly and affectionate regard which I have ever experienced from you,

"I am, dear Brethren,

"Yours very affectionately,

"W. ADAM.

When I was writing the above letter, I knew that no language I could employ to express the necessary meaning, would be altogether acceptable to those to whom it was addressed; but, after the guarded and conciliating manner which I adopted, I did not expect those broad charges of a proud and indocile spirit which have been brought against me both in private and in official communications. I am willing to leave the letter to make its own impression upon every honest and candid mind—an experiment which those with whom these charges originated do not appear to have been desirous of attempting, notwithstanding the permission they received to publish it. Upon the immediate subject of this letter, I wish only to add, that it does not *now* correctly express my religious sentiments. The simple humanity of Christ's person and the unpurchased mercy of God, are doctrines which, since writing it, have fully recommended themselves to my understanding and my heart, by an accumula-

tion of evidence which it is my chief wonder how I could so long resist. I shall probably have occasion to refer again to the above letter in the animadversions which I now proceed to make upon the letters addressed by Mr. Ivimey to the Editor of the Morning Chronicle, respecting Rammohun Roy and myself, and since inserted in the Number for November 1822, of your Repository. To Mr. Aspland, I beg to make my sincere acknowledgments for the spirited manner in which he replied to Mr. I.; but there are some points on which he did not possess that information which I shall endeavour to supply. Whether Rammohun Roy is or is not a Christian, I shall leave to himself to declare, as he informs me that, if his other engagements permit, he intends to address you upon this subject.

I. The writer in the Morning Chronicle states that I was "awakened by the arguments of" Rammohun Roy. In this he is perfectly correct. It was he that first shook my belief in the doctrine of the Trinity. It was he that first made me doubt its truth. This I thankfully acknowledge; and if he had never rendered me any other benefit, if he were to be my enemy the remaining part of his life, I should still have abundant reason for gratitude to him during the remaining part of mine. Mr. I. says, with a sneer, that it is not for him to deny that I became a Unitarian through Rammohun Roy, and seems to consider it derogatory to a Christian Missionary, and much more, of course, to the minister of Eagle Street, to learn any thing from such a person. To say that Rammohun Roy is not perfect either in knowledge or in virtue, is saying only what is true of all mankind; but saying this, I do not hesitate to add, that there are few who might not derive some accession to their information from the stores of his erudition, and some additional incentives to goodness from his shining example. Mr. I. is now well advanced in years, and would seem highly to estimate his own attainments; but profound and extensive as they no doubt are, let him be assured that he has *yet* to learn the value and loveliness of truth—a value which is not diminished in the esti-

mation of an honest inquirer, a loveliness which is not hid from an ardent one by the language in which it is conveyed or by the colour of him by whom it is communicated.

Let me not, however, be misunderstood as to the amount of the debt which I owe to Rammohun Roy on this account. Nothing that the writer in the Morning Chronicle has stated, nothing that I have admitted, can justify Mr. I. in describing me "as the disciple of Rammohun Roy." I acknowledge no "mere man" as my master in religion, but I glory in my discipleship to that heavenly Teacher whom Mr. I. charitably supposes it is now my business to "insult." Rammohun Roy did, indeed, first shake my belief in the Trinity, but *after I began* to doubt its truth, I said little to any one. I read and thought much in private, as in the view of my Omniscient Judge; and it was only when, by a diligent and conscientious perusal of the Christian Scriptures, I became convinced that the Trinity was not a doctrine of revelation, and was opposed to those doctrines which all admit revelation does teach, that I communicated my change of sentiments to him and others without fear and without reserve. Since then, whilst I have enjoyed his cordial sympathy and received his zealous aid in my endeavours to diffuse a knowledge of Unitarian Christianity, I have been, in succession, pitied, excommunicated, hated, and calumniated by Christian Missionaries; although, one would think, that those who had themselves experienced doubts on the same subject, would have learned forbearance towards others in similar circumstances. I say this advisedly, for I had the best means of knowing that at least two other Missionaries were vacillating at the same time with myself, between Orthodoxy and Heterodoxy. These gentlemen have, in a manner, I am willing to hope, perfectly satisfactory to themselves, got rid of all their qualms and scruples. The only circumstances which, to an impartial observer, might seem to cast a doubt upon this are, the spiritual pride of which they appear lately to have acquired a large accession, and the ignorant vituperation which they bestow upon those who differ from them,

and to whose opinions they had themselves begun to approximate.

Mr. I. says, "It is possible he may have learned the sentiments from those who call themselves Unitarians in this country," i. e. England. Mr. I. is so recondite that I have to search for his meaning. Does he wish to say that I may have learned the sentiments referred to from the *works* of those who, *in England*, call themselves Unitarians? Or, does he intend to assert that I, *when in England*, may have learned these sentiments from the *persons* who call themselves Unitarians? If the former, I have only to tell him that he is mistaken, and that in the course of the investigations upon which I entered, in addition to the Scriptures, I referred exclusively to the works of Trinitarian divines. If the latter, then it follows that I was a Unitarian at the time I left England. I dare him to the proof of this. I dare him to shew, by evidence, that I ever acted hypocritically in any matter, much less that I *continued* a hypocrite in religion during three or four years of my life. Let Mr. I. either pay some more attention to the usages of language, or have some more regard for the characters of those whom, if he will not admit them to be fellow-Christians, he, at least, cannot deny to be fellow-creatures, and who, although they may happen in his estimation to be heretics, are not quite so indifferent to their good name as to permit it to be sacrificed either to a blunder in language or to an assertion without proof.

2. The Committee of the Baptist Missionary Society, it appears, "thought it right to dismiss" me "as a Missionary." They did so, but it was by a resolution, dated February 14, 1822, communicated to me in a letter from Mr. Dyer, one of the Secretaries, in reply to the one addressed to them, which I have transcribed above, and sent for publication, and which is dated Sept. 7, 1821. In that letter I had virtually dismissed myself, by relinquishing the salary which I had drawn since my arrival in India, and which, as it amounted only to 50 S. R. per month, could be received even by them in no other light than as a link, and the only one, too, except that of principle, intended to keep up

the connexion between them and myself. In that letter I stated, that I should discontinue drawing the above sum from their funds, *until I should hear from them to the contrary*; thus intimating my willingness to act as their Missionary, if they had no objection to my publicly professing and teaching what I sincerely believed. This, I am well aware, was a degree of Christian moderation, which it was too much to expect them to exercise; but by not accepting this overture, they have brought on themselves all the obloquy of dismissing a Missionary who had offended them only by following the dictates of his conscience; while I enjoy the pleasing satisfaction of having been honest in my avowal of the truth—honest in relinquishing their salary, which, if I had waited for their dismissal, I might have retained a twelvemonth longer, and honest to the engagements which I had made by offering still to labour as their Missionary, if they would accept of such services as I could conscientiously give.

3. From Mr. Ivimey's practice, it would appear not to be inconsistent with serving the cause of reputed Orthodoxy to impose on the inacquaintance of an adversary with the particular facts of a case. In vindicating himself for applying to me the term Socinian, he describes a Socinian as one who "avows his determined opposition to the doctrine of the proper divinity of the Son of God, and denies that his death was an atonement for sin," and who "declares that Jesus Christ was a mere man, and that he had no existence before he was born of the Virgin, &c." Now, Mr. Ivimey, if he is as "well acquainted with *all* the transactions of the Baptist Missionary Society," as he professes to be, must have known of the letter given above, in which, while I deny the Supreme Deity of Christ, I at the same time avow my belief in his two-fold nature as the Son of God and as the Son of man, in his pre-existence, and in his atoning sacrifice; and yet Mr. I. describes me as rejecting those doctrines which I had affirmed that I believed in the only authentic document which could have reached him on the subject. Was this *just* to me? Was this *fair* to his opponent? Was this

consistent with that sacred regard which is due to *truth*?

4. It appears from Mr. I.'s account that I have "awfully disappointed the expectations of the Society by which" I was "sent to India." If the members of that Society expected that my sentiments and feelings, my convictions of truth and duty, should always remain in every respect the same, then they expected not only what was highly undesirable, even had I continued a Trinitarian, but what was in fact impossible, enjoying, as I did, the advantages of increasing years, and necessarily exposed, as I was, to new impressions and associations. If the members of that Society expected that, to please them, I would resist the force of truth, and silence the voice of conscience, and thus become a hypocrite and dissembler; then they expected what certainly contained no impossibility, but what was no less certainly opposed to far higher claims than any which they could have upon me; they expected what I never promised to do, and what, if I had been so culpable as to promise, I should have been still more so in performing. But if, which I am willing to suppose, they expected that I should profess and teach only what I sincerely believed to be the truth of God, and that I should be faithful, diligent and persevering, according to the knowledge and strength and means which I possessed, in preaching the glorious gospel of the blessed God, then am I bold to affirm that their expectations have not been so "awfully disappointed," as Mr. I. thought fit to represent. The propagation of that gospel, in all its genuine purity and native excellence, amongst the inhabitants of this country, is and will be the object of my unceasing endeavours. But Mr. I. charges me with "insulting" Jesus Christ. I have of late, oftener than once, been called upon to rebut such a charge: but I can truly affirm, that its frequent repetition, instead of weakening, only strengthens the deep feeling of horror which it first excited. Believing, as I do, "that Jesus Christ was holy, harmless, undefiled, and separate from sinners;" that he was "a man approved of God, by signs and wonders which God did by him;" and that under God "he was the author and finisher of that

faith," the regenerating influences of which will be experienced by all the future ages and nations of the world, it would be a mere waste of words if I were to attempt to vindicate myself from the charge of "insulting" him. Even Mr. I. must consider such an attempt unnecessary, for he evidently employs it only as an *argumentum ad invidiam*, without reflecting on the serious nature of the charge which he brings. Viewed, then, as an argument, it shews the strong prejudices of the person who can employ such reasoning; and if we regard the design, it discovers the bad passions of the man who can stoop to such abuse.

5. I come now to a charge which only Mr. I. could have the effrontery to subscribe with his name. I hope that no other Baptist minister is to be found between Caithness and Cornwall who has sufficient contempt for the favourable opinions of good men, sufficient despite for the restraints of decency and religion to do it. If any others are to be found, I can only mourn over the evil signs of the Baptist denomination, "lament their errors and aberrations" from the paths of practical piety, genuine humility and honest dealing, and use my best endeavours to expose them, as I now do to expose Mr. I. To do this effectually, I transcribe the climax in which he collects all the high crimes and misdemeanours of which I have been guilty. "Is it not a rational cause for lamentation," he asks, and while the word *rational* was distilling from his pen, bigotry was distending his heart—"Is it not a rational cause for lamentation, when men who were once members of our churches; who were educated for the ministry at our expense; who were introduced to the public as ministers through our influence; who owe every thing they are, as public men, to our friendship; should have imitated the worst part of the worst man's conduct? 'He that eateth bread with me hath lifted up his heel against me.'" Let us first examine the charge, in order that we may understand it, and then its proofs. I am, in Mr. I.'s opinion, one of those who "have imitated the worst part of the worst man's conduct." Who then was "the worst man"? By comparing the passage from the Psalms given above, with the context in which it is quoted by our Lord himself,

(John xiii. 18,) it will appear that Mr. I., by these terms, means to describe Judas Iscariot. What was "the worst part of" Judas's conduct? It was undoubtedly the betrayal of his Lord and Master into the hands of his enemies. *In this sense*, I am accused of "having imitated the worst part of the worst man's conduct." Such is the charge. Now for the proofs.

Before proceeding, however, to a separate consideration of the particulars which Mr. I. enumerates, let it be admitted that they contain nothing but what is true, in the most unqualified sense. Let it be admitted that I *was* once a member "of our churches;" that I *was* educated for the ministry "at our expense;" that I *was* introduced to the public as a minister, "through our influence;" that I *do* owe every thing I am, as a public man, "to our friendship." What then? Why, notwithstanding these obligations, I have presumed to exercise the right of private judgment,—impelled by the force of accumulated evidence, I have altered my opinion on a subject which involves, in Mr. I.'s view, no less important alternatives than eternal happiness and eternal misery; and because I *will not* relinquish this right, because I *cannot* resist this evidence, and because I *neither will nor can* commit my conscience, in so weighty a matter, to Mr. I.'s keeping, *therefore* it is that I am accused of having "imitated the worst part of the worst man's conduct." And yet this is the man who prides himself on his "acquaintance with the right of private judgment, and the advantages of unfettered discussion." With such an illustration of Mr. I.'s professions, I may be justified in considering, that "private judgment and unfettered discussion" are not greater strangers to the apostolic head of the Romish Church, who is "infallible," than they are to the elect Pastor of Eagle-Street Meeting, who is "never in the wrong."

But Mr. I.'s premises are not correct to the extent which his words express. It appears I owe every thing I am, as a public man, "to our friendship." In truth, I find it nearly as difficult to recollect the period when I enjoyed Mr. I.'s "friendship," as the Hindoo does to remember the deeds of his pre-existent state. I did, indeed, once see him in London, and was in his company perhaps altogether two

or three hours, during which he condescended to exchange with me at least a hundred words. I happened to meet with him afterwards at Edinburgh, where about an equal degree of intimacy prevailed. Beyond this, his "friendship" for me and mine for him never went.

Again, I was introduced to the public as a minister "through *our* influence."—Now, I certainly feel very highly obliged to Mr. I. for this exertion of his influence; but I have of late received so many uncourtly rubs from that part of "the public," to which he did me the honour of introducing me, that I must confess my obligations to him, on this account, are not so weighty as I sincerely wish they had been.

Further, I was educated for the ministry "at *our* expense." Here a simple statement of facts is required. *Before* I was connected with the Baptist Missionary Society, I had studied several years at the Grammar School of my native town, and had passed one session at the University of St. Andrew's. *After* I was connected with that Society, at their expense I studied about fourteen months at Bristol, six months at Glasgow, and three months at Edinburgh. Here my education ended, in so far as it was carried on at their expense; and for the aid which was thus afforded me, I shall ever feel grateful to those members of the Baptist Missionary Society who would disdain on this, or on any other ground, to lord it over my conscience; but to those, if such there be, who, like Mr. I., can employ such an argument for such a purpose, I am not ashamed to say that I find it extremely difficult to keep alive any feeling of gratitude. It may not be altogether improper to remind Mr. I. that there are or have been certain Missionaries who, from Independents or Congregationalists, have become Baptists. Did Mr. I. ever tell the public at whose expense Mr. Judson, Mr. Rice, Mr. Bruckner and Mr. Harle, received their education? Did he ever bring against them the charge of imitating "the worst part of the worst man's conduct"?

Finally, I was once a member "of *our* churches;" and, because I have ceased to be so, therefore Mr. I. reasons, I have imitated "the worst part of the worst man's conduct." Was

ever such an indictment supported by such evidence? Admitting, however, which Mr. I.'s argument clearly requires, that Baptist Churches are *secret* associations for some *concealed* purpose, which, having once entered, it is unlawful ever to leave, and that I have betrayed "*our* churches" by ceasing any longer to be a member of them, then, according to Mr. I., this betrayal of "*our* churches" is worthy to be described as an imitation of the betrayal of Jesus Christ by Judas; from which it follows, that as I unfortunately bear a strong resemblance to Judas, so *we* and "*our* churches" deserve to be placed in comparison with the Son of God and the Saviour of the world. Did ever Unitarian so "insult" Jesus Christ as to place himself on a level with that divine Teacher? Apologizing for the length to which my remarks have extended, I am, &c.

W. ADAM.

Calcutta, Sept. 9, 1823.

Islington,

March 4, 1824.

SIR,

THE *Eclectic* or *Calvinistic Review* for January 1824, notices the volume of Sermons by Mr. Toller, recently published, together with the prefixed Memoir, by the Rev. Robert Hall. The obnoxious paragraph of the biographer, lamenting the awfully prevalent spirit of *free inquiry* at Daventry Academy, where Mr. Toller was educated, on which I animadverted in your last miscellany, (pp. 83—88,) is extolled to the skies. This is what was to be expected, in perfect unison with the character of that periodical publication, the avowed organ of a party. But with this ebullition of zeal against *free inquiry*, the Reviewers are not contented. They proceed to do what the good sense of Mr. Hall withheld him from doing—attacking Dr. Doddridge for suffering *free inquiry* to be indulged by his students for the ministry! They, indeed, denominate him "the devout and holy Doddridge;" but *devout* and *holy* as he was, he, it seems, set first of all the pernicious example, which Messrs. *Ashworth* and *Robins* imitated, so as to endanger the salvation both of their pupils for the ministry, and also of the flocks afterwards committed to their care in different parts of the country. This attack upon

Doddridge reminds me of a passage in the sarcastic Letters of Robert Sandeman, where he declares, with all due modesty, that *Watts's Works* only shew "a pious path to hell"!—expressions which roused the indignation, as well as excited the reprobation, of every candid and enlightened mind. And in some MS. letters of the great and good Dr. Lardner, in my possession, he mentions a friend who had just come from Dr. *Watts's* funeral, in Bunhill Fields, where an individual sighing, at the closing up of the grave, exclaimed, "There lies poor Dr. *Watts*." A popular London minister standing near, added, "Yes, and it is a pity that *the good Doctor's Works* were not buried along with him!" Such are the precious fruits of a high, impetuous and dominant orthodoxy: Nothing good can be expected from it. *Do men gather grapes of thorns or figs of thistles?* Warring with all the principles of the understanding, and extinguishing the kindest emotions of the heart, it is as hostile to the genius as it is destructive of the spirit of Christianity.

In looking over the Rev. Robert Hall's *Terms of Communion*, I have stumbled upon an admirable passage in behalf of *free inquiry*, which constitutes the best reply to himself and to his Reviewers. It is strange that so respectable a writer should thus contradict himself; but the fact is, that *the biographer* of Mr. Toller expresses the sense of a party, whilst the *Free Communionist* is advocating with his own characteristic energy, the cause of liberality throughout the world. "Truth and error, as they are essentially opposite in their nature, so the causes to which they are indebted for their perpetuity and triumph, are not less so. Whatever retards a *spirit of inquiry* is favourable to *error*; whatever promotes it, to *truth*! But nothing, it will be acknowledged, has a greater tendency to obstruct the exercise of *free inquiry*, than the spirit and feeling of a *party*. Let a doctrine, however erroneous, become a party distinction, and it is at once entrenched in interests and attachments, which make it extremely difficult for the most powerful artillery to dislodge it. It becomes a point of honour in the leaders of *such parties*, which is from thence communicated to their followers, to defend and

support their respective *peculiarities* to the last; and, as a natural consequence, to shut their ears against all the pleas and remonstrances by which they are assailed. Even the *wisest* and *best* of men are seldom aware how much they are susceptible of this sort of influence; and while the offer of a world would be insufficient to engage them to recant a known truth, or to subscribe an acknowledged error, they are often retained in a *willing captivity* to prejudices and opinions, which have no other support, and which, if they could lose sight of *party feelings*, they would almost instantly abandon. To what other cause can we ascribe the attachment of *Fenelon* and of *Pascal*, men of exalted genius and undoubted piety, to the doctrine of *Transubstantiation* and other innumerable absurdities of the Church of Rome? It is *this* alone which has insured a sort of immortality to those hideous productions of the human mind, the shapeless abortions of night and darkness, which *reason*, left to itself, would have crushed in the moment of their birth!"

"The difficulty of reforming the *corruptions* of Christianity is great, in a state of things where the fear of being eclipsed, and the anxiety in each denomination to extend itself as much as possible, engage, in spite of the personal piety of its members, all the solicitude and ardour which are not immediately devoted to the most essential truths, where correct conceptions on subordinate subjects are scarcely aimed at, but the particular views which *the party* has adopted are either objects of indolent acquiescence or zealous attachment. In such a state, opinions are no otherwise regarded than as they affect the interest of a party: whatever conduces to augment its numbers or its credit, must be supported at all events; whatever is of a contrary tendency, discountenanced and suppressed. How often do we find much zeal expended in the defence of sentiments, recommended neither by their evidence nor their importance, which, could their incorporation with an *Established Creed* be forgotten, would be quietly consigned to oblivion! Thus the waters of life, instead of that unobstructed circulation which would diffuse health, fertility and beauty, are diverted from their channels, and drawn into

pools and reservoirs, where, from their stagnant state, they acquire feculence and pollution!"

With respect to "the holy and devout" *Doddridge* being involved, along with Messrs. *Ashworth* and *Robins*, in the impeachment of their judgment as *tutors*, the following testimony is at once full and decisive: it shews the folly of the charge, whilst it ought for ever to set the clamours of bigotry at rest. It must be remembered that the pious and sensible *Job Orton* was, for several years, an assistant of *Dr. Doddridge* in his Academy, so that he possessed every possible means of forming an accurate opinion on the subject. "He never expected nor desired, (says Mr. Orton, in his *Memoirs of Doddridge*,) that his *pupils* should *blindly* follow his sentiments, but permitted and encouraged them to *judge for themselves*. To assist them herein, he laid before them what he apprehended to be the truth, with all perspicuity, and impartially stated all objections to it. He never concealed the difficulties which affected any question, but referred them to writers on *both sides*, without hiding any from their inspection. He frequently and warmly urged them not to take their *system of divinity* from any man or body of men, but from the *word of God*. The *Bible* was always referred and appealed to upon every point in question, to which it could be supposed to give any light. Of his *honesty* and *candour* in this respect, the world has had a sufficient proof in his *Theological Lectures*. He resolutely checked any appearances of *bigotry* and *uncharitableness*, and endeavoured to cure them by shewing the guilty persons the weakness of their understandings, and what might be said in defence of those principles which they disliked, reminding them, at the same time, of the *great learning* and excellent character of many who had espoused them."

This upright mode of tuition was adopted by *Dr. Ashworth*, and his successor, Mr. *Robins*, as well as by their successors, the *Rev. Thomas Belsham*, who, on his change of sentiment, honourably relinquished the theological chair, and also by the *Rev. John Horsey*, who has presided over the beloved flock of *Doddridge* for near half a century. Against this

latter gentleman, indeed, the senseless cry of *heresy* was most unjustly and wickedly raised, whilst his pupils bore an irrefragable testimony to his candour and fidelity. In the same admirable manner, the venerable *Dr. Abraham Rees*, and the late *Dr. Andrew Kippis*, himself a pupil of *Doddridge*, conducted their academical institution at Hoxton. Neither their heads nor their hearts could foster a narrow spirit within the breasts of young ministers, nor did they dare to betray the cause of their Divine Master by an odious and intolerant bigotry. *DR. DODDRIDGE* was calumniated for his liberality during his lifetime, but the more intelligent of the *Independents*, to which denomination he belonged, held his labours in due estimation. In his last illness a most affecting letter was addressed to him, where his distinguished merits as a *tutor* are thus happily recognized;—"Stay, *DODDRIDGE*! O stay, and strengthen our hands, whose shadows grow long. *Fifty* is but the height of vigour, usefulness and honour.—Don't take leave abruptly. Providence hath not directed thee yet on whom to drop thy mantle. Who shall instruct our youth, fill our vacant churches, animate our associations, and diffuse a spirit of *piety, moderation, candour* and *charity*, through our villages and churches, and a spirit of prayer and supplication into our towns and cities, when thou art removed from us? Especially, who shall unfold the Sacred Oracles, teach us the meaning and use of our Bibles, rescue us from the bondage of *systems, party opinions*, empty, useless *speculations* and fashionable *phrases*, and point out to us the *simple, intelligible, consistent, uniform* religion of our *Lord and Saviour*?" Well might *Dr. Kippis* remark, that with this letter *Dr. Doddridge* was so affected, that there was reason to be apprehensive that his tender frame would have sunk under the emotions of his gratitude and joy.*

* The author of this incomparable letter was his beloved friend the *Rev. John Barker*, then a popular minister at Salters' Hall. He left behind him two excellent volumes of Sermons, and was usually styled the *silver-tongued Barker*, from his fascinating delivery. In his correspondence with *Doddridge*, eulogiz-

Such a tutor was *Dr. Philip Doddridge*, revered by all denominations for his erudition, candour and piety. With bigots, his truly Christian liberality is *the stumbling-stone* and the *rock of offence*. However high their pretensions to Orthodoxy, these religionists forfeit all claim to the name of *Protestant Dissenters*. Their conduct is glaringly offensive. Catholics and Churchmen look down upon them with contempt. More odious than legitimate Popery, away with this bastard Protestantism from off the face of the earth! Give me back Popes and Councils, Bulls and Anathemas, with all the paraphernalia of proud Infallibility! They have, at least, the praise of consistency! But we who pride ourselves on free inquiry, on candour and on liberality, when we contend with our adversaries either of the Church of Rome or of the Church of England, ought never to turn our backs upon the first principles of our profession. Shame, shame on such professors of Christianity! The name of *Protestant Dissenter* should be resplendent in the annals of the Cross, never for a moment suffering its lustre to be tarnished by the foul breath of intolerance and bigotry. Pre-eminent, indeed, are the obligations to gospel charity! Even that haughty prelate *Samuel Horsley*, though reclining upon the downy couch of preferment, yet knowing that he had sinned grievously against her claims in his controversy with the formidable heresiarch *Priestley*, pacified his perturbed conscience at the close of the contest with this memorable declaration: "Whatever of *intemperate wrath* and *carnal anger* hath mixed itself on either side with the zeal with which we have pursued our fierce contention, may it be forgiven to us both, is a prayer which I breathe from the bottom of my soul, and to which my *antagonist*, if he hath any part in the spirit of a Christian, upon his bended knees will say, Amen."

The reader will excuse my taking leave of this subject, by mentioning my much-respected relative, the late *Dr. Caleb Evans*, President of the

ing the exercise of candour, moderation, and free inquiry among Protestant Dissenters, he adds, "We must come to *this* or come to *nothing*!"

Baptist Academy at Bristol. Under him I had the felicity to be educated. As theological tutor, he trod in the footsteps of *Doddridge*, whose liberality was the theme of commendation to all his students in divinity. I well recollect his checking some pupils in whom he discerned symptoms of uncharitableness and bigotry. When a worthy brother minister published an Hudibrastic Poem, entitled, *The Socinian Champion*, which was admired by many in his connexion, he disapproved both of its design and tendency, wisely reprobating the infidel maxim of Shaftsbury, that ridicule was the test of truth! Indeed, the best controversial piece *Dr. Evans* ever wrote, was a *Reply* to *Dr. Priestley's Address to the Professors of Christianity*; yet he never failed to speak of his talents and virtues in terms of the warmest admiration. And in his last publication, on *the Doctrine of the Atonement*, he has these words in the Dedicatory Address to his Congregation:

"It has never been my custom, as you well know, to give hard names to those that differ from me even on subjects of the highest importance, and you will not, therefore, expect any thing of the kind in this publication. *The wrath of man will never work the righteousness of God*, and I hope I have learned to tremble at the word of my Divine Master. *Who art thou that judgest another man's servant?* Railing accusations may be as easily applied to the support of error as of truth, and can only tend in either case to inflame, never to convince or persuade. We ought as sincerely and cheerfully to admire the virtues of those that may differ from us the most widely, as we would wish to detect and avoid their errors."

Upon these enlarged principles, *Dr. Caleb Evans* conducted the Particular Baptist Academy at Bristol, which, under him, in conjunction with the *Rev. James Newton* and the *Rev. Robert Hall*, attained to an unexampled prosperity.

Sincerely do I hope and trust that the theological tutors of our academical institutions may imitate the illustrious *Doddridge* in his career of candour and impartiality, which formed the glory of his character and rendered him a blessing to the religious world. He kept pure and translucent the

streams which make glad the city of our God. If aught of good hath accrued from the humble labours of the writer of this article, either as *minister* or as *tutor*, especially of those whom, during a period of upwards of *twenty* years, were trained up by him to the Christian ministry, it is under the blessing of heaven ascribed to his having been early smitten with the admiration of this excellent man, distinguished as he was for unwearied diligence, diffusive benevolence and ardent piety. His *bust*, recently executed by his *great-grandson*, he esteems the choicest ornament of his habitation. Endeared by the transcendent worth of the original, and emanating from the skill of an immediate descendant excelling in that department of the arts, he not unfrequently contemplates it with an affectionate veneration. Indeed, he bequeaths it to his children and to his children's children, and, should the frail memorial endure, to his latest posterity! *Righteousness alone is immortal!*

I conclude with the avowal of that truly Christian prelate, the late *Dr. Richard Watson*, Bishop of Llandaff: "An intolerant spirit has abated much of its violence amongst ourselves. We pray God that it may be utterly extinguished in every part of Christendom, and that the true spirit of Christianity, which is the spirit of *meekness, peace and love*, may be introduced in its stead! If different men in carefully and conscientiously examining the *Scriptures*, should arrive at different conclusions, even on points of the last importance, we trust that God who alone knows what every man is capable of, will be merciful to him that is in error. We trust that he will pardon the *Unitarian* if he be in an error, because he has fallen into it from the dread of becoming an idolator, of giving that glory to another which he conceives to be due to God alone. If the *worshiper of Jesus Christ* be in an error, we trust that God will pardon his mistake, because he has fallen into it from a dread of disobeying what he conceives to be *revealed* concerning the nature of the Son or *commanded* concerning the honour to be given him. Both are actuated by the same principle, *the fear of God*, and though that principle impels them

into different roads, it is our hope and belief that if they add to their *faith, charity*, they will meet in *heaven*." J. EVANS.

SIR, Bolton, March 16, 1824.

I AM desirous to correct a mistake which has crept into the last number of the *Monthly Repository*, (p. 120,) respecting the congregation assembling in Bank Street, Bolton, which is there called *Presbyterian*. Whatever was the import of the word in the last century, it denotes, in the present day, the profession of sentiments very nearly allied to the unintelligible opinions of Calvin. So far from such tenets being now entertained by the Society, they have pleasure in the recollection, that they were among the first congregations in Lancashire who declared themselves in favour of the Unitarian doctrine; and in such belief they have continued ever since. As long as nearly a century ago they were favoured with the services of an excellent preacher, whose name and opinions have been long known to the Unitarian public, by his admirable little treatise on "The Sovereignty of the Divine Administration." I allude to the Rev. Thomas Dixon. He was succeeded by the Rev. Philip Holland, whose two volumes of *Discourses* sufficiently shew that his sentiments were the same as those of his predecessor: and those also of his colleague, in the latter two years of his ministry, the late Mr. Hawkes, of Manchester. After this period, for more than thirty years the Rev. John Holland, unceasingly continued to advocate and enforce the doctrines of Unitarianism. A precarious state of health, from which he has now, in a great measure, happily recovered, induced him to resign the pastoral office, under a conviction that he could no longer attend satisfactorily to its various duties; and his place was filled, during a short period, by my immediate predecessor, the Rev. Noah Jones.

It is only necessary to mention these circumstances to remove an impression which has lately become somewhat prevalent, from circumstances to which it will be needless to allude, and to shew that the Society is still the same as it has been, for almost a century, decidedly Unitarian.

FRANKLIN BAKER.

REVIEW.

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

A Memoir of the Rev. T. N. Toller.
By Robert Hall, A.M. London,
Published by Holdsworth. 8vo.
Pp. 71. 1824.

THIS Memoir is prefixed to a posthumous volume of Mr. Toller's Sermons, which we hope to notice in some future number. A biographical narrative, having such a subject, and proceeding from such an author, may well be considered as meriting a distinct review.

Thomas Northcote, son of John and Mary, Toller, was born at South Petherton, in Somersetshire, in the year 1756. Both his parents were eminently pious: and, like many Christians, and Christian ministers, of high attainments, he always thought himself indebted, under God, for his first religious impressions, to the tender solicitude of his mother for the promotion of his eternal welfare. At the early age of fifteen, he was sent to the academy at Daventry, in Northamptonshire: here he passed five years; four of them, under the tuition of Dr. Ashworth—the last, under that of Mr. Robins.* He began to supply on October 1, 1775, a Dissenting congregation at Kettering: and his services proved so acceptable, after repeated visits, that he was invited to take up his permanent residence with them; with which invitation he complied in June of the ensuing year, and was ordained pastor, May 28, 1778. On this office, the weight and responsibility of which were not a little increased by some dissensions among the people for a short time before his visits to Kettering, he entered with fear and trembling, and with that unfeigned distrust of his own sufficiency, and heartfelt conviction of the importance of his charge, which are the surest omen of success.

Little variety must be looked for in

the subsequent sketch of Mr. Toller's life. As he seldom travelled, or mingled in the scenes of public business, as his habits were domestic, and his disposition retired, years glided away without presenting an occurrence of sufficient magnitude to entitle it to a permanent record. Through a long series of years, he persevered in the exemplary discharge of his spiritual functions, among a people, who, in proportion as his talents unfolded themselves, regarded him with increasing love and veneration, as well on account of his ministerial qualifications, as his amiable, prudent and consistent deportment.

In the year 1793, he entered into the married state with Miss Elizabeth Gale, of Cranford, in the neighbourhood of Kettering. By this lady he had two children, John, who died in his infancy, and Thomas, who still survives him, and, under the most pleasing auspices, succeeds his father in the pastoral office. This happy union was of short duration. Not long after the birth of her second child, Mrs. Toller betrayed symptoms of consumption, and, after a lingering illness, expired on the 15th of September, 1796.

For some time previously to this event, the health of Mr. Toller himself had been much impaired: and serious apprehensions were entertained of his being far advanced in a decline. By an excursion to Cambridge, however, in the course of which he met with the most flattering attentions from all quarters, his spirits were revived, and from that time the indications of disease gradually vanished. He continued a widower till the year 1803, when he took for his second wife Elizabeth, the eldest daughter of Mr. William Wilkinson, of Northampton: by her he had five sons, all of whom, together with their mother, survive him.

In the year 1799, the congregation assembling in Carter Lane, Doctors' Commons, London, under the pastoral care of the Rev. Thomas Tayler, wanting a supply for one part of the day, applied to Mr. Toller, and offered

* Mon. Repos. Vol. XVII. 196, 198. XVIII. 605. Mr. Robins was successor to Dr. Ashworth, as theological tutor at Daventry; not his “assistant.” Mon. Repos. V. 362, &c.

him, for one service only, a salary considerably beyond what he then enjoyed. To this invitation he gave a decided negative. In the beginning of the following year, the congregation at Clapham gave him a similar invitation, which he also declined. The two congregations then united their invitations, offering a large salary, on condition of his undertaking a single service at each place. This joint application he refused. The people of Kettering, hearing of these repeated attempts to remove him, became justly alarmed: a few of them waited upon him, informing him of the uneasiness they felt at these attempts to effect a separation. They assured him of his entire possession of the hearts of his people, and declared that, though their situation did not permit their making such proposals as the other parties, they would do all in their power, and most gladly rectify any circumstance which gave him uneasiness. His reply was, that if he found his services still acceptable, no pecuniary advantages should ever tempt him to relinquish his charge. At the same time, he intimated that, as the two congregations still persisted in their application, he wished his people publicly to express their sentiments on the subject, that he might be armed with conclusive reasons for declining invitations so earnestly and repeatedly urged. This gave occasion to three separate addresses, from the young people, from the members of the Benevolent Society, and from the congregation at large, each expressive of the high esteem they entertained for his character, their sense of the benefit derived from his ministry, and their extreme reluctance to resign advantages which they so highly prized. To these addresses a most affectionate and appropriate reply was made by their pastor, in which he assured them of his unalterable attachment, together with his final determination to accede to their wishes; and thus ended the last attempt to remove Mr. Toller from his station.

It was during the year 1813, that his friends determined to carry into effect an idea which had before been suggested, that of raising a sum of money to be presented as a testimony of their esteem, as well as with a view to lay the basis of a permanent pro-

vision for his family. As soon as he had intelligence of the design, he naturally and freely suggested some objections to the measure. The apprehensions and scruples, however, which arose from his extreme delicacy, were overruled; and a sum amounting to nearly a thousand pounds* was contributed, with a promptitude and alacrity, which did equal honour to those who conferred, and to him who received, the favour.

Through the larger portion of his life he was occasionally liable to great depression of spirits; but about seven years previously to its close, in consequence of a sudden interruption of the profuse perspiration which had constantly attended his public exercises, and which was thrown back upon the system, he sunk into such a state of despondency as disqualified him, for some time, for the discharge of his ministerial functions. He survived this affliction several years: but from that time the circulation of his blood appears to have been less regular, and the depression of his spirits more frequent than before. Symptoms of a tendency to apoplexy, made their appearance. Near the close of the year 1820, one attack of this nature left him so weak and shattered in constitution as to convince him he should never be able to resume his full pastoral duties again: and his son was, accordingly, chosen as his assistant. On Sunday, February 25, 1821, Mr. Toller preached in the morning, with all his usual animation, from Isaiah, lxiii. 7—13, and remarked, at the end of the sermon, what encouragement this passage affords the widow and the fatherless to put their trust in God; finishing his last public discourse with these words:

“To thee our infant race we leave,
Them may their father's God receive;
That ages yet unborn may raise
Successive hymns of humble praise.”

He spent the evening surrounded by his family, and conversing with his children in a strain of cheerful piety, and after a night of sound repose, arose as well as usual the next morning. About noon, leaving the parlour, he was found a few minutes after in an apoplectic fit, or a seizure resem-

* Mon. Rep. XVII. p. 196.

bling apoplexy. Several medical men repaired to the spot, but life was extinct.*

His remains were interred in the burying-ground belonging to the meeting-house, on Thursday, the 8th of March. On that occasion, the Rev. John Horsey, of Northampton, engaged in prayer; the Rev. Benjamin Edwards, of the same place, delivered the funeral oration; and the Rev. Robert Hall, of Leicester, endeavoured to improve the providential event by a suitable discourse. A considerable number of the clergy in the vicinity, and nearly all the Dissenting ministers of the county, attended the procession, which was rendered deeply affecting by the tears of a vast assembly, consisting of all the respectable inhabitants of the town, who felt on this occasion that they had lost a father and a friend.

Of the personal character of Mr. Toller, it may be observed, in general, that it was marked by none of the eccentricities which are supposed to be the appendages of genius, and that it consisted of a combination of amiable and pleasing, rather than of striking qualities. Candour, in all the modes of its operation, was a conspicuous feature. His tenderness in whatever concerned individual reputation was remarkable. He felt as much solicitude about the character of the absent, as the feelings of the present; the wanton depreciation of their intellect or their virtue gave him visible pain, and where he could not speak favourably of either, he was silent. Having no passion for display, he was never tempted to sacrifice his friend to his jest: his gayest sallies never inflicted a pang, nor occasioned a blush. He possessed a high relish for the pleasures of society. An inexhaustible fund of anecdote, which he was wont to relate with a dry and comic humour, rendered him, in his livelier moments, a most fascinating companion. A great versatility of features combined with much power of imitation to give a peculiar poignance to the different incidents of his story. His imitations, however, were *specific*, not individual. "Speak evil of no man," is an injunction of which he

never lost sight; and, without assuming the severity of reproof, he well knew how by an expressive silence to mark his aversion to scandal. He was an ardent lover of peace; and few men have been equally distinguished by an unaffected sweetness and serenity of temper. Deeply convinced of the vanity and imperfection of the present state, he was much of a practical philosopher; yielding where resistance was unavailing, and beguiling the sorrows which he could not remove. He exhibited the most decided indications of piety. Devotion appeared to be his habitual element. Seldom has religion presented more of the lovely and attractive than in the character of Mr. Toller: if it did not inflame him with the zeal which marked more active and enterprising spirits, it melted him into love, clothed him with humility, and decked him, in an eminent degree, with "the ornaments of a meek and quiet spirit."

With such habits of temper and deportment, it was impossible that he should not fulfil to great advantage the duties of domestic life, and signal enjoy its comforts.

It was not his practice to devote much of his time to ministerial visits. In justification of this part of his conduct, he was accustomed to quote the apostolic injunction, "Is any sick among you? let him *call* for the elders of the church," &c. He possessed, or fancied he possessed, little talent for the ordinary topics of religious conversation; and his extreme aversion to the ostentation of spirituality, rendered him somewhat reluctant to engage in those recitals of Christian experience, in which many professors so much delight. There adhered to his natural disposition a delicacy and reserve, which rendered it impossible for him to disclose, except in the most confidential intercourse, the secret movements and aspirations of his heart towards the best of Beings.

Of societies formed for the propagation of Christianity in foreign parts he was more disposed to admire the zeal that animated the exertions than to anticipate the success; having entertained an opinion, that the final triumph of the gospel over Paganism was destined to be effected by the renewal of those miraculous gifts which

* Mon. Repos. XVI. 181.

attended its first promulgation.* But the Bible Society, by the simplicity of its object, and the comprehensive catholicism of its constitution, so consonant to the unbounded liberality of his views, commanded his unqualified approbation; and having been chosen one of the Secretaries for the Northern Auxiliary Branch, in the county of Northampton, from its first formation, he directed the entire force of his mind to it; attending regularly, as long as his health would permit, the various meetings held in the vicinity. The sensation produced by his speech at the first meeting at Northampton, where his Grace the Duke of Grafton presided, will never be forgotten.

Mr. Toller's addresses to the Supreme Being, in public worship and in family devotion, were copious, without being redundant, fervent without extravagance, elevated, without the least appearance of turgidity or pomp.

What he was as a preacher, may, in some measure, be conceived from his single sermons,† and from the volume now submitted to the public. Hence we may judge of the general nature of the subjects which he selected, of his manner of treating them, and of the characteristic features of his style. His discourses were never vapid, tedious or uninteresting: nor was the effect of them injured by his delivery. A certain intensity of devotional feeling, a deep and solemn pathos, accompanied with tones expressive of the greatest sensibility, sustained the attention of the audience in full vigour.

For the present, we decline to notice the copious remarks of the biographer on Mr. Toller's preparations for the pulpit, and addresses from it: this topic will be more conveniently

discussed, when the posthumous sermons themselves are reviewed. We are desirous that, in the first instance, our readers direct their thoughts exclusively to the life and character of the late minister of the Independent congregation at Kettering. These, we trust, will be very gratifying and salutary themes of contemplation; and it is not until after they have produced their appropriate effect upon the mind, that we wish to select from the Memoir any extracts which we cannot bring forward with unmixed pleasure.

The following passage (p. 3), completely approves itself to our judgment and our feelings: it is a charming sketch of the character of a tutor in the academy at Daventry:

“Among many other mental endowments, he [Mr. Robins] was remarkable for delicacy of taste and elegance of diction; and perhaps my reader will excuse my observing, that the first perception of these qualities which the writer of these lines* remembers to have possessed, arose from hearing him preach at Northampton on a public occasion. It is to be lamented that he has left none of those productions behind him, which a correct and beautiful imagination, embodied in language of the most classic purity, rendered so impressive and delightful. 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.”†

* There is some incongruity in this transition of the biographer from the first person to the third. “Delicacy of taste,” however, and “elegance of diction” strongly characterise Mr. Hall's style, and perhaps are the most prominent of his intellectual and literary excellencies. The Memoir before us, has “careless beauties,” but is altogether a very attractive composition.

† It was not the reviewer's happiness to be one of the pupils of Mr. Robins, whose conversation, nevertheless, he had frequent opportunities of enjoying, and from whom he personally experienced a candour and a kindness, never, he trusts, to be forgotten. In the manners of this

* An opinion not peculiar to Mr. Toller.

† Of these a very small number appeared from the press: nor has Mr. Hall mentioned them. We recollect to have seen one, of considerable excellence, on “the Evidences of Christianity.” Two others have come to our knowledge; a Funeral Sermon for Mr. John Hennell, 1809, and a discourse of the same class, for the Rev. S. Palmer, of Hackney, 1814.

The sentences (43, 44,) that we proceed to extract, will gratify and impress every reader of sensibility :

“ His [Mr. Toller's] most affecting illustrations (and the power of illustrating a subject was his distinguishing faculty) were drawn from the most familiar scenes of life, and, after he became a father, not unfrequently from the incidents which attach to that relation. An example of this will afford some idea of the manner in which he availed himself of images drawn from the domestic circle. His text was *Isaiah xxvii. 5*: *Let him take hold of my strength, that he may make peace with me, and he shall make peace with me.* ‘ I think,’ said he, ‘ I can convey the meaning of this passage so that every one may understand it, by what took place in my own family within these few days. One of my little children had committed a fault for which I thought it my duty to chastise him. I called him to me, explained to him the evil of what he had done, and told him how grieved I was that I must punish him for it: he heard me in silence, and then rushed into my arms, and burst into tears. I could sooner have cut off my arm than have then struck him for his fault: he had taken hold of my

strength, and he had made peace with me.”

With one further quotation we conclude: it is Mr. Toller's address to the Duke of Grafton, at the first meeting of an Auxiliary Bible Society at Northampton (pp. 25, 65).

“ I am confident I shall not offend your Grace, if I venture to affirm, that you never appeared in a situation more truly dignified than at the present moment. As a member of the great senate of the nation, (unquestionably the most illustrious civil assembly in the realm,) you appear under the honourable title of a British peer; but *here* under the still more dignified character of a Christian believer: *there* you take your seat as one of a body of legislators to an individual empire; but *here* as a friend to a perishing world: *there* you are the subject of a venerable, but alas! disabled earthly sovereign; *here* you appear as the loyal subject of the ‘ blessed and only Potentate’—‘ King of kings and Lord of lords, who only hath immortality:’ *there* you are stationed as a counsellor, consulting the well-being of the country; but *here* you preside at the head of a band of advocates in the cause of human salvation, nor would an angel from heaven think himself demeaned by occupying the chair which your Grace fills, on an occasion like this; for if there be joy in heaven over one sinner who repents, what must be the emotions of those benevolent spirits, in witnessing the proceedings of this day, which have for their object the repentance and salvation of millions?”

[To be continued.]

most valuable person there was a rare union of unaffected dignity and gentleness, a pre-eminent degree of that *mitis sapientia*, which at once instructs and charms. His memoir of Mr. Strange and his Preface to the Abridgment of M. Henry's Posthumous Treatise, (M. Rep. V. 364,) are fine examples of his taste and judgment, as a writer.

OBITUARY.

Died, Nov. 11, 1823, at his residence in *Washington County, Alabama State, North America*, aged 58, the Hon. HARRY TOULMIN, late a Judge of the District Court of the United States for the Mississippi District. The subject of this memoir was the eldest son of the late Rev. Joshua Toulmin, D. D., and was born at Taunton, in the year 1766. He was from an early period destined for the ministry, and was carefully educated with that view, by his excellent father. At a proper age he was placed at Hoxton Academy, where he pursued and completed his studies, under Drs. Rees, Kippis and Savage, who then superintended the Institution. At the age of twenty-one he received and accepted an invitation

to undertake the pastoral office at the village of Monton, in Lancashire. Here he continued only about a year, when he removed to Chowbent, in the same county. His sphere of usefulness was there greatly enlarged. He was in the midst of a very populous neighbourhood, and his services in the ministry were highly and deservedly valued. He frequently addressed a congregation of eight hundred hearers. The time of his residence at Chowbent, was distinguished as the era of politico-religious persecution. The French Revolution took place, and was followed, in this country, by the strenuous efforts of Government to suppress every independent expression of public opinion. The ingenuous mind of Mr. Toulmin could ill

brook the coerced silence imposed in this reign of terror. He became obnoxious to the partizans of the ruling powers, and was threatened with personal injury. His place of worship was at one time attacked while he was engaged in the pulpit, but his coolness and energy prevented the commission of any act of serious violence. On another occasion, a tumultuous assemblage surrounded his house, determined to drag him forth: he was absent at the moment, but being informed of the state of alarm into which his household was thrown, he hastened homeward, and, disregarding the solicitations of his friends, rode fearlessly into the midst of the riotous multitude. Awed into silence by the intrepid energy of his manner, the rude rabble listened to his calm, but forcible vindication of himself, and at length, forgetting the rage into which they had been hurried, they quietly dispersed, blessing the man whom they came with intent to destroy.

Various reasons concurred to induce Mr. Toulmin to emigrate with his family to America, which he did in the year 1793. He had some time before married Ann, daughter of Mr. Laurence Tremlett, of Totness, in the county of Devon, by whom he had several children, of whose number two died soon after their arrival in America. His first settled transatlantic residence was at Lexington, Kentucky, where he occasionally officiated as minister; but gave his principal attention, as became a settler, to agricultural pursuits, employing his leisure hours in the study of law and medicine. His proficiency in both these pursuits was considerable. The latter he ever continued benevolently and successfully to exercise in his neighbourhood; the former was, it may be presumed, early known and properly appreciated, for he was offered the situation of Secretary to the State and Government of Kentucky. In this office Mr. Toulmin continued till the removal of the Governor, when he again changed his residence, transporting his family to the Mississippi Territory, near the Alabama State. Here he extended, with successful results, his agricultural speculations, and was shortly after honoured with the office of Judge of his District, which he held for many years, discharging its laborious duties with credit to himself and benefit to the community. His qualifications for this high office were evinced by his undertaking, at the desire of the Government, to revise and digest the laws of the Mississippi Territory. This important task he accomplished, much to the satisfaction of his employers, and his abridgments were published, in a cheap and accessible form, for general information. About

the year 1813, Mr. Toulmin lost his wife, and, after the lapse of some time, took for his second, a lady who had emigrated from England at the same time with himself. This union was productive of the greatest happiness, both to himself and to the children of the former marriage. He now enjoyed to a great degree that kind of happiness which is most desirable to an active and virtuous mind. An extensive cultivator of land; the holder of a public function of high importance; and the head of a numerous family of children and dependents, his establishment was almost patriarchal. He had become, in his political principles, thoroughly American; and his letters to his friends in this country breathe strongly the spirit of republican independence, and abound in expressions of continued satisfaction at his emancipation from the thralldom of European governments, and of admiration of the excellent qualifications of the public institutions of his adopted country. Nor was this high estimate materially affected by his own removal from office, which was neither called for by any demerit, nor handsomely effected. On this topic he writes thus in the year 1821: "Of this, [the very moderate remuneration for his public duties,] I am all at once deprived; and this rather unexpectedly; for I did think that long, faithful and arduous services gave me a title to a re-appointment; [the office having ceased by law, on the conversion of the Mississippi Territory into a State,] but it was no such thing. All offices in the new State in the gift of the federal Government, were distributed among the partizans of the Secretary of the Treasurer, (similar to the English Chancellor of the Exchequer,) who aims to be President, a few years hence. But I was not of that class. * * * * Remember that intrigue, that ambition, that sycophancy, that corruption, prevail in republics as well as in monarchies, for both are governed by *man*; and the main difference is, that in republics, these passions and the men who are governed by them, can be checked and controuled by the people; and often are so."

Mr. Toulmin was not without his share of domestic afflictions; some years before the death of his first wife, he suffered heavily from the loss of his eldest daughter, an amiable and excellent young woman, who was married to Colonel (now General) Gaines; but the heaviest trial seems to have been the loss of his son Joshua, a fine and interesting youth, whose progress in every useful branch of study, and the excellent qualities of whose mind and heart, endeared him to all who

knew him. On this event, the letters of the sorrowing parent were filled with the deepest expressions of feeling, tempered by those consolations to which the Christian philosopher knows so well how to have recourse. During the last three years of his life, Mr. Toulmin's health had visibly declined, and he was a decided and suffering invalid, for six months previous to his dissolution. His brother, Mr. John Butler Toulmin, hearing of his increasing infirmities, hastened to see him, and arrived at his residence on the 10th of November last; the day before his death. He witnessed the closing scene, and in a letter written on the following day, thus sketches the public character of his brother: "His usefulness and benevolence was exemplary. He was always endeavouring to benefit his fellow-creatures. He had, by a long course of study, acquired an extensive medical knowledge, which was devoted gratuitously to the benefit of his friends and neighbours. As a political character he was firm and independent; his talents too, were of a high order, and commanded the respect of all. He had lately been elected to the General Assembly of this (the Alabama) State. It is to meet next week. He had set his heart upon attending it, for he thought he could do much good in the revision of bad laws, and in simplifying the mode of proceeding hitherto adopted in courts of justice. Had he been well, *he would* have done good, for he would have been the leading member in the House of Representatives. But all is now over, and his reward will be hereafter." His private character was distinguished by mildness and benevolence, by primitive simplicity, cheerful pleasantry and extensive hospitality. His attachment to his English connexions was unabated by time or distance. Though he relinquished the exercise of the pastoral function, as the consequence of his emigration to a new country, he was never backward in the practice of the most valuable Christian virtues. To these were joined inflexible firmness and integrity, which never suffered him to be blind to public delinquency, however speciously disguised. He was an accurate and attentive observer of passing events, and an indefatigable inquirer, when any curious facts presented themselves. Residing in that part of the United States which is still disgraced by the permission of slavery, he, like all others, had a property in human beings, but he had too high a regard for them as fellow-creatures, to allow them to feel their bondage oppressive, and was consoled by the reflection, that his Negroes were better off than persons of the labouring classes in England.

Mr. Toulmin had a large family of children, several of whom are married and settled in different parts of the United States, all of them, as might be anticipated, respectably filling the situation allotted to them by Providence. His death leaves a void in his family which will long be painfully felt; nor, as a public calamity, is it lightly appreciated by the population of an extensive and improving district.

W. H. S.

1824. Feb. 2nd, in *Air Street, Piccadilly*, in his 75th year, Mr. JOHN SIMCO, bookseller, a worthy, honest man, long known and respected for his love of antiquities, and his curious catalogues of topography and biography (from 1788 to the present time). Mr. Simco particularly devoted his attention to the sale of books and prints relating to topography and biography. He was patronized by F. Barnard, Esq., his Majesty's Librarian; Sir R. C. Hoare, Bart; the late Mr. John Townley; Mr. Nassau; and many other eminent collectors; for all of whom honest Simco collected many a curious article. Mr. Simco carried his love of collecting antiquities beyond the grave; by bequeathing to Dr. Williams's Library, in Red Cross Street, an *inlaid copy* of Wilson's History of the Dissenting Churches, in eight volumes, folio, illustrated with an immense number of portraits of ministers and other persons connected therewith: to the Society of Antiquaries, a Port-Folio of Views of Churches and Palaces in Holland, Germany, &c.: and he offers to the Trustees of the British Museum his interleaved copy of Bridges' Northamptonshire, in 4 vols. folio, full of Engravings, with three port-folios of Drawings of Churches and Monuments in Northamptonshire, beautifully executed. Also, his Lysons's Environs of London, illustrated in 11 vols., and 4 vols. of Drawings, and his History of St. Albans, and History of Derbyshire, 3 vols. folio, illustrated with Prints and Drawings, upon condition of their paying his executors a certain sum of not half what they cost him. The remainder of his Books he orders to be sold by Mr. Evans, and his Prints and Books of Prints by Mr. Sotheby.—*Gent. Mag.*

We can confirm the fact of Mr. Simco having bequeathed his Illustrated copy of Wilson's Dissenting Churches to Dr. Williams's Library; and we can add, from our own knowledge, that during his lifetime, he was a liberal benefactor to the same institution. The Library owes to him some valuable manuscripts, and a large collection of rare Funeral Sermons. The Trustees, we know, feel grateful to his memory, and hope that his example

will induce many who have manuscripts, valuable books, &c., which they wish to preserve, to deposit them in the Library, which is becoming increasingly important to the Protestant Dissenters.

March 16, at *Walworth*, WILLIAM TITFORD, Esq., in the 73rd year of his age. He was interred at Worship Street, by the Rev. Dr. John Evans, who, on the subsequent Sabbath, preached his funeral sermon, from 1 Cor. xv. 55—57. The character of the deceased was thus delineated at the conclusion of the discourse:

“*Mr. William Titford* was a native of Cranbrook, in Kent, and settled in London at an early period of life. For many years he was a respectable silk-manufacturer in Spitalfields. Latterly he withdrew from business, and his retirement was occupied in promoting measures of benevolence and piety. With a sound understanding, and a placid disposition, he blended a beneficent heart. For upwards of forty years he had been member and deacon of the General Baptist Church, meeting at Worship Street. Having been originally in the Wesleyan connexion, he often wished to see the zeal of Methodism engrafted upon the more enlarged views of rational Christianity. Though a *Necessarian* and a *Materialist*, he never suffered these tenets to relax his moral conduct, or to becloud his views of futurity. Indeed, in his opinion, the doctrine of Necessity rendered him more resigned to the dispensations of Providence, whilst Materialism led him to put a greater value upon the resurrection of the just. Upon these controverted topics he loved to argue, but never with asperity. Knowing the worth of truth, he sinned not against the claims of charity. His favourite doctrine was *Universal Restoration*, or the final restoration of all lapsed intelligences to the favour and enjoyment of their Maker. This he deemed the noblest triumph which could be effected by the gospel of Jesus Christ, at once conducive to the glory of God, and to the everlasting interests of mankind. Nor was his a speculative religion. He was kind as a father, husband, brother, friend, and, indeed, in all the exemplary, social relations of life. His attendance upon public worship was constant, and a more attentive hearer never occupied the house of God! Firmness of principle and uniformity of practice marked his earthly career. He remained to the last steadily attached to the religious opinions he had professed, and thence derived support in his last illness and dissolution. He had enjoyed good health, resulting from habits of temperance and moderation. But old age,

the incurable disease, approached, and soon laid him in the tomb! The last work in which he was engaged was a work of charity. The *General Baptist Chapel* at Cranbrook, opened 1808, has a debt of £700 upon it, which the Trustees (of whom he was one) wish to have liquidated. He had just issued a circular, with an engraving of the building, and requested me to preach a sermon in its behalf, when a collection was made, together with a subscription among friends, honourable to their liberality. But, alas! he never lived to know the result of the plan which he had meditated on this occasion. The day on which the account was to be delivered into his hands, intelligence was announced of his being in a dying state. I immediately visited him, prayed with him, and found him calm and composed: acquiescing in the will of his Maker, he lifted up his hand and said, with a most impressive look, ‘*I am happy and resigned!*’ From his first attack the case was deemed almost hopeless, but his equanimity never forsook him. He grew weaker and weaker, and was at length mercifully released from the burden of mortality. His last message to his friends at Worship Street was, ‘*I shall never again join with you here on earth, but trust to meet you in heaven!*’ He was married twice; first, by the celebrated John Wesley, to *Miss Susannah Vandome*, a pious, worthy woman, by whom he has left an only son, who, together with his second wife, a widow lady, *Mrs. Sarah Walker*, as well as an only brother, *Mr. Isaac Titford*, of Cranbrook, remain to cherish his virtues and revere his memory.

“It is sincerely hoped that the work of charity which this good man undertook, respecting *Cranbrook Chapel*, will be taken up by some liberal friends of rational Christianity, and completed. It is a case of extreme urgency, and efforts in the cause of God and truth pass not unrequited. Seconded by other labourers in the vineyard, it must be crowned with final success. Not to be weary in well-doing is the test and glory of the Christian profession.”

Lately, at *Kilwinning*, the Rev. Dr. STEVEN, formerly Pastor of the Scots Church, Crown Court, well known as one of the characters in one of Burns's Poems.

Lately, in *Southampton Street, Strand*, the Rev. J. LEMPRIERE, D. D., Rector of Meeth and Newton Petrock, Devonshire, author of the popular Classical Dictionary and other works.

Memoir of M. Carnot.

(From the *Revue Encyclopédique*.)

The subject of this article was regarded by his contemporaries, as he will be regarded by posterity, and the whole of his life was known to all Europe; yet the time is not come for writing his history. His name is so essentially connected with a great series of facts, that it cannot be isolated for the purpose of mere biography: to write properly of Carnot, it would be needful to write the account of the Revolution; but although we possess an immense collection of writings on that portion of our annals, none of those which bear the name of *history* is free from errors; and the ocular witnesses still remaining, far from seeking to rectify those errors, suffer the number of historical falsehoods daily to increase, and do not oppose the misrepresentation of the most important facts. When the generation contemporary with the Revolution shall have disappeared, the narratives of that great event will remain as they have been written in a succeeding period, and posterity will know no more than it is the will of the historians to teach them. Truth, however, will not be entirely destitute of an asylum; some memoirs will elude the vigilance of its enemies, and will compose another history, incomplete and mutilated, but sincere. At that epoch, far distant, and even problematical, it will be possible to consider Carnot as a public man; and it is in history itself, in the great mirror of events in which he took part, that we must seek for the features which characterize him. At the present time we should confine ourselves to representing him as a citizen and a man of great mental attainments. We cannot, however, refrain from calling attention to one of the moral qualities which ever regulated his political conduct—that moderation, that calmness of soul, which rendered him inaccessible to ambition. This fine quality was sometimes less useful than estimable; it more than once prevented the talents and extensive views of Carnot from being serviceable to the cause he had embraced. His character cannot be seen and appreciated except when he acts alone. During the short time in which he was in the war department, he seemed almost inactive, there was no bustle in his offices, the press was not made to labour hard; and yet a powerful impulsion was communicated to the immense military forces of France at that period. No man possessed more completely the art of effecting much with little apparent means, a species of talent and address never understood or coveted

by an ambitious man. In a well-regulated republic, Carnot would have arrived, according to the natural order of things, at the highest functions of the State; he would have presided over the national destiny. As disinterested, as devoted a patriot as Washington, and possessed of greater talents for war, he would not have defended the cause of freedom less ably than the illustrious American. But his knowledge and his admirable qualities lost their effect by his association with colleagues less skilful and more aspiring; he had no influence in the most important deliberations; he was unable to prevent the direction of affairs from falling into the hands of audacious ignorance and opinionated mediocrity. Had ambition led him to rule the Directory, and to take the place to which his talents should have raised him, Bonaparte would not have subjugated France, and the face of Europe would not have become what we now behold it. Let us add a few touches to this sketch of his public character. When the government of Antwerp was devolved upon him, the treasury of that place was empty, and it was necessary to have recourse to a temporary coinage. In such cases a fictitious value is almost always given to the coins that are struck; those struck by Carnot's order, possessed their intrinsic value, so that their circulation could cause no loss, whatever might be the events of the war and the conditions of the peace.

Carnot was born in 1753, at Nolay, a small town in the department of the Côte-d'Or. His father was a lawyer in great repute. At a very early age he entered the corps of engineers, and before his twentieth year, the young officer had composed the *Eloge de Pauban*, crowned by the academy of Dijon. The composition of poetry was likewise his recreation from more serious labours. Impelled by a sense of duty to the studies connected with his profession, and led by his taste to literature as well as mathematics, he was equally successful in the cultivation of both. In 1783, he brought out his *Essai sur les Machines*; and twenty years later, after the storms of the Revolution, his work entitled, *Principes Fondamentaux de l'Equilibre et du Mouvement*. These principles are more metaphysical than analytical, more calculated to satisfy minds accustomed to the severest reasoning, than to furnish means of application. In 1802, he published his *Traité de Géométrie de Position*, the most remarkable and most useful of his mathematical works. Four years after, his *Réflexions sur la Métaphysique du Calcul Infinitesimal* appeared, of which a new edition has lately been published.

All these works display a mind that is patient and exact, but little anxious to pursue the beaten road, and delighted to encounter difficulties. It is well known that the Institute of France had not a more active or laborious member than Carnot. Before he had withdrawn from public affairs, it was in literary occupation that he sought repose from the cares and labour imposed on him by his functions. Besides the works we have named, he composed several pieces inserted in the collection of the Institute. But none of his writings excited so much attention as the *Traité de la Defence des Places*. To this day many of the military have not forgiven him for publishing it, and some of them have attacked it with a violence which they would not have shewn in merely opposing errors: the sciences themselves, and still more the arts, are sometimes infected with party-spirit.

Carnot had to encounter the enmity of all who had enriched and elevated themselves by the Revolution; his whole life may be said to have been a continual

impeachment of them. Fouché, who had become minister in 1815, hesitated not to proscribe him. In a country not his own he might have been put in possession of what he had never asked at the hands of his compatriots; but his generous soul could not accept the gift of the stranger. Content with his little patrimony, he used no speculation for increasing it, and he terminated his career in honourable poverty. Revered by the strangers amongst whom he had found an asylum, cherished by numerous devoted friends, admired by every noble mind, his exile was not without its pleasures, nor the termination of his life without consolation. The inhabitants of Magdeburg, his last abode, will long preserve the remembrance of a guest so worthy of the esteem they shewed him. They were deprived of a longer enjoyment of his society by his death, which took place at the beginning of August in the present year. He was 70 years of age.

INTELLIGENCE.

DOMESTIC.

Resolutions of the Protestant Dissenting Deputies relating to the Corporation and Test Acts.

At a General Meeting of the Deputies for protecting the Civil Rights of Dissenters, held at the King's Head Tavern in the Poultry, on Friday, 19th of March, 1824,

W. SMITH, Esq., M. P., in the Chair :

Resolved unanimously (on the recommendation of the Committee)—

That considering the long interval which has elapsed since the agitation of the question of general religious liberty in Parliament, and the consequent want of interest in, and acquaintance with the subject which prevails both in and out of Parliament, it is expedient that it be immediately brought under public consideration by an application to Parliament on the subject of the Corporation and Test Acts, and that such application be renewed temperately but perseveringly from time to time, with a view to enlightening and directing the public mind; making the friends of the cause acquainted with and interested in the merits of the question, and preparing the way for that gradual, but ultimate, success which has in so many instances at-

tended persevering exertions in causes founded in truth and justice.

That the Petitions now recommended by the Committee be adopted, signed, and presented to both Houses of Parliament without delay.

That some member of the House of Commons be requested to follow up the Petition by a motion on the subject.

That the Committee apply to such members of both Houses as are considered favourable, requesting their assistance, informing them of the decided intention of the body of Dissenters, seriously to make and renew applications to the Legislature on the subject, and communicating to such members proper explanatory statements of the case.

That the Committee immediately solicit the co-operation of deputations from the body of ministers in London, and the other societies in London formed for, or interested in the promotion of civil and religious liberty, in order to establish union and obtain an accession of talent and energy in the common cause.

That printed statements of the case of Dissenters, and of the reasons on which they ground their claims upon the Legislature, be with such co-operation prepared and circulated.

That the Committee take such other measures for interesting and informing the public mind by temperate discussion,

(either through the daily and periodical press, or by the publication of useful and judicious tracts and addresses,) as shall be desirable for the promotion of the cause.

That the Committee be fully authorized at once to take from time to time all such steps as may be expedient for effectually following up these objects, and that they report from time to time to the general meetings,—calling special general meetings if necessary.

That these resolutions be signed by the Chairman, and printed and communicated to all congregations of Dissenters throughout the kingdom known to the Committee, and that it be recommended to them to form some plan of communication and co-operation, through local or district societies, with the body in London, and to send up petitions as early as possible, but, at all events, in the ensuing session, taking measures at the same time for interesting in their cause such Members of Parliament as may be more immediately connected with them.

That these resolutions be also officially communicated to the body of ministers and to the different Dissenting bodies associated there for the promotion of religious liberty, and be also inserted in the different magazines connected with or in circulation among Dissenters.

(Signed) WM. SMITH,
Chairman.

A Sunday-Evening Lecture was begun in January, and will be carried on till the end of July, in Essex-Street Chapel, by the Rev. HENRY MATTHEWS, lately Curate of St. Paul's parish at Bedford, with occasional assistance.

THE Half-yearly Meeting of the *Somerset and Dorset Association* will be held at Ilminster, Somerset, on Wednesday, April 21st. The Rev. Samuel Walker, of Crewkerne, is expected to preach in the morning, and the Rev. H. Acton, of Exeter, in the evening.

G. B. W.

Bridport, March 24, 1824.

Ecclesiastical Preferment.

Rev. HOBBS SCOTT to be Archdeacon of Australasia, New South Wales, with an annual income of £2,000.

Unitarians' Marriage Bill.

In consequence of the almost unanimous declarations of the Spiritual and Lay Peers in the debate of last Session, that though relief ought to be granted in

some form to the Unitarians, with regard to the present Marriage Service, there is no reason whatever for altering the law as respects Dissenters in general; and in consequence also of the little disposition manifested by the Dissenters themselves to co-operate with the Unitarians in the attempt to obtain a measure of general relief; the Committee of the Unitarian Association, with the countenance of their Parliamentary advisers in the Upper House, have framed a Bill for the benefit of "persons scrupling the doctrine of the Trinity, commonly called Unitarians." This Bill was introduced into the House of Lords by the Marquis of LANSDOWNE, on Thursday the 11th instant, and is to be read a second time this day. (March 29th.) It is understood that His Majesty's Ministers, (we would hope, without an exception,) are favourable to the *principle* of the Bill, and, we believe, we may state that it will not be opposed by the *majority* of the Bench of Bishops. If, as we trust, it passes the second reading, it will go before a Committee of the House. What alterations will be made in it there, it is impossible to foresee; but we fully expect that clauses will be introduced by the episcopal bench limiting and guarding the privilege of solemnizing matrimony, and that the same legal responsibility will be imposed upon such Unitarian ministers as shall be allowed to perform the religious part of the Marriage Service as now attaches to the Clergy of the Established Church. Both places and persons are, we apprehend, to be specially licensed for the solemnization, and the licence will be more restricted than many wish and expect; to be confined, for instance, to a certain number of chapels in a district, to chapels previously licensed for Dissenting worship for a given term, and to chapels exclusively appropriated to religious worship and charitable education; and with regard to persons, to be granted only to ministers of chapels allowed to be licensed, such ministers not carrying on trade or any other calling than that of a schoolmaster. The limitations are designed, professedly, and we cannot help thinking sincerely, to guard the sanctity of the rite, to prevent clandestine practices and to secure the legal proof of marriages. No clauses will be introduced, we would persuade ourselves, that will defeat the object with regard to the body of Unitarians. If some trouble be imposed upon them, or a less amount of privilege be granted than may have been anticipated, let it be remembered that the relief of conscience is the great object in view, and that the relief in this particular instance

will be a large step in the road of religious liberty. We cannot believe that the Unitarians will be again disappointed; but should this be the case, we shall console ourselves with the persuasion, that relief is not absolutely denied, but only deferred.

The Unitarian Chapel at Willington, Delamere Forest, Cheshire.

IN a journey to the North, I lately visited this place, having several times preached in the neighbourhood, while I acted as a Missionary.

At Willington, there is a small congregation of Unitarian Christians, consisting almost entirely of poor people, nor is there one among them who is rich in the things of this world. This congregation has been raised by the gratuitous labours of a worthy and sensible man, who is the minister, of the name of Edward Astbury, who has brought up a large family, and got the little property he possesses, (and it is very little,) by the labour of his hands, and he has now several grandchildren to provide for, who are orphans. This good man gave the ground on which the chapel is erected, and also the burying-ground, out of the hard-earned fruits of his labour. The poor members of the congregation gave their labour in digging and cutting the stone out of the forest, for the erection of the chapel; they also levelled the ground, removed the rubbish, &c. The team-work in bringing the materials to the spot, &c., was given by a farmer, the only one belonging to the congregation, the rest being labourers. By these means a decent and comfortable chapel has been erected at the small expense of 160*l.*, but the walling in of the burying-ground, and several other things which must be done, will occasion a further expense of 15*l.*, making the whole expense 175*l.* Towards the defraying of this, the poor congregation raised 15*l.*, which was not a small matter for people in their circumstances to do. In Lancashire and Cheshire, 100*l.* has been collected towards defraying the debt incurred, and 2*l.* was sent for the purpose from the Framlingham Fellowship Fund, making in all 117*l.* and leaving, when what remains to do is finished, a debt of 60*l.*, which these poor people have no means of defraying.

Having known Mr. Astbury and his people some years, and often visited them, I beg leave to present their case to the attention of the Fellowship Funds and the Unitarian public. I know it to be genuine, and have stated it in as concise and naked a manner as possible.

I am persuaded it needs no dressing up nor recommendation. It can only be necessary it should be known, in order to its obtaining the patronage of liberal Unitarians, and to the aid being given which will free this poor congregation from their pecuniary burden. The chapel is in a neighbourhood where the population is increasing in consequence of the inclosure and cultivation of Delamere Forest, and it is two miles from a parish church. The congregation is in a promising state, and is likely to increase, especially if the debt can be removed.

R. WRIGHT.

Troubridge, March 13, 1824.

P. S. Any contributions for the above case may be remitted to Mr. James Johnson, Tanner, Foregate Street, Chester; or to Mr. Smallfield, Hackney.

MISCELLANEOUS.

THE newspapers state that on the 7th instant, died at Aberdeen, JAMES MOIR, aged 101. He was brother-in-law to the veteran M'Dougal, who supported General Wolfe, after he received his mortal wound on the plains of Quebec. The wife of James Moir was buried on the 7th, aged 81; and her husband died within an hour after she had been laid in the grave.

Irish Catholics.

The Aggregate Meeting of the Irish Catholics was held April 29th, at Dublin, Sir Thomas Esmonde, Bart., in the Chair; when Resolutions were unanimously agreed to, condemnatory of the injustice of the penal code, as it affected the Catholic body in all its branches. The Petition on the General State of Ireland was read to the Meeting; it enumerated a variety of abuses in Church and State, complaining of the Magistracy, and of the mode of administering justice in the inferior Courts. The Petition, after enumerating a great variety of grievances, prayed a radical remedy—it entreated Parliament to call on the Established Church to lessen their incomes one-fifth—to disable Orange-men of Ireland from holding places under Government—and, finally, to grant emancipation to the Roman Catholics. This Petition was referred to the Catholic Association, for revision and correction.

West Indies.—Negro Slavery.

ON Wednesday, March 17, Lord BATHURST, in the House of Lords, and Mr. CANNING, in the House of Commons, produced papers and gave information, with relation to the measures taken by

the Government, in consequence of the Resolutions of the House of Commons in the last session of Parliament with respect to the amelioration of the condition of the Negroes. Amongst the papers were circulars issued for the consideration of the Colonial legislatures, recommending various regulations on behalf of the Slaves. But the most important document submitted to Parliament was an Order of Council, for improving the condition of Slaves in Trinidad. This island has no legislative assembly, and therefore the Government has resolved to begin the experiment of amelioration here; intending to issue a separate order for the island of St. Lucie, more conformable to the French law, and afterwards an order for Tobago, Demerara and Berbice; under the expectation that if these measures succeed, they will be voluntarily adopted by the assemblies of the other colonies. Trinidad, to which alone the Order in Council at present applies, contains only 22,000 Slaves, out of 700,000, which the Colonies together comprise. The friends of humanity may lament the narrow operation of this merciful decree, but they must rejoice in this wise and effectual commencement of a philanthropic reform. The Order appoints an officer, to be called The Guardian Protector of Slaves. Compulsory labour on the Sabbath is prohibited, and Sunday markets are to be utterly abolished. The whip is to be wholly laid aside in the case of female Slaves, and to be used only under regulations with regard to the males. In Slave-sales the husband and wife are not to be separated, nor both from their children, if under seven years of age. Encouragements are held out to Slave-marriages, and facilities afforded for the purchase of their freedom by the Slaves themselves: such Slaves as shall obtain a certificate of their competency from some religious teacher, are to be admitted evidence in criminal cases not affecting the life of a White: and, finally, measures are proposed for the security and transfer and bequest of Negro-property. His Majesty's Ministers have thus far redeemed the pledge which they gave to the country, and, having done thus much, they cannot help doing more and, indeed, we firmly believe that they intend to do all that they deem practicable and safe on behalf of the long and deeply-injured Negro-race.

A measure of more dubious policy is also resolved on by the Government, namely, an Ecclesiastical Establishment for the West-India Islands. This is to consist of two bishops, one for Jamaica, and the other for the Leeward Islands, having his seat alternately at Barbadoes and St. Vincent's; one archdeacon for Jamaica, and two for the Leeward Islands;

and a certain number of clergymen for such vacant parishes as are applying for residents, under whom, and subject to whose controul, are to be schoolmasters for the Slaves. During the continuance of the present Governors of the islands, the presentation to livings is to remain in their hands, subject to the approbation of the bishops; but on the expiration of their governorships, the bishops are to have the entire patronage. The expense of this establishment is to be provided for, at present, out of the interest of the Half Million voted for New Churches, and hereafter out of that branch of the Crown Revenues, known by the name of the Four Per Cent. Duties; so that the Planters are exempted from any immediate charge on this account. It is stated that the bishops are to have each an allowance of £4000 per annum, with a retiring pension, after twelve years' residence, of £1000 per annum. Mr. Sumner, Prebendary of Worcester, is nominated to one see; and Mr. Coleridge, (a near relation to the Poet,) Joint Secretary to the Society for Promoting Christian Knowledge, is nominated to the other.

THE Missionary SMITH, at Demerara, was released by the hand of death on the 6th February, after a confinement of more than six months in a Colonial goal. He fell, after three days' suffering, under an illness which his long imprisonment in such a climate aggravated. His Majesty's pardon was, therefore, unavailing, and probably never reached the ear of the suffering, and, we believe, innocent Missionary. The Directors of the Missionary Society have published a string of sensible and spirited resolutions upon this subject; in one of which they pledge themselves to take measures for obtaining the reversal of Smith's sentence: this determination is, we suppose, rendered abortive by the termination of the life of this unfortunate victim of colonial prejudice, jealousy and terror.

LITERARY.

Mr. SOLOMON BENNETT has just issued the prospectus of a Work, to be entitled, *The Temple of Ezekiel*, or an Illustration of the 40, 41, 42, &c., Chapters of Ezekiel, to be published in a quarto volume, and illustrated with a Ground Plan, and a Bird's-Eye View of the Temple.

In the press, *The History and Antiquities of Wales*, containing Memoirs on the Civil and Military History, Laws, Druids, Triads and Kalendar of the Ancient Britons, or Welsh; on the History of Christianity in Britain; Antiquities and Monumental Inscriptions; and on the pre-

sent Civil Divisions of Wales into Hundreds and Commots. By John Jones, LL.D. and Barrister-at-Law.

PARLIAMENTARY.

HOUSE OF COMMONS.

Feb. 27. The House went into a Committee on Mr. Sergeant ONSLOW's motion for a Repeal of the Usury Laws. In the previous debate on the motion that the Speaker do leave the Chair, which was carried by a majority of 16, (Ayes 48, Noes 32,) Mr. Alderman HEYGATE, who strongly opposed the motion, quoted the authority of Dr. *Adam Smith*: Mr. WYNN said, in answer, "The worthy Alderman had appealed to the authority of Adam Smith, and seemed to place great reliance upon his opinion. Now," said the Right Honourable Gentleman, "I am not fond of quoting the opinions of Mr. *Jeremy Bentham*; but I must say, that his celebrated work on this subject is one of the most complete and satisfactory answers that ever proceeded from the head of man. (*Loud cheers.*) It is the most perfect specimen of logical accuracy, in all its parts, that ever was written; and I have it from an authority so high as to place it beyond all doubt, that even Adam Smith confessed himself mistaken." (*Loud cheers.*) The speakers besides those already named were, *for* the measure, Capt. MABERLY, Mr. HUSKISSON, Sir JOHN SEBRIGHT, and Mr. BARING;—*against* it, Sir R. HERON, Mr. ROBERTSON, Mr. CALCRAFT, and Mr. T. WILSON.

MARCH 16. Dr. LUSHINGTON obtained the appointment of a Committee for consolidating the Criminal Laws.

The state of Ireland is in frequent discussion in both Houses. This subject involves, of necessity, that of tithes, the grievance of which begins to be generally perceived. Mr. PLUNKETT has brought in his promised Bill for securing the Rights of Sepulture to the Roman Catholics and Presbyterians.—A very important Petition has been presented to the House of Commons by Mr. GRATTAN from the Irish Catholic Bishops, complaining of abuses in the Funds for Education, and praying for measures for securing the education of the Irish poor: and on the motion of Sir JOHN NEWPORT, an address has been voted to the Crown, praying for a Commission to inquire into the state of Education in Ireland. In the debate on this motion, the necessity of general education was universally allowed, and it was conceded on all sides that while national education should proceed upon the principle of religion, there should be nothing sectarian in it, nor, under cover of it, any design of proselytism.—Va-

rious petitions have been presented on the subject of Church-grievances; one from a parish consisting of 13,000 Statute Acres, which is united to two others of larger extent, but in which there is no Church, and the petitioners declare, that they saw nothing of the Rector, and knew of his existence, or of the Church Establishment itself, only by the demand of the Tithe-proctor for the tithe!

FOREIGN.

POLAND.

THE President of the Police, at WARSAW, published in the beginning of January of this year, an Imperial Decree, commanding the JEWS of that city to leave their habitations in the principal streets, and to remove to the less frequented quarters, by the 14th of October next.

SWITZERLAND.

Geneva.—*Establishment of a Literary Censorship.* The Representative Council of this city has just enacted, by a majority of two thirds of the suffrages, a law suspending the liberty of the press during the term of a year. All writings, on whatever subject they may treat, will be subjected to a censorship. It is very painful to witness a measure so injurious to the progress of the human mind, taken by a city in which education and philosophy appeared so generally diffused.

The intelligence from *Brussels* exhibits a very pleasing instance of TOLERATION; published as if to shame certain Irish prelates who dispute the right of Roman Catholics and Protestant Dissenters to sepulture, according to the ceremonies of their own religions, in parish burial-grounds. The article to which we allude is dated *Basle*, March 3, and is as follows:—The city of LUCERNE has done itself honour by a remarkable act of toleration. The city is inhabited by Catholics, who alone enjoy the public exercise of their religion; the few Protestants do not enjoy it, and their dead have hitherto been buried without any funeral attendance. Some of the Catholics, disapproving of this intolerance, resolved to put an end to it, and the Members of the Government consented. This resolution was carried into effect on the death of a lace-maker, a Protestant, born in Saxony. Matters were arranged to give him a very brilliant funeral, at which the majority of the inhabitants of Lucerne, almost all Catholics, attended.—M. MULLER, the principal Catholic clergyman at Lucerne, one of the most enlightened men in Switzerland, followed, and delivered, at the grave, a discourse suitable to the occasion, which was generally approved.

NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE.

The Precepts of Jesus the Guide to Peace and Happiness, extracted from the Books of the New Testament ascribed to the Four Evangelists. To which are added, the First and Second and Final Appeals to the Christian Public in Defence of that Work, in Reply to the Observations of Dr. Marshman, of Serampore. By Rammohun Roy. Embellished with a Portrait of the Author. 8vo. 14s.

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A Discourse on the Divinity of Christ. By John Methuen Rogers, LL.B. Rector of Berkeley, Somerset. 5s.

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Sacred Literature; comprising a Review of the Principles of Composition laid down by the late Robert Lowth, D. D. Lord Bishop of London, in his Prelections and Isaiah, and an Application of the Principles so reviewed to the Illustration of the New Testament: in a Series of Critical Observations on the Style and Structure of that Sacred Volume. By the Rev. John Jebb, D. D. Lord Bishop of Limerick. 8vo. 12s.

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Sketch of the Evidence from Prophecy; containing an Account of those Prophecies which have been clearly fulfilled, with an Appendix from Sir I. Newton's Observations. By Alexander Keith, Minister of the Parish of St. Cyrus. 12mo. 4s.

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Vol. XVIII. p. 699, col. 1, line 19 from the bottom, for " variety," read *vanity*.