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The late Rev. John Follett's Views of the Atonement.

[Having in our possession a manuscript sermon of the late truly excellent Mr. Follett's, of Tiverton, put into our hands by himself, with a view to inform us of the scheme of salvation which appeared to him scriptural, we think we shall not violate his wishes by presenting it to our readers. There is no novelty in the hypothesis, but it is interesting and worthy of record as the scheme into which Protestant Dissenting Divines of the Doddridge school, in the last century, were driven by the absurdities of the high Calvinistic doctrine. To this same hypothesis many professed Calvinistic Dissenting ministers of the present day are evidently tending, and, judging from the course of theological history, they will be followed by many more when the doctrinal fever that now prevails has subsided and men have recovered from the epidemic enthusiasm of the times. Whatever may be thought of Mr. Follett's notion of the plan of salvation, all must be pleased with his good sense and edified by his humility and candour. A short account of him, together with an admirable letter of his, was inserted in our number for April of the present year, pp. 241, 242. Ed.]

On the Cross of Christ and its Effect.

A Sermon, preached before the Assembly of Ministers, at Exeter, June 30, 1819, from 1 Cor. i. 17:

"Lest the Cross of Christ should be rendered of none effect."

WHAT a confirmation of our faith in Christ is the *zeal* with which his disciples preach his *cross*! Had Christianity been an imposture, surely the principal founders and patrons of it would never have thought of building their system upon so self-denying a doctrine. When *men* frame a creed which they wish may be universally received, they endeavour to suit the views, prejudices and inclinations of the people to whom they would recommend it—at least it can never be supposed that they would

unnecessarily place a stumbling-block in the way of converts; that they would shock the feelings of the great, the learned and noble, by offering to their acceptance a *crucified Saviour*! Nothing can be more contrary to the general plan upon which deceivers act than thus to fly from what is esteemed and captivating among men, and have recourse to weakness, shame and reproach, and yet expect to push their way in the world with any desirable success. For *God* to act thus in carrying on his measures, may naturally be expected, that the work may appear all his own; it is reasonable enough to suppose, that he who can effect his purposes by what instruments and in what methods he pleases, may take steps which, to short-sighted men, may appear rather *obstructions* than *likely expedients* to accomplish his end. We cannot, therefore, wonder when we read in the context "that *God* hath chosen the *foolish* things of the world to confound the *wise*; and *God* hath chosen the *weak* things of the world to confound the things which are *mighty*; and things which are *despised* hath *God* chosen, yea, and things which are *not*, to bring to naught things which *are*, that no flesh should glory in his presence." Thus *God* may act, but it is not thus men (in their senses) act, unless they act under his direction and as instruments to carry on his cause. All those who have acted only from themselves and endeavoured to impose upon the world a religion of their own framing, have had recourse either to the *sword*, external *pomp* and *show* or *secular interest*. But not so the gospel of Christ, the foundation of which is a *crucified Saviour*; this is the first doctrine which is preached. The first thing required of converts is to believe in a leader who was despised and rejected of men, and whose life of poverty and meanness was terminated by a death the most ignominious.

As the doctrine of the cross was not supported by the prospect of

worldly honour and profit, so neither does it seek any assistance from the secular arm. *Put up thy sword into its sheath*, was Christ's own command to zealous Peter, who had drawn it in his defence. Had the kingdom which our Lord came to erect (as he himself declares) been like those which were established in this world, *then would my servants fight*; but now *my kingdom is not from hence*. Yea, so desirous was the author of our text that the gospel he preached should make its way in the world, without any foreign, adventitious aid, that he did not seek to recommend it by an ostentatious parade of human learning, by a studied, artful arrangement of words, or high rhetorical flourishes; but held it up to view in unadorned simplicity, and gave it no other advantage than what it derived from the laudable zeal with which he recommended it, and the divine authority by which it was sanctioned. Thus he appeals to the Corinthians (in the chapter succeeding to that in which our text lies), *And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God; for I determined to know nothing among you, but Jesus Christ, and him crucified*: and even in the verse of which our text is a part, he says, *Christ sent me not to baptize, but to preach the Gospel; not with wisdom of words, lest the cross of Christ should be made of none effect*.

Saint Paul, you observe, from the words of the text, appears to be much concerned about the *cross of Christ*, and particularly lest (through any improper conduct of his own in preaching it) it should be made of none effect. — And all who properly understand what this doctrine means, how nearly it is connected with our best interest, and to what moral purposes it may be applied, will shew some anxiety, similar to that of the apostle, lest any thing be said or done to render it ineffectual among mankind.

The doctrine of the cross is so interwoven with every part of the New Testament, that in our text, and in many other places of scripture, it is put for the Gospel itself; as it is indeed the *foundation* of the glad-tidings which it contains of eternal life.

This doctrine of the cross is the same, I apprehend, which is in some places called the doctrine of *redemption*; in other places the doctrine of *propitiation*, or *atonement*, or *reconciliation*; and is that to which the Prophet Isaiah refers, when, speaking of the Messiah, he says, *He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed*; and to which Daniel alludes, when he says, *the Messiah shall be cut off, but not for himself*; and which was typified under the Jewish dispensation by a variety of expressive symbols, and especially by expiatory sacrifices. It is the same doctrine, I apprehend, which we find in the New Testament, in which Christ is mentioned as *having tasted death for every man*; as *having laid down his life for the life of his sheep*; that he *has suffered the just for the unjust that he might bring us to God*; that it pleased the Father *that in him all fulness should dwell*, and *having made peace through the blood of his cross, by him to reconcile all things to himself*; that *we are bought with a price, not with corruptible things, such as silver and gold, but with the precious blood of Christ*; and numerous other passages which are scattered through the whole of the New Testament.

Now the author of our text entertained a holy jealousy over himself, lest, while he preached the doctrine of the cross, it should be made of none effect.

My reverend brethren, this is the point to which I would now principally direct your attention, the effect of the doctrine of the cross. Indeed, the *effect* of all the doctrines of the Gospel is the only consideration worth attending to. Merely adopting them into our *creed* is of little importance; if they are treated only as *notions* which find place in the *head*, but never descend into the *heart*, they deserve no other name than useless *speculations*. The doctrines of the Gospel, properly understood, in my opinion, are all of a *practical* tendency. Those, therefore, know but little of the *truth* as it is in Jesus, who do not find by happy experience, that it enlightens, enlarges, exalts

and purifies the mind. Then only do we receive the Gospel, (or, in fact, believe it to any good purpose,) when we find that it is able to make us wise unto salvation; when it enters the inmost recesses of the soul and assimilates us to its own pure, benevolent, godlike nature. In further discoursing on the doctrine of the cross, I propose to consider,

I. What effect, when properly understood, it is calculated to produce: and then,

II. Point out those hindrances which, if not guarded against, may render it of none effect.

I am, I, to consider what effect the doctrine of the cross is calculated to produce.

This effect, my reverend brethren, must be sought for in ourselves, and not in the Divine Mind; for you will please to recollect that the Being with whom we have to do has neither *parts* nor *passions*—he can neither be *angry* nor *appeased*; and though he is represented in scripture as having *eyes* and *hands*, as *repenting*, as moved with *wrath* or *pity*, yet let it be understood that these expressions are made use of only in condescension to our limited faculties and conceptions; however, I apprehend, our minds are to admit the same impressions from this metaphorical language as though the Divine Being was actually possessed of these parts and passions. The not attending to this observation has, in my opinion, given rise to the lamentable *errors* of those who have received the doctrine of the cross, (or, as it is usually styled, the atonement,) and the unmerited *obloquy* with which it has been treated by those who reject it. It is a truth which should never be lost sight of, that Christ died, not to make God *propitious*, only to convince us of this delectable doctrine—not to reconcile God to us, but to reconcile us to God—therefore we are told in sacred writ, not that we loved God, but that God first loved us; and that, while we were sinners, Christ died for the *ungodly*. The grand end, in my opinion, for which Christ is represented as an offering for the redemption of a sinful world, or as a sacrifice for sin, was to produce in our bosoms the two important and opposite effects, first, to humble us to the dust, under a sense

of our fallen state, which needed such a sacrifice; secondly, to fill us with joy, grounded on the hope of being recovered from it through the redemption that is in Christ Jesus.

But perhaps it will be asked why God had not pardoned without this atonement, or where is the propriety of an innocent being's suffering and dying before he would forgive and accept an offending, repenting creature? Could we, Sirs, assign no reason for the Divine conduct in this particular, were an impenetrable cloud to remain for ever on this proceeding of Heaven; yet, if it appeared to be a doctrine of the Gospel, it would be our duty to receive it with all due submission, however mysterious it might appear to our shortsighted understandings; acknowledging, that if the Almighty entertained designs of mercy towards his fallen creatures, it would not become us to dictate to him in what manner he should communicate his unmerited favours; and, that if salvation was offered, we should embrace it without hesitation, and without making the proud objection which had well nigh deprived Naaman, the Assyrian, of the cure which had been promised him from washing in the river Jordan, namely, because the remedy in his judgment was not calculated to produce the effect. But I am happy to observe that we are not left in total ignorance on this important, this delightful subject; for many valuable purposes can be assigned to prove that Christ ought to have suffered as he did before he entered into glory. It is universally allowed that he died to leave us an example, and, as a martyr, to prove the truth of his doctrines; and I think it is as plain (from the general tenor of scripture), that he died as a propitiation or sacrifice for sin. Now, the propriety of Christ's dying as an atonement, and of his being represented to mankind as an expiatory sacrifice, appears satisfactory to my mind from the following considerations, which I can but barely mention, as the time will not allow of any enlargement: first, God has, by this interesting scenery of the vicarious offering of Christ on the cross, exhibited to our view a lively, sensible and affecting representation of the punishment we had merited by

our numerous and aggravated transgressions. 2dly, We are taught to view Christ as the person through whose sufferings and death our sins are pardoned and our services accepted, to impress our minds with humility and self-abasement, by recollecting that we had rendered ourselves by our offences so obnoxious to an infinitely pure Being, that he would treat with us only through a mediator, and regard us only through the merits and intercession of another. 3dly, Christ is represented to a sinful world as their *redeemer*, that those humble and contrite souls who see their transgressions in all their deformity, as having sunk them to a very low degree of degradation, and who of course would have the most awful and gloomy apprehensions of their desert of misery, might be encouraged to come boldly to the throne of grace, since from the doctrine of the cross they can derive this consolatory argument, *If God spared not his own Son, but gave him for us all, how shall he not with him freely give us all things?* 4thly, Christ was set forth as a propitiation and atonement, that those whom he came to redeem from ignorance, from sin, and from death, might entertain the sincerest affection for him who suffered and died for them, and thus be sweetly constrained to pay a greater regard to his instruction and a more cheerful and willing obedience to his commands. Lastly, Christ was exposed to so many sufferings and an ignominious death for the redemption of sinful creatures, that sin might appear in their eyes as exceedingly hateful, since it brought such aggravated calamities upon one who entertained so much love for them as to lay down his life that they might be delivered from its awful consequences.

Now, as the doctrine of the cross has a tendency to produce such happy effects on the mind of man, as there are numbers who acknowledge that they have found it highly useful in awakening, softening and comforting their souls, when oppressed with a view of their fallen state and the solemnities of an approaching judgment, I think it is a degradation of it to consider it in the light of a speculative doctrine; for when we view it as calculated to produce those *transforming* purposes

just mentioned, it ought, I think, to be ranked with some of our most valuable *moral* principles. If this is the case, we ought diligently to preach it, and to be anxious (like the Apostle Paul) that we preach it in its simplicity and purity, lest it be rendered of none effect.

Which leads me to the second thing proposed, namely, to point out those hindrances which are likely to render this doctrine of the cross of none effect.

We learn from the author of our text, that what *he* considered as in danger of destroying the effect of the cross of Christ, was the recommending this self-denying doctrine with the enticing words of man's wisdom, and depending upon human learning and rhetorical arts for success, instead of that divine power from above which would give full demonstration of the Divine Spirit from whom it flowed. And it is also to be apprehended, that the doctrine of the cross has, in many instances, been rendered of none effect by those preachers who have set up the fallacious reasonings of short-sighted human understandings in opposition to the revealed will of God, who appear to teach us not what the Gospel *is*, but what they think it *ought* to be; and also by those who, by a pompous display of eloquence and other popular arts, (with a view of gaining applause,) have induced their hearers to consider them as preaching *themselves*, and not the *Lord Jesus Christ*.

Moreover I cannot help thinking that violent disputes upon this subject may have an unhappy influence on the mind, and prevent that salutary effect which it is otherwise calculated to produce. There are very few disputes that are carried on with temper, and (wonderful to tell) religious disputes, or rather disputes about religion, are generally the most furious and bitter. Now, as the doctrine of the cross is suited only to the mind when in its *humblest* frame, when the only hatred is against *sin*, and the only indignation we feel is against *ourselves*; when the heart is broken down under a deep sense of *shame* and *sorrow*, and the only warm passions excited in the bosom are *astonishment* and *love*; surely in such a case every feeling of an angry, proud, contentious spirit,

must contribute to weaken, if not totally destroy, the much desired and happy effect.

Moreover another hindrance to the proper effect of the doctrine of the cross may be attributed to the gross errors which men have fallen into respecting it. Some have represented it in such a light as though it was a proof of the *implacability* of God, a proof of his delighting in blood, and that he would bestow no favours on mankind without being amply paid for them. Horrid idea! dreadful perversion of the doctrine of the cross! For the grand design of this doctrine, we learn from the sacred oracles, is to lead us to contemplate the Divine Being as a God who so *loved* the world as to *give* his only-begotten Son for its *redemption*. And it was preached to mankind, that in the ages to come he might shew the *exceeding riches of his grace* in his kindness towards us through Christ. Another still more alarming error (if possible) which some have fallen into, and by which the cross of Christ is rendered of none effect, is such a dependence on its efficacy as would lead sinners to look upon repentance and new obedience as unnecessary. This is making Christ the minister of sin, although the declared design of his coming into the world was to turn men from their iniquities; and 'tis then only we receive the doctrine of the cross in a proper manner, when we are made conformable to Christ's death; i. e. when we are crucified to the world, and when we crucify the flesh with its affections and lusts. How pathetically does the Apostle express himself upon this occasion: "I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ"! To whom does he here refer as enemies to the cross of Christ? Those "whose god is their belly, who glory in their shame, who mind earthly things."

Moreover another hindrance, I think, to the proper effect of the cross of Christ, arises from men's ignorance of themselves, and their not being sufficiently aware of the *purity* and *extent* of the Divine law. Were persons to consider seriously *all* that God requires of us, that his commands are exceeding broad, as they extend not only to the various

actions of our lives, but to the regulation of our tempers, and even the thoughts and intentions of the heart; and at the same time impartially consider how far short we come of our duty, we should (I am ready to conclude) entertain such a humble opinion of ourselves as to feel the necessity of having recourse to the discoveries of the Gospel to encourage us to look up to an infinitely holy God, whom we have so often offended, with any degree of confidence and hope. Were even the best of us to scrutinize our conduct, to enter into all the windings and doublings of our own hearts, and observe how often narrow, sordid, selfish principles have prevailed within us, how often trifling, worldly, and sometimes impure, thoughts have had access to our minds, even when engaged in exercises of devotion; when we recollect what unworthy motives have mingled with actions which appeared specious in the eyes of the world, but offensive in the sight of a pure and omniscient God; I say, when our hearts are devoutly impressed with a sense of our own unworthiness, the purity and awful sanctions of the Divine law, how must our minds be appalled, and how much must we stand in need of every display of mercy to repress our fears and dispel our doubts! Upon this occasion, therefore, instead of looking upon the preaching of Christ crucified as *foolishness*, we should acknowledge it be the *power* of God and the *wisdom* of God.

We are certainly much indebted to those of our brethren who have successfully laboured in purging the doctrine of the cross (or, as it is commonly designated, the atonement) from all the corruptions with which it has been unhappily loaded and disgraced. But it is rather to be lamented that some, not contented with accomplishing so desirable a purpose, have gone so far as to *explode* the *whole* of that wonderful system of grace and mercy, (the mediatorial plan,) with all its pleasing concomitants, intercession, advocacy, expiation, &c., and by an amazing deal of critical labour and skill, interpreted away all those expressive passages of scripture so consolatory to the humble, penitent Christian; *He bore our sins in his own body on the tree; We*

are bought with a price, not with corruptible things, such as silver and gold, but with the precious blood of Christ; and speaking of the just men made perfect, the Apostle represents them as *having washed their robes and made them white in the blood of the Lamb*. These passages, though highly figurative, contain a very important meaning, a meaning which is intended to produce the same effect upon the mind as though the expressions were *literally* true; a meaning which perhaps could not so well be conveyed to the mass of mankind in any other words; a meaning which, persons of reflection will observe, was intended to make the world sensible of their fallen state; at the same time to soothe the self-condemned sinner, when smarting under the deepest remorse, and fill his bosom with peace and joy in believing: in consequence of which he is enabled to come with a degree of boldness to ask for mercy to pardon and grace to help, and (upon his exhibiting a life of penitence and new obedience) is enabled to contemplate the awful scenes of death, judgment and eternity, with a holy triumph of soul.

I have now, my reverend brethren, given you my view of the doctrine of the cross; if you think it is a mistaken one, be thankful that you have been better instructed. If, on the other hand, you consider it as rational and scriptural, may it have its proper effect; may it be productive of glory to him who hath redeemed us from our vain conversation and admitted us into the favour and family of God by the ministry of reconciliation. Amen.

Aug. 2, 1826.

Notes on Passages of Scripture.

— cogitet, parva non esse, sine quibus magna constare alias non possunt.

B. WALTON.

Jer. xxix. 7, “**S**EEK ye the peace of the city, whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace.”

The clause, “and pray unto the Lord for it,” is omitted in the translation of this prophet’s writings by Blayney [Oxford*]: nor do I find in

any part of the volume a notice of the omission. To such inadvertencies even the most careful authors, the most industrious transcribers, and the most experienced compositors, are liable. The thing would not be mentioned here, except with the view of calling the reader’s attention to the case of similar omissions, &c., in manuscripts and editions of the Scriptures, and of enforcing the obligation of candour, equity and considerate judgment, in respect of them.

Ezek. xxxiv. 2, “— should not the shepherds feed the flocks?” R. T.

Newcome’s translation of the clause is the same. But I prefer the word “tend” to “feed.” The verb in the original and the corresponding Latin verb bear this more extensive signification: and the whole of the shepherd’s duty consists in his *tending* the flock intrusted to his charge. On the inquiry, “should not the shepherds *tend* the flocks?” the fourth verse of this chapter throws a clear and a strong light. The shepherd is to do more than *feed* his flock: he must strengthen the weak, heal the sick, bind up the wounded, recover, if possible, the stolen and missing, and reclaim the wanderers. In the second verse his office is described generally—he is to *tend* the sheep: in the fourth verse it is represented specifically; though, as the subject demanded, in a negative form of statement.

Ezek. xxxv. 9, “I will make thee perpetual desolations.” R. T.

Here, again, Newcome has no alteration. With deference, I suggest the rendering, “I will make thee a perpetual and an utter desolation.” The use of the plural noun is one of the ways in which the Hebrew writers express the superlative degree.* In Jer. xxv. 12, li. 26, 62, the same phrase occurs; being applied there to Babylon, and signifying the complete destruction of that once famous city. Matt. xix. 23, “— a rich man shall hardly enter into the kingdom of heaven.” Mark x. 24, “— how hard is it for them that trust in riches, to enter into the kingdom of God!” Luke xviii. 24, “How hard-

* Examples of this peculiarity may be seen in Simpson’s Essays on the Language of Scripture, Vol. I. pp. 491, 492.

ly shall they that have riches enter into the kingdom of God!"

The practice of quoting texts of Scripture vaguely, and from recollection, is, in every view, to be avoided. By this habit we are in danger of making the authors speak *our* language, and not *their own*. An example, which concerns the passages just cited, shall be produced.

We are informed that "it is common to put the impossibility of a thing for its great difficulty." I will not dispute the accuracy of the remark. But I object to the mode of illustration which follows.

"*It is impossible for a rich man to enter the kingdom of heaven.* When the disciples seemed startled at so severe a sentence, Jesus immediately qualified what he had said by explaining his meaning; *it is impossible for those who trust in riches, to enter the kingdom of heaven.*"*

On this criticism let it be observed, that our Lord does not, *in terms*, speak of the case as an *impossibility*. Mr. Gilpin should have studiously quoted the very words of Jesus Christ, and not have substituted for them his own gloss, or that of any other expositor. Even our Saviour's explanation of his statement is distinct from the statement itself. His proposition sets forth nothing more than an extreme difficulty, "a rich man shall hardly enter into the kingdom of heaven." Afterwards, he employs an image, for the purpose of impressing the thought on the minds of his disciples: he borrows from the Jewish schools "a phrase intimating a thing very unusual and very difficult,"† and adds, that "what is impossible with men," or to human apprehension, "is possible with God"—the Being who has all events at his disposal, and all hearts under his controul, can subdue those worldly attachments which, at present, obstruct the reception and efficacy of the gospel.

The clause [Mark x. 24] "them that trust in riches," must be taken as explanatory of "a rich man," of those who seek and possess riches: it unfolds our Lord's sentiment and

reasoning, but, if considered *verbally*, has nothing to do with the *impossibility* supposed.

Mr. Gilpin was so valuable a writer,* and so excellent a man, that it is of some importance to guard his readers against those misinterpretations of Scripture, which have the sanction of his name.

Luke xvi. 12, "—if ye have not been faithful in that which is another man's, who shall give you that which is your own?"

Our Lord's parables, whether prophetic or ethical, have always in view a single object of instruction, to which every thing beside is subordinate.

In that of *the unjust steward* he appears desirous of enforcing one capital duty—a wise application of wealth. He argues from the less to the greater. The twelfth verse illustrates the eleventh; *that which is another man's*, answering to *the unrighteous or deceitful riches—that which is your own*, to *the true or substantial riches*. Nothing merits the name of *property*, except durable riches and righteousness. Worldly possessions may quickly exchange masters: the estate which is *mine* to-day, may be *another man's* to-morrow; its nature is to pass away. Not so, intellectual, moral, religious acquisitions, which are always, in a memorable signification, our own, and have solid value and a permanent existence.

Jesus virtually condemns the *dishonest* steward: but no parable was requisite to render *injustice* more odious in the eyes of his apostles and first disciples.

Heb. vi. 12, "—followers of them, who through faith and patience inherit the promises."

The key to this passage, is found in chap. xii. 1, "—seeing we also are compassed about with so great a cloud of witnesses." They who through faith and patience inherit the promises, and the great cloud of witnesses, are the same—the illustrious fathers of the Jewish nation, the most memorable of whom the writer enumerates in the eleventh chapter. I

* Sermons, by the late W. Gilpin, &c. Vol. II. 29, &c.

† Lightfoot's Works, Vol. II. 219.

* By his "Analysis of Paul's Epistle to the Romans," and "Illustrations used by Paul," &c., (Sermons, Vol. IV. 393, &c.) the reader may be eminently instructed.

cannot admit, with Peirce, that the inheritors of the promises were *Gentile converts*: nor throughout the epistle do I perceive a single allusion to this class of believers. The learned and very able commentator appeals to Rom. xi. 11, and supposes that the author of the letter to the Hebrews is in a similar manner animating to holy emulation those of his countrymen who believed; and that he would thus stimulate them by the living examples of the Gentile disciples, who were more steadfast in the Christian profession. Between these two compositions, however, there is a wide difference, as to the circumstances in which they were severally drawn up, and the bodies of people to whom they were addressed: nor has Peirce adverted to the distinction. The Church at Rome contained some Gentile as well as many Jewish converts: accordingly, in the epistle sent thither, Paul notices each of those descriptions of men, and reasons and exhorts with a view to their respective opinions and condition. By the author of the letter to the Hebrews another course is pursued: *he wrote only to Christians, who had been Jews, and who were in danger of apostacy.* On this account, he borrows his arguments exclusively from Jewish objects and characters, from his country's history and institutions.

In the thirteenth and seventeenth verses of the sixth chapter we see further presumptions, that the author had solely Hebrew patriarchs and worthies in his view. No doubt several Heathen converts inherited the promises: but concerning that division of the Christian world the epistle before us is silent. Heb. xi. 3, "— through faith we understand that the worlds were framed by the word of God," &c.

The *material* worlds are not intended: (1st,) the plural noun [*τοὺς αἰῶνας*] has been employed here, and in a few other passages; and it nowhere admits of the sense ordinarily affixed to the term *worlds*; (2dly,) one meaning of *αἰών*, is a dispensation of religion, and of *αἰῶνες*, dispensations of religion; (3dly,) that the material worlds were framed by the word or power of God, is a proposition resting on the reports of sense and on the deductions of reason, ra-

ther than on faith in testimony; whereas, if the reference be to the patriarchal, Mosaic and Christian dispensations, the statement will form a pertinent and beautiful introduction to all which follows.

I John iii. 2, "Beloved, now are we the sons of God," &c.

Some attention will be essential, for the purpose of discerning the scope of the writer's argument in this verse. He is not reasoning from the parental character of God to the certainty of the future eternal happiness of Christ's genuine followers: *that Christian doctrine* has the resurrection of Jesus for its basis. The beloved disciple's object is of another kind: from the relation of Christians to their Lord, from the circumstance of their too being denominated *sons of God*, he shews that their glory and their form in the life to come will resemble the Saviour's. Such is the import of the passage, with which I Cor. xv. 49, Philipp. iii. 21, ought to be compared.

Before I lay down my pen, let me confess a mistake, which I have inadvertently committed, in a recent article of Review.* *Eusebius has twice mentioned the story respecting the Apostle John and Cerinthus*: I should have limited myself to the remark, that he mentions it on no personal knowledge or good authority.

N.

Further Thoughts on Christian Education.

(See Mon. Repos. Vol. XX. p. 17.)

"GIVE your son good principles," says one writer on education. "Give him good habits," says another. Is it too much to affirm that all the mistakes made in education by parents, whose love of their offspring and anxiety for their welfare have directed their attention much to the subject, arise from too great a practical bias towards one or other of the systems recommended above? One parent is unsparing of advice and initiation into the principles of religion, but rather unmindful of the formation of habit: another is particularly careful of the latter, but not sufficiently aware of the instability of mere good

dispositions in seasons of more than ordinary trial and danger. The one has too great confidence in human power to pursue a course of virtuous action without the assistance of early association—the other makes association all in all. One is founded on too lofty, the other on too low, an estimate of human nature.

It is not possible for any individual, in reviewing his own actions, to ascertain how much of the morality which governs them is derived from pure regard to principle, and how much is mere matter of habit; but it is a subject of great practical interest to any engaged in the work of education, because there can be no doubt that perfection of character must consist both in what we may call *accidental* and *independent* goodness, in the union of good habits, formed for us in early life, with sound principle.

We cannot look round even a narrow circle without seeing occasion to lament the weakness of the highest principles when opposed to long-formed bad habits. We also see but too much of the instability of many amiable characters in times of particular trial and temptation. All this makes us feel the value of enlarged views of parental duty, and the vast importance of correcting every latent bias which may mislead in so great a matter.

Parents who bestow the greater part of their care in forming the tempers of their children are worthy of much admiration. They only err when, in so doing, they cultivate *disposition* exclusively, when they neglect all reasonings, considerations addressed to the consciences, and strive to carry their point by getting over occasions of offence altogether; by keeping their children always self-complacent; by establishing a close connexion between mutual kindnesses and present happiness; when, in fact, they undermine the only true foundation of virtue, and substitute the desire of happiness in its place. There is no doubt that when this plan is sensibly pursued, a great deal of habitual kindness and good-humour, and many amiable qualities, are the result. A kind of freedom, also, from anxiety, a promptness of judgment, generally the property of disengaged and happy spirits, may be expected to spring

VOL. XXI.

from such an education, and these qualities will find their reward in the affection of all who come within the reach of their influence. But if education is a preparation for life in all its varieties, this is not complete education. Good tempers and pleasant habits smooth the way, but they will not give the requisite strength in seasons of difficulty, and they leave us with no *certain* standard of action. —God in his mercy has made happiness even in this life generally the attendant of goodness: to be good is, in most cases, to be immediately, in all ultimately, happy. Let this delightful truth be shewn forth as fully as possible: nevertheless it is not upon *this* that our obligation to obey is founded; and as to do His will ought to be our first aim, and *that* will cannot be *always shewn*, though it may be *believed*, coincident with our happiness, happiness is and ought to be the secondary consideration. I am quite aware that here we are touching on disputed ground, and that there are some whose ideas of the quantity of immediate happiness, strictly deducible from a virtuous course, might somewhat differ from my own. Should not this very difference have the effect of making us cautious how we build our whole system upon an opinion or a feeling which every individual is compelled to decide according to what he has observed of life? May it not with confidence be affirmed, that the system which allows no room for cavil, which pronounces the simple word, “obey,” and leaves us to the exercise of pious trust and cheerful resignation, is the only one of *universal* application?

But to return: the error opposed to that above adverted to, is also a very serious one. There are parents, possessed of high religious principles, anxious, above all things, to make their children conscientious, religious and moral, like themselves, who pay but slight attention to the formation of temper and social habits. Of what is radically estimable they think much, but they are neglectful of the amiable and agreeable, or perhaps they think children will grow up to be amiable and agreeable *for conscience’ sake*, and thus they trust all the engaging parts of the human character to the tardy, laborious operation of after-principle.

They do not in the years of childhood help their offspring in attaining the invaluable acquisition of a good temper, of a happy, cheerful turn of mind. It is very probable that these parents are themselves sufferers from an education defective in this point. There may be perpetual difficulties engendered in their own dispositions by neglect or injudicious treatment of the temper in early life, and these difficulties, which render the path of duty often painful, give an appearance of anxiety to the countenance, and make any impression upon children unfavourable, it is to be feared, to the connexion in their minds of cheerfulness with duty. Let such parents, however, diligently strive against imparting their own disadvantages to their offspring. It is cruel to withhold from them the powerful assistance of habit and pleasant association. It is inexcusable to spoil a temper, trusting to an after-acquired principle to subdue and correct it. Instead of suffering a child to commit faults, and then reasoning upon their criminality, how easy would it often be to avert the commission of the fault altogether! When selfishness is creeping in, might not removal into a society, where opposite examples prevail, and where self-denial finds a speedy reward, be oftentimes a better corrective than the painful, humiliating, distasteful process of solitary self-subjection? When a child has acquired a fretfulness of manner, might not a little observation on circumstances, or on the manners of those whose injudicious management has in all probability occasioned it, enable the parent to remove the evil without constant altercation, and substitute a blessing for one of the chief of human afflictions?

It is true that offences will come, and there may be as much wisdom in letting a child sometimes feel how far the indulgence of a bad temper will carry it, as, in general, in avoiding what may irritate. On such occasions the highest principles should surely be allowed to have their full operation, and conscience do its work faithfully; for a Christian parent cannot avoid the conclusion, that if he wishes his child to be a religious character, it is in vain to look for his exemption from the pains of repentance. If it

be unreasonable to expect he will be always happy from *without*, still less can he look for his being always at peace *within*. It is only when we lower the standard of God's requirements, or exalt our own fulfilment of them far beyond what Scripture and experience warrant, that we can look upon ourselves with constant complacency; a high and healthful sense of the mercy of God, of his parental and forgiving character, is sufficient to prevent dejection where the mind is not previously weakened; and to supply those beautiful ideas of the Father of the universe is one of a parent's most precious privileges.

We see, then, how needful it is in education to use *all* our lights, to attend both to our natural and revealed knowledge of human nature, to call in the aid both of social and divine considerations. It is painful to think that sweet dispositions and valuable habits should not be so secure in themselves, nor so likely to do honour to the Christian cause as they might, from a defect in the foundation on which we have reared them. It is yet more painful to see uprightness, uncompromising rectitude, and high moral and religious feelings, rendered of little value by the predominance of minor faults. If perfectibility be not a dream, and Christianity ever is allowed here on earth to do her work *fully*, how glorious will one day be her triumphs! But it is our misfortune that amid the many disappointing things connected with religion as it is in the world, the low practice of some, and the high pretensions of others, we are led to regard as romantic even that calm view of Christianity which is attained simply by tracing its principles to their legitimate results. Yet from whence is improvement to come, if it does not arise from those whose minds have *followed out* the system, and, seeing to what it leads, are anxious to pursue it with zeal, tempered only by what common prudence and the spirit of Christian patience suggest? Among its noblest triumphs we may surely reckon *an extensive cultivation of every faculty, and a studious formation of every habit, with a reference to its assistance in strengthening Christian principle and habit*. The philosophy of the mind teaches us the inconvenience of parti-

cular mental habits—the value of others. But Christianity teaches more than this: *she* views them all as means of advancing or impeding us in our Christian career.

In cultivating the faculty of *perception*, for instance, the philosopher knows he is preparing an instrument by which the sense of sight will be rendered more serviceable to himself and his fellow-creatures. Instead of an abstracted, a mentally blind spectator of human happiness or misery, he will have furnished society with a *seeing*, with a perceiving agent. Or, instead of a selfish, melancholy man, for ever brooding over internal troubles, he will, by the assiduous cultivation of this faculty in early life, have compelled him to be an interested spectator, and probably actor, in the scene of human affairs. It will not be in his power to shut himself out from the world he lives in. The face of nature will have power to win him from his abstractions; the claims of society will not be put forth in vain. So far proceeds the philosopher; but give a *Christian* the like ascendancy, and see how much farther it will lead him. To him, as to the pupil of the mere philosopher, such cultivation opens, as it were, a new world; but *his* world is bright with the light of revelation. All those quick, clear and vigorous perceptions, which to the philosopher were valuable as a source of general interest, and as denoting a healthy, active state of the faculties, are with him means to an end, and that end the promotion of Christian good. Lively perceptions are useful, chiefly because they lead to the ready discernment of what will render his own services most useful; they are valuable, because by them he is weaned from the selfish indulgence of his own feelings. Christianity turns even his perceptions of evil into good, by shewing him that for every abuse there is a corrective; by stimulating him to active exertions for the removal of ill. Suppose, in like manner, every faculty brought into the service of Christianity, all fully exercised, all cultivated to the utmost, how incalculable the results!

However distant such attainments and such results may be, they are surely contemplated in the gospel as not unattainable; else why are we com-

manded "to love the Lord our God with *all* our heart and mind and soul and strength"? Amid the consciousness of *falling short* in all points of obedience to this command, it would be well if, at least, we could impress on our minds the necessity of not *neglecting* any part of it. Total forgetfulness of any part of the Divine requisitions is worse than general defectiveness, inasmuch as the latter is inseparable from our nature; the former a voluntary, self-incurred neglect, and liable to punishment from Him who, though he expects not to reap where he has not sown, demands the application and improvement of every talent bestowed upon us.

E.

Maidstone,
July 16, 1826.

SIR,

I FIND that I have inadvertently attributed to a wrong authority, (p. 133,) the expression, "The Bible carried it by four," in reference to the result of deliberations in Salters' Hall, A. D. 1719. It appears from Whiston's Memoirs of his own Life, p. 220, (a work containing so many interesting passages as amply to repay a repeated perusal,) that the expression quoted was used by the "excellent Master of the Rolls, Sir Joseph Jekyl," and does not belong to the author of the Confessional.

Whiston subjoins "the names of the 73 that were for the Bible." In this list, the reader is not surprised to find the names of Moses Lowman, Samuel Chandler, Benjamin Avery, Nathaniel Lardner, to the place of whose nativity and death I had the pleasure two days ago of making a pilgrimage, and of perusing and transcribing the monumental inscription in the parish church of Hawkhurst, engraven by David Jennings, "from reverence to the memory of his uncle."

Whiston continues, in reference to the Salters' Hall Synod, "This I look upon as the first example of a body of Christians publicly declaring for Christian liberty in matters of religion." "The General Baptists had also a very great meeting in London about 1730, when the number was about 120, who also came in a manner universally into the same determination, of not making any human

explications necessary to Christian communion. But having never seen a list of their names, I cannot preserve them, though they deserve it not much less than the former." Can the records of the General Baptists supply this deficiency which the honest and truly admirable Whiston regrets?

It deserves notice in this connexion, that Whiston *has* given (pp. 561—575) a copy of the "Brief Confession or Declaration of Faith, set forth by many of us who are falsely called Anabaptists, to inform all men of our innocent belief and practice," made about A. D. 1660; and it is remarkable, that this Confession contains no declaration of the Trinity, but is highly creditable for its theological liberality and Christian spirit. I take for granted that none of their successors were required to subscribe this Confession. They who drew it up had an undoubted right to make it for themselves; and it would afford a striking contrast to the religious confessions then in use.

B. M.

Mr. Evans on the Mosaic Injunction, Deut. xxii. 5.

Magister superstitionis populus; atque in omni superstitione, Sapientes stultis obsequuntur. Verulam. Ser. Fidel, 17.

SIR, Park Wood, 1826.

VARIOUS surmises have been assigned to account for the Mosaic injunction, recorded in Deut. xxii. 5, "The woman shall not wear that which pertaineth unto a man; neither shall a man put on a woman's garment." Josephus considered this statute as relating to military discipline; and expresses his view of the text in the following paraphrase: "Beware, lest in preparation for battle, the women be arrayed in the armour of men; or the men disguise themselves in the dress of women."

Most of the ancient Fathers and Synods coincide in adopting the apparent, obvious interpretation of this prohibition, as a mere preservative from improper disguise of person and manifest indecorum. It seems like an interdict to save the forms of modesty and delicacy from violation. In the estimation of both the ancients and moderns, law is admitted to exist,

written and unwritten, and Diogenes Laertius remarks, that man's assuming of female raiment is inconsistent with the unwritten law of nature and of nations, or adverse to the dictate of that law which is written in the heart.

Non videntur tibi contra naturam vivere, qui commutant cum foeminis vestem? Senec. ad Lucil. Epist. 122.

Another more judicious and probable elucidation of this Scripture is conveyed in the opinion of the celebrated Maimonides, who maintains that an idolatrous rite is prohibited in this sentence, specifying the customary mode of interchanging their respective, appropriate vestments in order to conceal the characters or appearance of the worshipers in the exercise of adoration. To support his observation, this most learned Hebrew Doctor quotes a passage from a book on Magic art, prescribing the directory that a man assume a painted female attire when he presents himself before the star of Venus; and also that a woman put on man's coat of mail and armour when she is to appear before the star of Mars. The term in the original language of the text, כְּלִי signifies, besides implements or utensils of the toilet, likewise vesture and arms. A host of authorities, with Plutarch and Tacitus in particular, might be adduced to instance the similar usages of idolatry in Syria, in Greece, and in Germany, with respect to the costume of the high priests; who, in preferring their oblations at the shrine of their idols, were dressed in female habiliments. It was presumed that soft, effeminate raiment was most becoming for the devotees of Venus, and that manly apparel corresponded best with the votaries of Mars. The Argives celebrated the festival of every new moon, says Polyænus: Mulieres virilibus tunicis et chlamidibus; viros autem peplis muliebribus amicientes.

A primary object of the Jewish institutes was to alienate the Israelites from their attachment to the ritual of the Egyptians; and, as evinced in this precept, to eradicate from their minds an execrable superstition, εδελύγμα, sanctioned in Gentile theology. Profound Mystagogues of antiquity insinuated that the Moon, Venus, Astarte, Dagon, Baal, and others of their mythological hierarchy, comprised both

natures in one person. Milton observes,

"They had general names Of Baalim and Ashtaroth; those male, These feminine: for spirits, when they please, Can either sex assume, or both."

A Saxon divinity, Frigga, is represented in the garb of a female, yet armed with a sword and bow like a male warrior.

In the words of a living author, distinguished by a rich, original and masculine turn of thought, "Who is not aware of the force of custom, when it has in view the indulgence of the lusts of men? Can we read of those scenes of festivity and mirth, which accompanied the offering up of a hecatomb upon great occasions, by the warriors of old time; can we survey the orgies of Bacchus, or view the lascivious courses which were not only allowed to the people, but were dignified by the title of religious rites in the temple of Venus, and not perceive that the more is given to the gratification of the senses, the more readily will superstition find advocates among the great bulk of the people; and that the more importance is attached to gay, or to solemn ceremonies of any sort, the more the mind is called off from a regard to its intrinsic purity, and the less will pay regard to moral excellence?" (See Worsley's Lectures on the History of the Christian Church, comprehending a masterly summary of the reasons for Dissent from the Established Church of England.)

The modern Romans derived the exterior observances and investment of their churches from the temples and sacerdotal stole of their proud predecessors, the gens togata of the "eternal city." So obvious in appearance was the transition from Pagan to Popish ceremonies.

"The primitive bishops of the Christian vocation were plain men, set each over his own society, for the purposes of pious instruction and serious devotional exercises; and they were the only clergy. It may seem invidious to compare with these original pastors, the pompous train of the European priesthood, distinguished by a handsome head-dress, flowing gowns and cassocks, lawn sleeves, long bands, and little silk aprons."

If the eye of the spectator, attracted by these external displays of solemnity, clad in the vesture of effeminacy and luxury, should be tempted (by these gaudy badges) to withdraw the mind from the contemplation of the internal "beauty of holiness to Jehovah," may it not be asked, "Ought these things to be"? Disciples of Jesus are directed, by Divine authority, to be clothed with humility, and to wear the ornament of a meek and gentle spirit; which, in the presence of God, is of great price.

Polite learning or humanity helps to open and enlarge the mind, and to give it a generous and liberal way of thinking, not what is vulgarly termed Free-thinking, and belongs to vulgar understandings. Learning, says Jortin, has a lovely child, called Moderation, and Moderation is not afraid or ashamed to shew her face in the theological world: the number of her friends is increased, and, whilst our civil Constitution subsists, they are in no danger of being sewed up in a bag with a monkey, a viper, a wit, and a Free-thinker, and flung into the next river. That liberty of prophesying may prevail, and that profane licentiousness may be restrained, are wishes which should always be joined together.

Query. The Evangelists and Apostles allude in their writings to the "Lord's body;" "the body of his flesh;" and "the body of his glory." If, having descended from a pre-existent state of superhuman incorruption, the Messiah was born of a woman, and lived and died as a man, it might be presumed that when his commission upon earth was finished, and he put off the frail tabernacle of mortality, he would, as a spiritual being, have resumed his primeval dignity, not in the likeness of human nature, but in his original incorporeal essence in the heavens. "God is a spirit." Yet the disciples are assured that their lowly frame is to be changed into a form consubstantial with his glorious body, for they shall see him as he is.* How can these attributes of the Son of Man and of God be reconcileable with the Trinitarian or Arian hypothesis?

WILLIAM EVANS.

* See Luke xxiv. 39: "A spirit hath not flesh and bones as ye see me have."

SIR, Dalston, Aug. 1826.

I AM much surprised at the language of Sheridan in that exquisite song of his in "*Pizarro*,"

"But thou wilt wake again, my boy;
Again thou'lt rise to life and joy.
Thy Father, *never!*—
Thy laughing eyes will meet the light,
Unconscious that *eternal night*
Veils his for *ever!*"

contrasted with the "speech of Rolla to the Peruvians," in the same Tragedy: "The throne we honour is the people's choice; the laws we reverence are our brave fathers' legacy; the faith we follow teaches us to live in bonds of charity with all mankind, and die with hope of bliss beyond the grave."

GUILLAUME.

Unitarian Controversy Charleston, S. C.—U. S.

THE Wesleyans have a "Journal," called after their own name, lately set up at Charleston, with great profession of liberality. In a few weeks after it was begun, there appeared in it an uncharitable attack upon the Unitarians, whose principles it was alleged "shut men out of heaven." An Unitarian here-upon applied to the Editor, by letter, to know whether he would receive into his columns an explanation and vindication of Unitarianism. To this application no other answer was returned than sending back the letter (according to a direction given by the writer). The applicant then printed a pamphlet under this title, "Remarks on a late Article in the Wesleyan Journal. By a Member of the Charleston Unitarian Tract Society." Upon this, the Journalist thought fit to renew his attack, in an article which is a true specimen of Jesuitry. This produced another pamphlet from the Unitarian, entitled, "Answer to a New Attack on Unitarians in the Wesleyan Journal of Jan. 14, 1826." Both pamphlets are lying before us, and we have no hesitation in saying, that we never saw the Unitarian cause more ably or successfully defended. The "Member of the Charleston Unitarian Tract Society" has the decided advantage in every respect. His spirit, in particular, is *Christian*, while that of the Journalist is (we are afraid

we cannot find a more appropriate epithet) *Wesleyan*.

The former of these pamphlets contains some admirable critical passages, which we are sure our readers in general will thank us for setting before them. They are answers, it will be observed, to arguments against Unitarians, from certain texts of Scripture. The Wesleyan objections will be put in *italics* at the head of the answers.

"*'A created being,'* says the writer, '*can by no means redeem his brother, nor give to God a ransom for him.*' Ps. xlix. 7. Whoever will take the trouble to consult the xlixth Psalm, will find that it is employed on quite a different subject from the forgiveness of sins, and has nothing to do with the redemption of mankind from the future wrath of God. The object of the Psalmist is to shew how weak and powerless are mortals in saving each other from *natural death*, when their time of dissolution arrives. This is particularly evident from the 9th verse, where the inspired writer explains what he means, saying, in continuation of the former verse, 'that he should still live for ever, (or always,) *and not see corruption.*' See also the remainder of the Psalm. How then was it fair to cite this passage against us for the purpose in question? Still more strange will its application appear, when we consider, that the very word *ransom* means the payment of a sum of money; the precise idea of the Psalmist being, that no man, however wealthy he may be, can purchase of God by his *money* the life of a friend. Still further—there is an important inaccuracy in the phraseology of this writer, even on the supposition that his citation had any thing to do with the subject. He says, '*a created being*' cannot redeem his brother. But the quoted passage only says, '*They that trust in their wealth, and boast in the multitude of their riches, cannot redeem their brother.*' Now Unitarians do not contend that Christ was one of those who trusted in wealth, or boasted in his riches. Of course the passage has no application to them. It says nothing about '*a created being*' in general, much less that '*a created being*' cannot be *appointed* by the Almighty Jehovah for the redemption of mankind. If I were disposed to treat this writer as Bishop Magee and others have treated us, I might with some plausibility charge him with wilfully corrupting Scripture, and making it say what it does not say, in order to serve a purpose. But I disdain such childish criminations. I believe only

that this mistaken writer was hasty and inconsiderate, and not that he deliberately falsified Scripture. In short, his whole argument proceeds upon a misapprehension of the meaning of the word *ransom*. I wonder he did not remember the many instances in Scripture which declare that created beings *can* in some sense ransom others, and which therefore overthrow the conclusion he attempts to draw from the passage before us. Were not the sacrifices of brute animals under the Mosaic dispensation accepted by Jehovah as so many *ransoms* for his people? What will the writer say to the following passage? 'If there be laid on him a sum of money, then he shall give for the *ransom of his life* whatsoever is laid upon him.' Exod. xxi. 30. Let us be careful how we are led away by the mere resemblance of words, without considering their true meaning, or the scope of the passages where they occur, before we infer conclusions injurious to the reputation of our fellow-christians. Only a few words more on this part of the subject. Is it presumptuous in us to suppose that sins may be forgiven, and salvation may be wrought out in any method *which God might appoint*, even though that method came short of the absolute sacrifice of the eternal and all-powerful Jehovah? Unitarians regard the proclamations, threatenings, invitations and whole gospel of Jesus Christ as of divine authority. They believe that Christ became a sacrifice in their behalf while in the act of conveying this blessed message to mankind. They profess to love and to be grateful to him for thus suffering on their account, nor can they conceive any limits to the obedience which they owe him as the authorized delegate of the Father. But they dare not go so far as to believe, that God either could not or would not forgive the sins of mankind without the sufferings and death of an infinite and perfect being. Forgiveness of sins, according to Scripture, depends upon certain dispositions and states of mind in the penitent himself, rather than upon an external apparatus of divine sufferings, of which many sinners can never have heard, and by which many, even when they do hear, are astonished and shocked into incredulity, or are perhaps emboldened to sin the more, if they can be made to believe it. I will cite a few passages to shew that forgiveness depends on our own state of mind rather than an external cause. Christ says, 'If ye forgive men their trespasses, your heavenly Father will forgive *your* trespasses.' And in another place, 'Forgive, and ye

shall be forgiven.' The Apostle James assures us, (ch. v. ver. 8,) that sins shall be forgiven by the intercession and prayers of *one man* for another. 'REPENT,' says Peter to the Jews, in Acts iii. 19, 'that your *sins may be blotted out*.' I see not in these texts the awful condition of forgiveness which our opponents require us to embrace on the alternative of being shut out of heaven."

" 'Heb. i. 6, 7, it is written, when he (the Father) bringeth in the first-begotten into the world, he saith, Let all the angels of God worship him.***Thy throne, O God, is for ever and ever. Hence Reason concludes that Christ is essentially God, or all the angels of God (who disobey not his commands) are idolaters.' No, indeed. Reason concludes no such thing. By the way, I am glad to see my Trinitarian brethren willing to appeal sometimes to Reason. God forbid that we should ever place its authority *above* Scripture, but it is an excellent hand-maid to discover the true sense of Scripture; and adopting it as such, I will now join issue with the writer before me. In this passage, then, the fatal word which has deluded our opponents, is *worship*. They forget that its scriptural signification is not always the adoration which created beings owe to their Creator. In one of Christ's parables, a servant falls down and worships his *master*. (Matt. xviii. 26.) Surely not as the Supreme Being, but only as an object of deep fear and reverence. So in 1 Chron. xxix. 20, all the congregation worshiped the Lord and *the king*, i. e. 'bowed down their heads,' in token of legal obedience to the one, and religious awe to the other. That *worship* is said in Scripture to be due to Christ, can never therefore be adduced as a proof of his divinity; and we must always interpret the meaning of the word according to the passage where it occurs, and not according to a preconceived creed. Now, then, let us look at the passage in question—Heb. i. Here we find the Apostle descanting on the *official character* of Jesus as the Messiah, not upon his metaphysical divine nature. Instead of confounding Jesus with Jehovah, he says that God has spoken unto us *by his Son*, in the same way (mark the very words of the Apostle, *in like manner*) as he formerly did *by the prophets*; he says, that God has *appointed* him heir of all things; he says, that Christ is the *express image* of God's person; (an image is generally inferior to the original;) he says, that he *was made* better than the angels; (this cannot be spoken of his human nature, since 'man is created a

little *lower* than the angels,' but it refers to his official character as Messiah, which has been wrongly confounded with his person and nature, and thus caused so many disputes among Christians;) he says, that God has anointed him *above his fellows*, referring, I think, either to the angels or the prophets mentioned in this chapter; otherwise, I should be thankful to know what it means. Does all this phraseology lead us to suppose that Jesus can be the only true and adorable God? Far from it. By the angels being commanded to worship him, therefore, is only meant, that as the message of Jesus to mankind was superior in value and importance to any thing that Jehovah had ever before transacted by means of angels or any other instruments for the welfare of mankind, so their inferiority to him is represented by appropriate and expressive acts of reverence. To say, that worship *must* here mean supreme homage, is to assume the decision of the question by our own authority, to say what the context cannot warrant, and what the word in other places does not require. A single objection only remains on this point, and is noticed by the article under consideration. Jehovah is represented as saying to Jesus, 'Thy throne, O God, is for ever and ever.' Here, too, Unitarians have laboured under an odium for understanding the word God in an inferior sense to the supreme Jehovah. I maintain, in the first place, that in order to make the verse consistent with the numerous expressions above cited, we are *compelled* to understand it in such an inferior sense. In the second place, this view of the passage is confirmed by the very next verse, where it is said, 'Therefore, God, even THY GOD, hath anointed thee,' &c.; thus evidently making Jesus inferior to some other being. In the third place, our Saviour tells us that, according to Hebrew phraseology, those were called *gods* to whom the word of God came. See John x. 35. Thus he furnishes Unitarians with an irresistible argument out of his own mouth. But, in the fourth place, in order to see a reason, if possible, still more unanswerable, look back to the xlvth Psalm, from which this very verse, *Thy throne, O God, &c.*, is extracted. You will find the verse, not an address to Jehovah, but an address to the king of Israel. The Psalm begins thus: 'My heart is inditing a good matter: I speak of the things which I have made *touching the king.*' And then the Psalmist proceeds throughout, in exact accordance with this design. In conformity with oriental hy-

perbole, he addresses the king by the title of *O God*;* because the authority, power, and prerogatives of eastern kings, rendered them, as it were, gods upon earth. Here is no straining of passages—no forced interpretations. All is as plain as a child's first lesson to any one who will look at the Psalm. The Jews of aftertimes regarded the whole composition as not only originally applicable to King Solomon, (see Rosenmüller's Commentary on this Psalm,) but as prophetic also of their Messiah. In just this light it was, that the author of the Epistle to the Hebrews most forcibly applied it. Unitarians acknowledge the felicity and the correctness of the application. They receive Jesus as the true Messiah; they are willing, along with St. Paul, to pay him more regard, worship or reverence than to all the prophets, messengers or angels of God; they cannot conceive where the danger or the error of their principles lies while they thus exalt the *official character* of Jesus as highly as their opponents do, and especially, they cannot comprehend how, in cherishing these sentiments, and favouring these views, and worshipping the Father alone,† as the supreme and all-originating Spirit, they 'shut themselves out of heaven.' Is there not quite as much danger of such a fate to be apprehended for those who, without any just or well-considered cause, take up a hasty prejudice against what they incompletely understand, and consign some of the fairest characters in the community, and some of the best men who have ever lived, on account of a difference in the explication of ancient Jewish words and phrases, not only to an exclusion from the precincts of Christianity, but to the regions of eternal woe?"

The Wesleyan, by a strange inadvertence, states that Reason, at which he sneers, would lead to the conclusion from some passages of Scripture, that "God the Holy Ghost" is the greatest person in the Trinity; upon which the Remarker says he is sur-

* "The passage might very properly be translated, 'God is thy throne,' instead of 'Thy throne, O God,' &c. This would at once close the argument as to this verse. But I wish not to take advantage of it. Unitarianism is unaffected by either interpretation."

† "'The hour cometh, and now is, when the *true* worshipers shall worship'—whom? The Trinity? No! But 'the FATHER, in spirit and in truth.' John iv. 23."

prised that this conclusion did not lead the Wesleyan to suspect the truth of his own views, and to infer that the doctrine of the *Trinity* and of *God the Holy Ghost* can no more be found in Scripture, than those very expressions themselves can.

The following passage appears to us to be a happy instance of discrimination, and points out an important distinction in some texts which are confounded by Trinitarians :

“ ‘ *He that liveth and was dead, and is alive for evermore, saith, I am Alpha and Omega, the First and the Last, the Lord God Almighty. Rev. i. 5, 8, 17.* ’ Now he who ‘ *was dead,* ’ never said, that he was the Lord God Almighty. The 8th verse of Rev. chap. first, I maintain, is spoken in the person of God the Father only, and is as follows : ‘ *I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.* ’ Still farther, when Christ speaks in the book of Revelation, he never applies to himself the phrase from Isaiah, ‘ *who art, and who wast, and who art to come.* ’ That, as well as the title Lord God Almighty, is only applied to the Supreme Father. They both are always found together, and you will never find either of them in company with the expression, *he who was dead.* Thus see Rev. xi. 17 : ‘ *Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come ; because thou hast taken to thee thy great power and hast reigned.* ’ Here the context contains no allusion whatever to the Son. See also Rev. xvi. 5. This distinction, so constantly observed by the author of the book in question, is too marked and too important to be dismissed without regard, and is a manifest proof that the being *who was dead*, was not, in John’s opinion, the Lord God Almighty, nor the being whom Isaiah represents as *who is, and who was, and who is to come.* One objection more, however, is obvious in this connexion, and remains to be answered. Why are the titles Alpha and Omega, Beginning and End, First and Last, ascribed sometimes to Jehovah, and sometimes to his Christ ? The fact itself I will cheerfully allow, and I answer, because in the same manner as God is the Alpha and Omega, the beginning and the end, over his whole created universe, so Christ, ‘ *the image of the Father,* ’ ‘ *the head over all things to his Church,* ’ ‘ *the faithful witness, the first-begotten from the dead, and the prince of the kings of the earth,* ’ (see Rev. i. 5,) was, in these interesting and most sacred respects, the

Alpha and Omega, the beginning and the end, with regard to his church, or to the great gospel dispensation, introduced and established by him. These views of the different relations which God and Christ bear to each other and to the world, and of the titles ascribed to them in the New Testament, present to my own mind, whatever they may do to others, a harmony and consistency which, on any other supposition, would be exchanged for doubt, confusion, perplexity and contradiction. They are as dear to me, as more literal doctrines and explanations are to others. These views cherish no sin within me, they repress no religious emotion, they lower not the gospel-scheme, they still represent God alone as the original basis, designer and support of the whole ; they provide for the indefinite exaltation and regard of his Son, the Prince of the moral universe, and they have, I hope, too much of heaven in them to exclude me from that blessed place merely for embracing them. Should I be denied a reward at last, it will be, I deeply and fearfully feel, on far other grounds than an attempt to make scripture consistent with itself.”

Large as these extracts are, we cannot refrain from adding to them the conclusion of the remarks, which shews that the spirit of what is presumptuously called “ *Orthodoxy* ” is every where the same, and that the spirit of pure and rational Christianity is far different and incomparably better.

“ Some of the preachers in this city even go so far as to specify in their denunciations the only Unitarian congregation here, and to suggest, that their pastor is leading them down to hell. This revolting personality would in itself be quite unworthy of notice, were it not a melancholy symptom that there can be found audiences in an enlightened community who will endure such unfeeling outrages against propriety and charity. Attacks of this description are the more glaringly unfair, because these preachers very well know that the Unitarian minister will not descend to retaliate upon them from his pulpit or elsewhere in their own style. They know that he would disdain to entertain his fellow-worshippers at the expense of his absent brethren. They know that he has never sought popularity by denouncing the persons, or even by exposing the ludicrous singularities of other sectarians. There is a slander of the pulpit, as well as of the fire-side. Backbiting in a church is as criminal as backbiting at a tea-table. Whenever the public permit

their religious teachers to depart from the discussion of purely sacred things and subjects, and to indulge in personal allusions either to congregations or individuals, depend upon it, all that is truly improving, delightful, and sanctifying, in social worship, will be lost for ever. I appeal to the good sense and better feeling of the community, I appeal to that spirit of mutual concession and respect, which is the very essence and genius of our beloved country's institutions, whether a speculative difference of opinion entitles one party to lavish on the other an opprobrium due only to the most abominable perverters of morality. The stratagem of our opponents seems to be, to class Unitarians with the very vilest men in society, and thus to prevent them from obtaining a hearing. If they can succeed in making the public believe that we shall, for our own religious opinions, undergo the punishment destined for murderers, adulterers, and blasphemers, of course we shall be equally abhorred with such characters, and no more intercourse will be maintained with us. By such means is the spread of Unitarianism prevented. No matter how earnestly and faithfully an Unitarian minister may warn his hearers to flee from the wrath to come—no matter how affectionately he urges them to believe and obey the gospel—no matter how strongly he sets forth the unlimited spiritual authority of Jesus, the Son, the Messenger, and the Prophet of God—no matter how delicately and respectfully he treats all other denominations—no matter how diligently he uses the means which God has given him to illustrate scripture, to render it intelligible to the meanest capacity, and to urge its truths and sanctions on the most careless hearts—all this, to the eye of prejudice, is only a process by which he is conducting his congregation to everlasting misery. We rejoice in the growing reputation of the sect of Methodists, and in the unquestionable good they do, however it may be mingled with so much that we cannot approve, and hope we never shall be induced to aim at injuring their fair character, although it may not be given us to see, what England presents at this moment, a respectable body of Unitarian Methodists, growing up and organized from among the followers of Wesley. Yes, though we never should behold that sight, (which yet we are persuaded America is destined sooner or later to see,) and though we ourselves should be doomed to struggle with obloquy and opposition here, and exclusion from heaven hereafter, it will still be the earnest prayer and devout hope of many an Unitarian, that, should we be sent

far away into the regions of sorrow for too anxiously comparing scripture with scripture, our sincere and pious Methodist brethren may, by yielding their uninquiring assent to the opinions of Wesley, be admitted into the blissful mansions of God."

London,

July 6, 1826.

SIR,

IT is not my intention to prolong the discussion of a question upon which enough has probably been already said, but I must be allowed to protest against the assumption of Clericus Cantabrigiensis, (p. 317,) that those persons who believe revelation to contain nothing but what is comprehensible are to be mixed up with a class of critics who "regard the miraculous and prophetic parts of the New Testament in the light of fables and embellishments." If he had been at all read in the writings of some of our most learned and pious divines, he must have known that the very opinion which I have endeavoured to support, has been maintained by them. Allow me to quote from a few in proof.

"It is a fact, that the revelation which contains the whole of our religion, was taught in public by prophets, apostles and Jesus Christ, and written and published to the world with many exhortations to all men to read and examine it. It is no less true that every reader may judge of what he reads; and it is the glory of revelation that it contains plain truth, easy to be understood, and free from all mystery." *Robert Robinson.*

"To say that though the Apostles and Evangelists did deliver the mind of God to the world in their writings, in order to the salvation of mankind: although they were inspired by an infinite wisdom to that end: although a person used his endeavour by all moral helps and the divine grace assisting him, to find out in these writings the things necessary to salvation, yet, after all, he cannot understand the meaning of them, to me appears so absurd and monstrous a doctrine, so contrary to the honour of the Scriptures and the design of Christianity, that if I had a mind to disparage it, I would begin with this and end with transubstantiation." *Bishop Stillingfleet.*

"No man can be said to believe, that is, assent to, what he does not understand: because assent is an act of the understanding, and we must understand the meaning of *every* term in a proposition before we can assent to it, or dissent from it: for words of which we do not understand the meaning, are the same to us as if they had no signification at all."

Again. "To require any man to believe what we confess to be a mystery, is to require him to believe what God hath not revealed in his word, for what is truly a mystery cannot be a revelation made by God." *Dr. Whitby.*

"I lay it down for a truth, that no man can believe either a proposition or a fact which is wholly and entirely above his understanding to comprehend. For of that which is entirely above our understanding to comprehend, we have no idea; and that of which we have no idea is no object of thought, and consequently cannot be the subject of faith, or of any other act of our minds.

"No doubt, it is highly reasonable that I should believe a *fact* which God affirms to be true, although it be above my understanding to comprehend the manner, *how it is*. Thus I verily believe, upon the truth and faithfulness of God, that all who are in their graves will be raised and brought to life again. Which *fact* I do clearly understand. But the *manner*, how it will be performed by the power of God, is quite above my understanding to comprehend, and therefore I cannot believe in that manner, or by what kind of operation it will be effected." *Dr. John Taylor.*

Now, if your correspondent has any clear ideas upon the subject in dispute, he will see that my opinion exactly coincides with that of the writers above quoted; who are therefore equally liable to his censure *if it be just*. When he has read a little more, he will probably learn to think more accurately, and to express himself more candidly.

A NONCONFORMIST.

Critical Synopsis of the Monthly Repository for July, 1825.

ON Minute Accuracy in the Translation, &c., of the Scriptures.

I cannot help imagining this writer as seated on an *elevation*, while I cheerfully take my place at his feet, and listen to him with pleasure and instruction. Yet I must ask him if "whether or no" be a correct phrase as he has here used it.

Mr. Cogan on Heb. i. 2, displays, as usual, an union of learning and candour.

"*Hours of Devotion.*" No information is more wanted in the religious world, than a lucid and correct account of the state of religion throughout Germany.

Critical Synopsis. What I sometimes seem to advance in a dogmatic and authoritative manner, I only mean shall be taken as the suggested opinion of an individual.

Vindication of Mary Magdalene appears to me too indignant. After the arguments against the vulgar opinion are stated in the strongest manner, it is still perfectly justifiable for a *poet* to write lines on the *supposition* that Mary Magdalene *had been* an erring woman.

Query respecting "things written in the Psalms." Might not Jesus have meant, You will find no other person to whom those passages in the Psalms, which have generally been appropriated to the long-expected king, will be found more applicable than to me. Look no farther, therefore, than me for your Messiah.

"*So help me, God!*" Nothing, after all, is quite so severe and stinging as plain, sensible *truth*. How little this essay could be pointed by the assistance of rhetoric and epithets!

Dr. Rees on the State of Man. The difference between Dr. Rees and his Reviewer seems to consist in this: the Doctor, by hereditary depravity, means those physical tendencies in the constitution of human nature, which, in exposure to certain circumstances, lead to the commission of vice. The Reviewer has suspected him of favouring the idea of hereditary vice or guilt itself.

Unitarian Booksellers and Publishers. I would commission an *agent* in Britain, and one perhaps in America, whose business it should be, to call on all those individuals, whether Unitarians or of other connexions, with whom success would be in any degree probable, and solicit their patronage

in behalf of the works here specified. This is an age in which almost every thing in the way of patronage must be secured by personal application. It is true, judgment and caution must be employed by the solicitor, in order not to be troublesome or disrespectful to those to whom he applies. Generally speaking, a simple exhibition of facts is sufficient to win our patronage to a good object. Should it be asked, why such statements in advertisements and magazines are not adequate to the purpose,—I answer, there are many benevolent persons who, after reading these statements, cannot afford the time to write or apply to their booksellers for the works recommended; there are others who defer the business to some future opportunity, which slips by for ever; and there are others who are more wrought upon by the sight of a single work brought to their houses, and presented before their very eyes, than they would be in their confused and hurried visits to the bookseller's. For my own part, though I have been considerably annoyed by the carriers of prospectuses, subscriptions, &c., yet I am under a far greater weight of obligation to them for bringing good books to my door, and for even sometimes, by a little gentle violence, overcoming my tendency to indolence or avarice. We are full apt to forget the double importance of supplying our libraries with valuable works, and of promoting the general cause of good literature.

“*Christian Prayers and Discourses.*” Very good. Yet in these extracts there is a tendency towards extremes. “Serious sermons,” after all, are not incompatible with “rhetorical and philosophical” qualities, “which dazzle by the beauty of their imagery,” or which sometimes lead into “abstruse speculations.” Serious sermons ought not to be put in diametrical opposition to moral essays, nor displays of biblical criticism, nor philosophical defences of the gospel, all of which, even in the pulpit, may be excellent in their way, and on the proper occasions.

Dr. Jones on the Unjust Steward. Numerous treatises have been written on this parable. Dr. Jones has contributed some light on the subject, but not all, I think, which is wanted. I doubt whether we ought to press

every part of the parable into an allegorical resemblance of corresponding objects around the Saviour. Thus it is not necessary to suppose that he meant to typify the Scribes and Pharisees by the unjust steward. His object seems to have been, to recommend to his *disciples* something in the conduct of the steward which even his master had praised, in spite of its fraud, cunning and injustice. Nor was it actually the fraudulent and unjust part of his conduct that Jesus intended to recommend. It was simply his prudence and foresight. But further, even to this prudence and foresight he gives a beautiful, spiritual sense and bearing. “Make to yourselves,” he says, (Luke xvi. 9,) “such friends of the mammon of unrighteousness, that when ye die, they may receive you into everlasting habitations.” That is, assiduously do your duty towards them as religious teachers, heap upon them spiritual, as the steward did pecuniary favours upon his master's debtors, and they will thus be the instruments of your obtaining everlasting felicity in heaven. See Kuinoel *in loc.* So far from recommending to them any concern at all for their pecuniary or earthly welfare, I think his principal object in the parable was to *repress* it. And this view is confirmed not only by vers. 10—13, which Jesus utters as a kind of commentary on the parable, but also by ver. 14: “And the Pharisees, also, who were *covetous*, heard all these things, and they derided him.” Would covetous men have derided him for giving prudential maxims to his disciples?

Mosaic Mission. Christianity Judaism under an improved form? A very improved form indeed!

American Quaker Creed. I regret that a typographical error should have misled me so far from the true meaning of Bereus. I assure him I was “serious” in my apology for the Quakers.

Remarks on Resolutions of Dissenting Ministers. Never were observations more seasonable or instructive. May they produce good effects in the right quarter.

Schiller's Remarks on the First Human Society. I am better satisfied, after all, with the plain statements of Moses, encumbered with

philosophical difficulties as they are, than with these brilliant and mystical speculations. Schiller, with all his genius and fancy, is unable to fill up his sketch as he intends to do. Many steps are left obscurely traced in his account of the progress of man. Many "rounds of the ladder," as he calls them, are missing. Moses tells us that Adam ate of a forbidden fruit, and thus introduced sin into the world. Schiller accounts for the same fact by saying, that *man threw himself into the wild game of life*. Now by which writer of the two are we the better instructed as to the most critical and important point of the whole subject? — Schiller is throughout much more abstract than Moses. Yet, notwithstanding the contemplative reader pauses and shakes his head at almost every successive position, it is an ingenious and interesting essay, after the manner of the theories so characteristic of the last century. A noble criticism is that on the distinction between the children of Elohim and the children of men. This translation, like that of the Mosaic Mission before, is admirably well executed. In second paragraph of p. 411, "undertake the portion" might perhaps have been made more idiomatically English; and in the same paragraph, "laid claim to *his* superfluity," would have thrown a better light on the author's idea, besides conforming exactly to the original.

Account of the Wahabees, looks almost an allegory on certain things in Christendom.

Mr. Belsham in Reply to Mr. Frend. How important it is to study a gentle manner in controversy! After reading this piece of Mr. Belsham's, I think I will take warning, and in all my future remarks, which have any bearing on opposite opinions, I will aim at the *suaviter in modo*, not less than the *fortiter in re*.

Ordination Services. This "one word" is a volume.

Poetry. In these two pieces, the different poetic styles of the last and present generations are distinctly discernible. The sonnet is full of strength and emphasis, and aims at the exaggerated and ideal. The lines possess more sweetness and natural-

ness, but are comparatively feeble. Who sees not, that in point of style, Mr. Dare is a disciple of the school of Byron, while the effusion of J. T. R. betrays a former youthful acquaintance with the Shenstones, Goldsmiths, Hayleys, and Langhorns?

I was amused by the coincidence between some sentiments of the sonnet and certain curious suggestions as to the author, contained in the Synopsis in this very number.

Obituary. There is a *poetry* in the situation of Mr. Cook's death near the wells of Elim, which deserves to be commemorated by some lover of the muse.

Intelligence. The interesting circumstances attending the present made to Mr. Field, are a good commentary on the attempts of the book entitled "The Manchester Socinian Controversy," to represent Unitarianism as withering in its tendencies, and declining in its condition. In one or two places, I remember it artfully says, that there are very small, if any, Unitarian audiences *sometimes in winter*. By this rule the Established Church might be proved to be in a weakly and decaying state. Will it not be thought worth while to review the volume just mentioned? I read it with much interest and attention, and although, with all the art and skill of special pleading, it has endeavoured to prove the point of "Unitarian delinquencies," yet I cannot feel convinced that the apparent divergence of the funds in question from the objects originally proposed, is illegal or unjust. Dr. Smith, I am aware, is unwilling to allow for a moment the propriety of a presumptive change of sentiment in the original deviser. But the principal merits of the controversy, at least in a *moral* view, hinge on this single point. Nor can I account for the general silence of the Orthodox parties in the Manchester Controversy, upon this point, on any other supposition than that they felt it to be insuperable. The simple but astonishing fact, which the above-mentioned book, by its officious enumeration of congregations, only sets in a more glaring and resistless light, that almost the *whole Presbyterian interest* throughout England has gradually become Unitarian, speaks every thing in be-

half of the position which is so offensive to Dr. Smith. I think the Unitarians of England, and of York especially, can lay their hands on their hearts, and assure themselves before God, not only that they are doing what the authors of the endowments are *now* approving of in heaven, but what they *would* have approved of, and would have *caused to be done*, if they had been living at the present moment on earth. And this conclusion is still farther strengthened by the circumstance, that the Unitarians of the present day are constantly making great pecuniary sacrifices themselves in support of what they deem the cause of scriptural truth. The charge against them of avarice and selfishness cannot be predicated, therefore, upon the fact of their apparently entering into fields enriched by the labours and munificence of others. It is at least clear, that if Lady Hewley had become a modern Unitarian, it would not have closed her hand; and it is very little short of certain, that had she lived in these days, she would have embraced the new views of divine truth which nine-tenths of her denomination in England, and more than that proportion of its *wealthy and cultivated members*, have with such remarkable concurrence adopted.

This whole question is one of those many complicated ones in which human conduct is often involved, and in which so much can be said on different sides, by different parties, according to their passions, interests, and views. Unless distance from the scene has caused me to be mistaken, to point out the instances of insidious unfairness in the book above-mentioned, would be an easy but a copious task. Nor can I well understand why the Unitarians so abruptly declined prosecuting the controversy, except because they felt secure in the strength of their legal and moral position. If any more exceptionable motive was the cause, I hope they will come forward and frankly resign what they cannot defend.

The Duke of York's sacramental speech is under this article of intelligence. The two points of "vital importance" which he cannot remove, may be removed in this way—admit representatives of the Church into the

Lower House of Legislators, and the first difficulty which he suggests vanishes. This surely would seem to be better than to keep one-third of a whole empire in discontent and on the verge of perpetual rebellion. Secondly: That difficulty about the Coronation Oath may disappear from his Highness's mind, if he recollects, that although a King of England cannot entertain, when he swears, any "mental reservation," yet he is not compelled to keep a *bad oath* more than any other man. Dr. Paley has clearly shewn that such an oath is more righteously broken than observed; and surely there is nothing in the royal character which excludes it from the operation of Dr. Paley's reasoning.

Mr. Belsham on the Review of his Sermons.

Bath, August 5, 1826.

MR. BELSHAM is highly obliged to the gentleman who officiates as Reviewer to the Monthly Repository for the early notice which he has taken and the candid review which he has given of Mr. B.'s Volume of Sermons and Discourses, Doctrinal and Practial. Mr. B. requests permission to correct a misconception of his idea by the Reviewer in p. 421, where Mr. B. is strangely misunderstood as interpreting the phrase "*they that are Christ's*," as including "bad men who will fall under final condemnation." Nothing could be more distant from Mr. B.'s meaning, which he trusts will be made fully apparent from the following quotation of the context:

"To this *successive* introduction to ultimate felicity the apostle alludes in the 23d verse, where, after having observed, that as in Adam all die, so in Christ shall all be made alive; he adds, but every man in his *own order*. Christ the *first-fruits* — *afterwards*, they that are *Christ's* at his coming. — *Then* cometh the end: a *third* period more glorious still, when Christ shall have put down all rule, and all authority and power: when all wickedness shall be subdued, and when the wicked, each in their own order, having been gradually purified from their vices and raised to happiness, all misery shall be exterminated."

The three periods alluded to are, first, the resurrection of Jesus himself—secondly, the remuneration of his faithful disciples when Christ shall appear to judgment—and thirdly, the grand era of the restitution of all things, when God shall put all things under his feet, when sin and death shall be destroyed and all mankind shall become virtuous and happy.

The Reviewer also observes, p. 419, that Mr. Belsham, *after* Mr. Wakefield, reads the second clause in the text, John xii. 27, interrogatively, viz. "Now is my soul troubled, and what shall I say? Father, save me from this hour?" Not being very conversant with Mr. W.'s translation I did not know that he had read the clause interrogatively. But I certainly did not borrow it from him, nor take it after him: for the sermon was preached with very little difference in its present form, in March 1789; and the punctuation was borrowed from Dr. Doddridge, from whom I suspect that Mr. Wakefield himself borrowed, and who might, for any thing that I know, have taken it from one of his learned and pious predecessors, as great critics are apt to do.

T. BELSHAM.

P. S. It is a little surprising that the Mon. Repos. (p. 382) should lend itself to such a gross caricature of the late venerable Mr. Orton, to the falsehood of which there are still many living witnesses. Mr. Orton was hospitable, but not luxurious. In his person he was muscular, but not corpulent. He was cheerful, but not *merry*, and least of all a *punster*. His nerves were shattered by the too copious use of laudanum before preaching; from the use of which drug, in his latter years, he was strictly prohibited by his friend and physician, Dr. Johnstone, of Kidderminster. He was grievously afflicted with piles, and therefore not very capable of the exertion attributed to him.

Birmingham,
August 8, 1826.

SIR,
SEEING "Anecdotes of Job Orton," &c. in the table of contents of the Mon. Repos. for last month, I of course perused the article, and was

surprised and truly mortified to find that the respected Editor has been at the trouble to bring into notice an old ridiculous story respecting Rev. Job Orton. Had you really wished for information, the living witnesses, Mr. Taylor, of Carter Lane, and Mr. Belsham, were at hand. A more silly, improbable tale is seldom met with — impracticable, consequently untrue; the reflections thereon are of a similar character, the insinuations not only false, but totally unlike the individual in question.

That this eminent divine (though of abstemious habits) ate and drank, sat at his desk and table, and was removed from the pulpit by nervous indisposition several years previous to his death, is true. That Caryl and Folio, Job and Patience and Angling, are to be found in many a jest book, and that his name may have been coupled with the Patriarch's by some of his witty or witless contemporaries, is likely enough; it is probable that he read Caryl and other bulky volumes. The works of the learned Mr. Perkins, his maternal ancestor in Queen Elizabeth's time, were much esteemed by him: and here permit me to borrow a flourish from your "Plain Speaker"—Mr. Editor, Didst thou ever hear of Perkins? I dare say not.

Whether this author be of Non. Con. extraction, as you intimate, I know not. He no doubt is one of those sublime, "clever" spirits, or plain speakers, or writers, with whom *plain truth* is in little esteem, or rather their greatest enemy. This tale was introduced, several months since, into the London Magazine, with various other, perhaps equally correct, lucubrations by the same writer, who, I think, received a smart reproof from the conductor of the said periodical for the flippancy and want of examination of his (stated) facts. However, he no doubt (free, easy and fearless) resolved to compose a book that might sell, and naturally laid hold of such distinguished characters as Baxter and Orton, to shew off what you term, I suppose, "his pithy remarks" and "vigorous style," and to please the prurient fancy of his readers by his miserable wit and egotism.

But Job Orton was a remnant off

the old school, as it is quaintly styled — *O, si sic plures*. Alas! there is the rub. However, his character was so well established I need not dwell on the subject, nor can I suppose, from your cold and feeble request for information, that you have any wish to hear more of one who

“Along the cool sequester'd vale of life,
Preserv'd the noiseless tenor of his way,”

whose works are still in esteem and memory cherished; yet perhaps you might think the story with its elegant allusions too good to be lost, and that the dryness of some of your columns might be enlivened by the “eloquence” or literary garbage of Mr. W. Hazlitt.

NEPOS.

Letter of Ben David's to the Christian Remembrancer.

To the Editor of the Monthly Repository.

SIR,

REMARKS have been made in the *Christian Remembrancer*, on the Letters of Ben David addressed to the Editor of the *Quarterly Review*. I sent to that Journal the following reply, with the hope of seeing it inserted: but I am disappointed. I therefore forward it for the *Repository*, where the subject is known, as being there already discussed.

BEN DAVID.

To the Editor of the Christian Remembrancer.

SIR,

Your remarks on Ben David's Letters addressed to the *Quarterly Review* ought to be noticed, and I claim from the candour and justice of the Editor of the *Christian Remembrancer* the insertion of my reply. And first, I have to observe that you concur with me in maintaining the genuineness of 1 John v. 7, and yet hold me out to the public as a *deceiver*. Your words are the following, Vol. VIII. No. VI. p. 350: “The increasing evidence in favour of the verse suggested the policy of a new position, before it should become necessary to abandon the old ground in hopeless defeat, nor will the challenge thrown out to the *Quarterly Reviewers* be considered at all incompa-

tible with one of those *feints* with which a *skilful enemy* knows how to cover a retreat.”

Dr. Burgess and other modern advocates for the verse, claim it as supporting the Trinity, understanding the last clause to mean unity and equality of essence, and not unity of consent. I changed the ground and proved, that the unity intended is unity of testimony. You adopt this view, and urge in support of the text the very argument I made use of, and thus in three ways you trespass against the laws of truth and Christian candour. You adopt my line of defence, and call it a *feint*; you abandon the only verse in the New Testament which gives any colour of truth to the Trinity, and yet you vilify me as an *Unitarian* for doing the same thing before you: and, like the jackdaw in the fable, you plume yourself with another man's feathers, and vilify the very man from whom you have stolen them. But this is not all: you unequivocally set aside the common interpretation of the Trinity in order to adopt the true signification I annex to the text, and you say, “I agree with Ben David in thinking, that it was the object of St. John in his first Epistle to condemn certain doctrines of the Gnostics respecting Jesus Christ, and in order to secure a farther harmony in our opinions with regard to some of these doctrines, I will be so fair and liberal as to adopt the very statements given by the author of the Letters.” The concession, Sir, is more “liberal” than you are aware of, as it will enable me in a very short compass to shew that the doctrine of the divinity of Christ originated with the worst enemies of the gospel, as a specious plea for destroying the gospel itself.

My statement is the following: Some of the Gnostics allowed that Jesus was the Christ, but that he was a God in the empty form or the appearance of a man. These were called *docetæ*, *seemers* or *phantomists*. The other class, of which the leading men were Cerinthus and Simon, the impostor of Samaria, taught that Jesus was not the Christ; but that the Christ was a God, which descended upon Jesus at his baptism, resided in him during his ministry, and then flew off before his crucifixion. In opposi-

tion to the first class, the Apostle John, ch. iv. 3, asserts, that Jesus Christ came in the flesh, that is, had real flesh and blood or a real human body: against the second, he maintains that Jesus is the Christ, and asks, "Who is the liar but he that denieth that Jesus is the Christ? This is antichrist who denieth the Father and the Son."

The impostors, availing themselves of the power which, under a visible appearance, descended on Jesus when baptized, said, that a real being, a God, descended upon him, and taught that this God constituted the Christ, and rejected the man Jesus. John with the other apostles affirmed, that the appearance was the spirit of God or a commission from heaven constituting the man Jesus the Son of God: and they give him this title on the authority of the Father, which then proclaimed him as his beloved Son.

The Cerinthians, then, maintained that Christ was *God*; John, that he was *the Son of God*. With this view he wrote his epistle, and the testimonies concentrated in the text of the three Heavenly Witnesses are intended to prove that Jesus is the Son of God, in opposition to the Gnostics, who taught that Christ was *God*. You agree in this statement; you must agree then, if you be consistent, that John was an *Unitarian*, and wrote against the divinity of Christ. Strange to say, you deny this conclusion. Ben David, you say, "*Assumes it to be the writer's purpose to prove that Jesus Christ was nothing more than a man; so that the assumption is made to determine the interpretation, and the interpretation to prove the assumption—a process of reasoning which every Tyro knows to be vicious. It is to reason in a circle.*" P. 355. What? John then wrote to prove that Jesus was a real man, and wrote against those who taught that he was more than a man. You allow this? Yet at the same breath you tell me, that I *assume* the subject in debate, and make the gratuitous assumption the grounds of an erroneous interpretation which every school-boy knows how to refute. If you are sincere in this, you are hardly a fit person to reason with. You affect to make me ridiculous by putting in my mouth the following syllogism: "The

VOL. XXI.

3 P

Gnostics maintained the divinity of Christ, St. John denied the divinity of Christ thus held by the Gnostics; therefore he denied the divinity of Christ according to the true and orthodox doctrine. This is the process by which Ben David arrives at his conclusion, and barely to state that process might be sufficient to shew how palpably he begs the question, when he concludes that St. John, in condemning the Gnostic tenet, must also condemn all doctrines whatever of Christ's divinity." John wrote, as you agree with me, to prove that Christ was a real man, and wrote against those who taught his divinity. How then can it be that he does not condemn all doctrines whatever of Christ's divinity, when he calls those who taught his divinity *liars, false prophets, and antichrist*?

It is difficult to divine what you mean to say, and this not from any confusion in your ideas, but from a wish to mystify the subject, and to guard against the imputation of contradiction and absurdity by being explicit. You however clearly intimate, though you do not affirm it, that John, while he denies the divinity of Christ in the Gnostic sense, asserts it in the orthodox sense. My position on the other hand is, that the apostle in affirming the *real* humanity of Christ, affirms his simple humanity, and in denying his divinity in *one* sense, denies it in *every* sense. To make good this proposition, I have only to shew that Jesus, whom he affirms to be the Christ, was a real man and a *mere* man. If he were not so, the burden of proving it falls on you. For he was a man in reality as well as in appearance. Both friends and foes considered him such. Till about thirty years of age he worked as a common mechanic. The people of Nazareth, among whom he was brought up, regarded him as the son of Joseph and Mary; and for a season his own family sided with his enemies. The disciples believed on him and followed him as a man. Mary washed his feet; the beloved disciple rested on his bosom; Peter denied him and Judas betrayed him, without the least suspicion that he was any other than a *mere human* being. Like other men, the blessed Jesus was subject to want, to pain, to

fatigue, to sorrow; and, finally, he gave the last and highest proof of his simple humanity by dying on the cross. Our Lord not unfrequently called himself *the Son of Man*, a Jewish phrase, which implies not merely a real human being, a being born like other men, and possessing the nature and constitution of other men, but a *mere* man, in contradistinction to God, to angels, or to any other class of beings. The use of language in every age and country, from the beginning of the world until now, supposes that where a man's name is employed, it means that man, and nothing more, who is designated by it. If, therefore, John affirms that Jesus is the Christ, he must have meant by that name what all the world meant by it—a mere man. His not apprizing the reader that by Jesus he meant one that was God as well as man, while every reader understood Jesus to be a mere man, makes it morally certain that the apostle uses the name Jesus in the common acceptation.

But the Cerinthians of themselves furnish the most conclusive proof that John, who opposed them, considered Jesus a *mere* man. Those impostors rejected him as the Christ; and why? Because Jesus, they said, was a man, the Son of Joseph and Mary. But the apostle holds forth, as the Christ, the very Jesus whom they rejected as the Christ,—him who was a mere man, and who was the legitimate Son of Joseph and Mary. Further, the *end* which the impostors had in view, in teaching the divinity of Christ, implies that the apostle insisted on his simple humanity. This end was to set aside Christianity by destroying the hope of a future state and its salutary influence in reforming the world. If Christ were a God, he worked his miracles by virtue of his own power, and appeared after death by virtue of his own nature. There is, therefore, no resurrection of the dead: for a being seen after death, who by nature is superior to death, is no proof of the resurrection of beings who by nature are subject to death. The simple humanity of Jesus sets aside this chain of reasoning and its fatal effect, and holds forth his resurrection as a solid pledge of the resurrection of man-

kind by the same Almighty Power. The fiction of the Gnostics was in the highest degree improbable, and if the apostle conceded the divinity of Christ in *any* sense, they would have been spared the necessity of feigning the revolting absurdities which they taught, and from that concession establish the very same conclusion which they sought from their peculiar tenets: and the necessity on their part of recurring to such tenets will remain an eternal monument of the great fact, that John and his fellow apostles, and all the converts made by them, insisted, earnestly and unequivocally, on the simple humanity of Jesus Christ as a necessary groundwork of the commission which he received from his heavenly Father.

But you maintain that John, in the beginning of his Gospel, proves the divinity of Christ, because he represents the Logos, or the Word of God, which is God, as becoming flesh—as becoming a human being in the person of Jesus. Jesus therefore was a real man and a real God. This passage has ever been found a great stumbling-block; and to confess the truth, all that modern Unitarians know of it is, that the interpretation put upon it by the orthodox cannot be the true one. But as you, Sir, agree with the statement given by Ben David, the mystery which hangs on the passage is dissipated, like mist in a summer's morn. Logos, λογος, means *word* or *reason*; and in its strictest sense denotes, not a real being, but an attribute of a *rational* being.

The impostors, Sir, you know, stripped the Creator of all wisdom and benevolence in forming the universe, and thus virtually taught that the Logos was not with God when he created all things. The Evangelist meets this blasphemy and says, that “In the beginning the Logos was with God, and was God, and by him all things were made,” which means that the universal Father, from the first, was in the full possession of all his moral perfections, that those perfections by which he made all things, and under which he displays himself to his rational creatures in his works and in his word, were ever present with him, and essential to his being. The same impostors further affirm-

ed, that Christ acted not with authority derived from the universal Father, but with power independent of him, his object being not to carry into effect the will of God, that all men should be saved by timely reformation, but to destroy his laws, to resene the world from his tyranny, and to confer on a chosen few the privilege of wallowing in every forbidden pleasure. This proposition, so flattering to the corrupt propensities of the human heart, the Evangelist, with masterly skill, force and brevity, sets aside by representing those very attributes which characterize God in his *works*, as uniting under the name Logos with the man Jesus. You agree with this statement. The consequence then, Sir, is irresistible, that the sacred writer here holds forth our Lord, as the delegate of God, to be the Saviour of the world, and calls him by the high title of his *office*, not of his *nature*. The union of the Logos, according to John, with the man Jesus, is not, as the advocates of the divinity of Christ absurdly maintain, the union of two natures in one person, but the union of his ministry, as the promised Messiah, with the moral government of God, for the salvation of mankind. In attesting the incorporation of the Logos, the Evangelist solely attests the divinity of our Lord's mission, and that in opposition to artful and wicked men who denied his commission from the Creator and Governor of the universe.

Thus, Sir, the very passage which you allege as proving the divinity of Jesus, proves his simple humanity. Had the Logos been a real God, John would have taught the same thing with Cerinthus, whom he here opposes and whom in his Epistle he calls a *liar* and *antichrist*. But as the Logos means not God, but the attribute of reason in God, the communication of it to Jesus constitutes him the *Son of God*; and the sole object of the divine penman in the proem to his Gospel must be to prove his claims to this character; which thing the same penman asserts, in express terms, at the close of his Gospel: "These things have been written by me that ye might believe that Jesus is the Christ, *the Son of God*." This, Sir, is not merely giving a shock to the orthodox faith, but it is to de-

molish it as a fortress of antichrist, with one vast and general explosion, and that by the hands of John himself. The text of the three Heavenly Witnesses contains the combustible magazine which sooner or later shall effect this desirable end. Hence the treatment it received from the Greek and Latin fathers. Aware of its danger and tendency, they excluded it from the copies in use, mutilated it and contrived various artifices to conceal its true signification. These things prove the genuineness of the verse, and at the same time prove that all ecclesiastical writers from Tertullian down to Thomas Aquinas, without exception, understood, that the text was written against those who maintained the divinity of Christ. This is the ground which Ben David occupies in his pamphlet, and though you profess to agree with him in his statement, you refuse to follow him in his application to account for the defect in the external evidence of the verse. You felt the force of his argument, you acknowledge, and even use it, and though you have written two papers for no other purpose than to perplex yourself and your reader, you have prudently declined to touch on the consequences which result from your own admission, and which form a leading feature of the *Three Letters*.

Wilson has the cunning to remark, that the first heretics against whom John wrote, denied not the *divinity* but the *humanity* of the Saviour; and I am sorry to observe so artful an assertion applauded as just, in a recent publication of the amiable and accomplished Bishop of Bristol. If the impostors denied the humanity of Jesus, they did this as a pretext for asserting his divinity. This was the case only with the Docetæ. The Cerinthians taught that Jesus Christ during his ministry was both God and man united in the same person. John, therefore, instead of writing solely against those who denied the humanity of Christ, wrote against those who maintained the human and divine nature of Christ. This, in fact, is the modern orthodox doctrine respecting the person of Christ, which the Apostle characterizes as the very essence of antichrist. Mr. Wilson must have been ignorant or disingenuous in passing over this fact in

profound silence. But I must not omit the concluding paragraph of your first paper, where you so triumphantly flourish your weapon over the slain body of Ben David. Your words are these: "I know not whether the author of the Letters imagined this ingenious attempt upon the passage, *Jesus Christ is come in the flesh*, to be new, and to have been reserved by his propitious stars to be essayed by him—to the confusion of course of the orthodox, and the joy and triumph of Unitarians. If this be the case, I must, I fear, be so cruel as to dispel the pleasing illusion by informing him, that the attempt has already been made, and that it has been attended with a failure so signal, as might have deterred any one, not gifted with an immoderate vanity or temerity, from renewing it. In the controversy between Bishop Horsley and Dr. Priestley, it was attempted by the Unitarian champion and exposed by the defender of the orthodox doctrine to the ridicule of the merest smatterer in logic. To revive, however, exploded arguments, with the same confidence as if they had never been questioned, and even to pretend that they have been drawn from veins of reasoning hitherto unexplored, is no new thing with Unitarians; nor can the author of the Letters escape the imputation of having conspired to support this very disingenuous practice, unless, indeed, he may claim the benefit of ignorance." The effrontery contained in this passage is equalled only by its folly, and I should be wanting in justice to the memory of Dr. Priestley as well as to myself, if I did not expose it. In p. 120, Dr. Horsley says, "You say that this phrase of coming in the flesh refers naturally to the doctrine of the Gnostics. I say the very same thing. But I say that in the sense in which the Church understood it, this phrase refers to *two divisions of the Gnostics*, the Docetæ and the Cerinthians, affirming a doctrine which is a mean between their opposite errors. The Docetæ affirmed that Jesus was not a man in reality, but in appearance only; the Cerinthians, that he was a mere man under the tutelage of Christ, a superangelic being, which was not so united to the man as to make one person. St. John says,

'Jesus Christ is come in the flesh,' that is, as the words have generally been understood, Jesus was a man, not in appearance only, as the Docetæ taught; not a mere man, as the Cerinthians taught, under the case of a superangelic guardian, but Christ himself come in the flesh, the word of God incarnate. St. John says, that whoever denies this *complex proposition* is of antichrist."

In commenting on this passage, I wish I could give Dr. Horsley the "benefit of ignorance;" but the facts misrepresented in it are so notorious and well attested, that the misrepresenting of them must have been wilful, and the author, to screen himself from infamy, calculated largely on the implicit confidence likely to be reposed in his authority by the public. The saying that the phrase of coming in the flesh refers to two divisions of the Gnostics, is a mere trick to blind his readers, without a shadow of reason in its favour. "The coming in the flesh," means to have a real body; and how could the words refer to the Cerinthians, who taught that Jesus *was* a mere man, born of Joseph and Mary? These impostors distinguished between the man Jesus and the Christ, and the Apostle, in ch. ii. 22, levels his language against them: "Who is the liar, but he that denieth that Jesus is the Christ?" &c. The Docetæ, on the other hand, allowed that Jesus was the Christ, but that he had no real body. This division John meets in chap. iv., and he says in reference to them, "Every spirit which confesseth Jesus Christ come in the flesh is of God," &c. Both divisions are recognized in the course of the Epistle, but they are at a distance from each other. The language of the sacred writer is measured and appropriate in each instance. Against the Cerinthians, who denied that the man Jesus was the Christ, he asks, "Who is the liar, but he who denies that *Jesus* is the Christ?" Against the Docetæ, who denied that Jesus Christ had flesh and blood, he inculcates that Jesus Christ did come clothed in human flesh. What the Apostle urges against both heresies is not therefore one *complex proposition*, as Dr. Horsley asserts, but two very distinct propositions, each calculated to enforce

what the heretics respectively denied. The proposition against those who maintained that Jesus was *not* the Christ, is, that Jesus *is* the Christ. The proposition against those who allowed that Jesus *is* the Christ, but denied that he was clothed in a real body, is, that Jesus Christ was clothed in a real body. The writer who could make these two propositions one complex proposition, asserting the human and divine nature of the "Word incarnate," grossly perverts the language of the Apostle, and had any thing for his object but truth. In the next page, Dr. Horsley broadly asserts, that "the doctrine of the original Ebionites, and that of the Cerinthian Gnostics, upon the point of Christ's divinity was the same." The Ebionites were the apostolic converts, who maintained the divine mission and simple humanity of Jesus, and were as opposite to the Cerinthians as John himself, who wrote against them. In the age of the Apostle, according to the Bishop, the Ebionites did not exist; and yet he says that John censures them as Unitarians. Dr. Priestley notices this inconsistency, and desires him to account for it. His antagonist next feigns, in direct opposition to the unanimous testimony of the fathers, that the Ebionites and the Cerinthians were the same, and inasmuch as John censures the Cerinthians who were contemporary with him, he *proleptically* censures the Ebionites who succeeded, though unknown to him!

Dr. Horsley was certainly a man of talents and learning, but being obstinately bent on supporting a system, he has wilfully or inadvertently, almost in every step of the controversy, fallen into errors of which a sensible school-boy would feel ashamed if laid to his charge. In his charge to the clergy, he traces the doctrine of the Trinity through all the dregs of Heathenism, as through a common sewer, and claims it as a revealed truth on the same principle which the founders of the Alexandrian school adopted to undermine the gospel itself. If this be true, it furnishes a mortifying illustration of the nature of Bishop Horsley's faith in the Christian religion. When the zeal of party spirit shall die with the system which he has attempted to support, the ten-

dency of that system to discredit the gospel by giving it the air of Heathen fable, will be acknowledged, and posterity will do him the justice to suffer him to moulder on the same shelf with Platinus and Porphyry. Far different will be the fate of his illustrious adversary Dr. Priestley. His genius, his labours in the field of science, in the restoration and support of genuine Christianity, in the cause of civil and religious liberty, have endeared him to the most virtuous and enlightened among mankind, in every part of the globe, and induced those who think justly, to think higher of themselves for possessing the same common nature with him. Nor will his reputation as a scholar, a philosopher, or a Christian, be confined to one age of the world. His works will be found useful and important as long as error, either in morals or theology, shall prevail among men. The most distant generation will, indeed, reap the fruits of his zeal and industry, and hence regard with gratitude and complacency his honoured name; as we now do one of those monuments of ancient art, erected on the pedestal of truth and virtue, though defaced, yet rendered more venerable by time; while his enemies, and through him the enemies of Christianity as once delivered to the saints, shall here rot in oblivion, like those weeds which the ignorance and superstition of the dark ages have suffered to grow at its base.

BEN DAVID.

Beaumaris,

Aug. 7, 1826.

SIR,

I HAD prepared a few observations in reply to Mr. N. Jones's letter in your last, (pp. 409—411,) when I saw on the wrapper the notice issued *ex cathedrâ*, that the controversy must be terminated, and I must be confined to a brief explanation. To be brief then.

Mr. Jones must have greatly misunderstood my meaning, if he supposes that I intended to assert, that a single inquiring individual Unbeliever could not have been found in the times of our Saviour and his apostles. My argument was, that no such similar extensive class then existed as now—that it was not against such persons that the censures and con-

denunciations of Jesus and the apostles were directed—that therefore Mr. J. was wrong in his premises,—that in applying *equal* censures to such persons now, and maintaining that they must be exposed to a like condemnation, Mr. J. was wrong in his conclusion. Mr. Jones's two quotations in illustration are therefore inappropriate. "We read of some who said in the time of our Lord's personal ministry, 'He is a good man.'" These surely could not have been amongst the condemned Infidels. The second illustration is most unhappy. "Agrippa said, 'Almost thou persuadest me to be a Christian.'" A more striking instance could not be given of a believer in the divine mission of Jesus unwilling to profess his belief. If I used the expression (I have here no means of reference) "Deists may confess *Christ* to be a good man," I was wrong; I ought to have said Jesus.

You have permitted, Sir, a fresh writer, under the signature of a "Christian Unitarian," (p. 411,) to indulge in personal invective against me, without giving me an opportunity of replying. You will, however, permit me to say, that the writer has an advantage over me, as I have no idea who he is. But if he feels confident that he has done half as much in support of genuine Christianity and against the progress of Infidelity as I have done, his reprimands may come with some grace and deserve some attention.

J. G.

Deptford,

August 14, 1826.

SIR,

I AVAIL myself of your kind permission to offer a few words in explanation. I beg to assure "An Unitarian Christian," (p. 411,) that I have not "yet to learn, that on all subjects of human inquiry the expression of opinion is, and ought to be, free." It was one of the first lessons my mother taught me. I quite agree with him, "that others have the same right to give their ideas of Mr. Jones's views as he had to declare them:" and I go a little farther also, and claim for myself the liberty, which I have exercised, of remarking on their remarks. If I may not do this, where is that "per-

fect law of liberty" for which he appears to be pleading even while he blushes, a *little* I will say, with anger at me, for affording him a practical illustration of the same? Perhaps, but I would be charitable, he is one of those, of whom there are many, who are very zealous for the liberty of thinking, speaking and writing on their *own side* of all important questions. However, I am really obliged to him for his endeavour to set me right; but,

"Oculis capti fodere cubilia talpæ;"

for in my blindness I must still consider that eloquence as "wasted" which spends itself in vague generalities, or which declaims about general principles, when the point at issue is not whether those general principles be correct, but if, or how, they apply to the matter in debate. I admire as much as he can do "the principles of universal charity and enlightened toleration"—no, not "enlightened toleration," but the still more "enlightened principle," that every one has an unquestionable right to hold, profess and enforce, whatever religious opinions may seem to him true; but I am still unable to perceive how these principles require a Christian Church to receive into its bosom professed Unbelievers. Here again, Sir, your correspondent appears to be pleading for a one-sided liberty. Surely, even on his own ground of argument, the right of rejection should be free to be exercised towards those who differ from us "in toto coelo:" else "universal charity and enlightened toleration" become the shackles of a most arbitrary bondage.

As to the question, Who is a Christian? I agree, Sir, with my opponent, that he is not one who has merely a correct speculative faith; but I see not how the term can be applied, on the other hand, to any man, however pious and virtuous, who denies the divine authority of Jesus Christ. It is doubtless impossible to preserve a Christian Church free from the contagion of hypocrites: but because we cannot avoid one evil, must we voluntarily embrace another?

"An Unitarian Christian" mistakes my allusion to "a simple and expressive rite ordained by Christ and

practised by his apostles." It was the baptism of believers to which I referred; and which on examination he will find (notwithstanding Dr. Jones's ingenious hypothesis, pp. 395—399) to have been practised from the earliest ages by the command and under the authority of Jesus Christ our Lord.

E. C.

London.

August 5, 1826.

SIR,
I OBSERVE by your last number, (p. 434,) that the "British and Foreign Unitarian Association" has received an important accession in the connexion with it, voted at the late "Provincial Meeting of the Presbyterian and Unitarian Ministers of Lancashire and Cheshire." Certainly, if any great object is to be attained, it can only be by an adequate union of means and exertions. If the principles of Unitarian Dissenters are to spread, our poor congregations to be assisted, and our civil rights protected, the power of effecting these things must somewhere be lodged, and it is gratifying to witness that a growing conviction of this truth is rising amongst us. The Lancashire Ministers originally acted so conspicuous a part among the Presbyterian body, and have formed so considerable a portion of our denomination in modern times, that it may not be unacceptable to some of your readers, and particularly at a time when their *Provincial Meeting* is assuming a somewhat different and more popular character, to give a few brief particulars of their history. At least, it may be well to put on record some leading facts as a clew to existing circumstances; and the more so, as this district is remarkable as having been one where the principles of Presbyterianism were the most decidedly established, and for retaining to a later period than any other a portion of its original characteristics. Some points to which I shall refer may, perhaps, belong properly to general history; and if on others I am wrong in my conclusions, I shall hope for correction from those better informed, as what I venture to offer has been incidentally gleaned during the prosecution of a somewhat different object.

The wild regions of Lancashire presented a place of refuge for the per-

secuted, both Protestant and Papist, during the reigns of Mary and Elizabeth, and the history of some of the transactions at this early period affords much interesting matter for antiquarian research. In this distant part of the kingdom, the original Puritans probably enjoyed comparative ease, and the platform of discipline, as laid down at Geneva by John Calvin, and afterwards introduced into Scotland by his disciple John Knox, was early received among them. The declaration of the unprincipled James I., relative to sports and recreations on the Lord's-day was particularly applied to the Puritans of Lancashire, where it was ordered to be read in all the churches, and, like every other attempt at interference with the rights of conscience, only served to increase the zeal of those against whom its operation was directed. Under the system of persecution and terror which soon after became general, no uniform mode of church government was practicable. But the breaking out of the civil wars, and the meeting of the Westminster Assembly, gave a different turn to the affairs of the Puritans. The "solemn league and covenant" which passed that body in 1643, consummated the dissolution of the hierarchy, and rendered other means essential for insuring a succession of ministers to supply the spiritual wants of the people. In Lancashire, that portion of the Puritan body known as Presbyterians had become so numerous, that it was found necessary to pass a Parliamentary ordinance empowering 21 Presbyters to ordain, *pro tempore*. This was in 1644, and prepared the way, two years afterwards, for an ordinance establishing a regular Presbyterian government by classical and provincial meetings. This ordinance is dated 2d October, 1646, and is very long, containing the names of ministers, gentlemen and yeomen, throughout the county, who were prominent on the Presbyterian side. By it the county was divided into nine classes, or Presbyteries, of which Manchester was the principal. Many circumstances combined to prevent the general reception of Presbyterian church government, and indeed it appears no where thoroughly to have established itself except in London and Lancashire, each of which was

constituted a province. In the former, the clergy continued their meetings till the year 1659. In the province of Lancaster, where the fierce contentions between the Presbyterians and Independents seem to have been but little felt, the discipline, as relates to the meetings of the classes, was maintained with considerable rigour till the accession of Charles the Second. Dr. Whitaker, in his History of the Parish of Whalley, says, that none of the proceedings of the Presbyteries are extant, but those of the second classis, which comprised Bury, Bolton, Middleton, Rochdale, Radcliffe and Deane. In this, however, there is an error, as the original book of the *first classis*, containing the parishes of Manchester, Prestwich, Ouldham, Flixton, and Ashton-under-Line, is still in existence, and affords, perhaps, the most authentic record of the history and customs of the Presbyterians any where to be met with, for a series of years. This curious document is preserved in the chapel of Cross Street, Manchester. As it has already been brought before the notice of your readers by a valuable Manchester correspondent, I shall now only refer those who wish to peruse the extracts made from it, to the Monthly Repository, Vol. XVI. p. 387, and succeeding numbers.

The same book likewise contains part of the proceedings of the Provincial Synod, which comprehended delegates from all the classes. The first Provincial Meeting of Lancashire was held at Preston, on 14th November, 1648, when a code of laws was drawn up, for the regulation of the classes, the ordination and conduct of the ministers and elders, and the direction of the people and congregations. Meetings of the Provincial Assemblies were held in the church of Preston on the 5th May, and on the 18th and 19th September, 1649, when farther instructions were given to the churches in various matters. Little seems to have passed on subjects merely *doctrinal*; probably no great diversity of opinion existed then, and at a later period it appears that an equal silence was observed on such points. There is, however, reason to believe that very crude notions on the subject of private judgment existed among the Lancashire Presbyterian divines, for no

sooner were they seated in power, and in possession of the parish churches, than, in the true spirit of all establishments, they are found uniting with their London brethren in interdicting all liberty of conscience beyond their own immediate pale. Under the usual pretences, the latter, in 1648, published a catalogue of "Errors in Religion," with a protest against Toleration, and eighty-four of the ministers of Lancashire recorded their bigotry, by signing what was termed "The harmonious consent of the Lancashire Ministers with their brethren in London." To establish their character still farther for ignorance and intolerance, we find them in the same year vigorously employed in opposing a paper tendered to the consideration of the nation by the officers of the army, chiefly because it asserts the rights "of all who profess faith in God, by Jesus Christ, however differing in judgment from the doctrine, discipline and worship publicly held forth, to be protected in the profession of their faith, and exercise their religion according to their conscience, so as they abuse not this liberty to the civil injury of others, or the disturbance of the public peace."

In the year 1650, an inquisition, by order of the Commonwealth, was held in Lancashire, relative to the state of many of the parochial vocations, when several changes were recommended. The MS. of this inquisition is still to be found in the Archbishop's Palace at Lambeth, though the measures therein proposed were not adopted. There appears no ground whatever for the supposition of Dr. Whitaker, that "the Presbyterian seems now to have been superseded by the Independent or Congregational plan." On the contrary, we find that meetings of the classis are recorded till the 14th August, 1660, which was the hundred and sixty-third meeting. The next assembly was ordered for the second Tuesday in September, but did not take place. The events that occurred on the restoration of Charles II., sufficiently account for the abrupt termination of the meetings of the Presbyterians, who soon after felt the weight of that barbarous persecution which swept away every vestige of religious freedom.

Little is known of the Presbyterians

of Lancashire, collectively, till after the Revolution of 1688; but the passing of the Act of Uniformity in 1662, and the subsequent iniquitous enactments, deeply affected a numerous body of learned and excellent ministers who, at this melancholy period, adorned their profession. By the pious and conscientious Nonconformist the names of Newcome, Jollie, Heywood, Finch, Angier, Harrison, Pendlebury, and many others, will ever be remembered with gratitude; nor let it be forgotten, that by these men were founded some of the most flourishing churches in the county, particularly at Manchester and the neighbourhood, which was selected by many of the ministers as a place of refuge from the operation of the Oxford or Five-mile Act.

The first public general meeting of the ministers held after the Revolution, took place at Bolton, on 3rd April, 1693, the proceedings of which, with the subsequent ones, till the year 1700, are to be found in the book before alluded to. It is to be remarked, that the old division of the county into nine classes, was now superseded by that into four only, comprehended under the denominations of the Manchester, Warrington, Northern and Bolton classes, which sent delegates to the Provincial Meeting, held twice in the year. The classes each took cognizance of its own affairs, though a reference might be had to the Provincial Meeting. Other alterations had also taken place, and among them was the name by which the ministers were designated.

But in order to understand the events at this time passing among the Dissenters of Lancashire, it is necessary to refer a little to more general history. On the passing of the Act of Toleration of William and Mary, the Nonconformists meditated a union of all parties for their mutual protection against any encroachments on their liberties that might be meditated by the hand of power. On this occasion, it is well known, that the celebrated John Howe lent his powerful aid, and drew up the heads of an agreement between the Presbyterians and Independents. By this arrangement, the title of "United Brethren" was adopted, each party giving up a portion of its peculiarities. The Lon-

don ministers readily entered into this agreement, which received the assent of eighty-three of their body. It appears also certain that their brethren in the country were desirous of seconding their views, and the Nonconformists of the county of Lancaster accordingly assumed, for a short period, the term "United Brethren," giving up many of the characteristics of Presbyterianism, which were never afterwards resumed. Had this well-intentioned union been of longer duration, it is probable that the name "Presbyterian" would have here expired, but as no other was then at hand, it was resumed for distinction sake. Whether this is a good ground for still continuing its use, I leave for the consideration of those who like it, or who think any important end is gained by retaining it.

The first public act of the "United Brethren" recommends, "That the pastors of the several congregations should set apart a day in May or June next, by way of humiliation, to confess before the Lord wherein they have failed, (so far as they are convinced,) and to bewail their past differences, and present short-coming, and thankfully acknowledge the Lord's great goodness in agreeing and carrying them on thus far, according to the pious example of the United Brethren at London."

At a subsequent meeting it was resolved,

"That we unanimously agree that a general correspondence of the United Brethren through the nation is highly expedient and desirable. We consent that the head of this correspondence should be fixed at London."

The union between the Presbyterians and Independents was one of but short duration. The events which again divided the "United Brethren" are well known to have originated in the Pinner's Hall Lecture, London. After much unseemly warmth had been displayed about certain points of doctrine, the efforts of John Howe to promote reconciliation among the parties were unavailing, and a final separation took place. From this period the Presbyterians and Independents became distinct bodies, and have so continued. One important consequence of this event was the effect it soon after produced in a doctrinal

point of view; for the Independents, in the main, continued the supporters of the system of faith laid down by John Calvin, whilst the Presbyterians, who had many of them embraced the more moderate opinions of Richard Baxter, preached up a more extended toleration than had previously prevailed in the Christian world, and by degrees advocated an unlimited use of reason in matters of religion, as in any other inferior science. Whatever might have been the effect on individuals of the momentous questions, particularly on the subject of the Trinity, which were agitated at the conclusion of the seventeenth and commencement of the eighteenth centuries, it does not appear that the Lancashire divines took any prominent part in them. They continued to meet in their four district classes, and minutes of their proceedings were probably regularly kept. Part of the records of the Warrington classis is preserved in the Library of the Unitarian Chapel, Renshaw Street, Liverpool, among the papers of Dr. Henry Winder, minister of Benn's Garden Chapel there, and many years scribe to that district. The Provincial Meetings of the "Associated Ministers of Lancashire," as they were now called, also were regularly held, at which the custom of appointing a Moderator and Scribe was observed, who kept up so much show of authority over the members, as to ask from each answers to various questions put to them with a view of ascertaining the state of affairs in the churches. Several causes operated gradually to introduce a relaxation of discipline, and the ceremony was at length abandoned as inconsistent with the latitude claimed of acting more on the Congregational plan. A growing impatience of the custom had become manifest, and it sunk finally into disuse in consequence of the ridicule thrown upon it by some of the ministers, and more particularly by Mr. Owen, of Rochdale, and Mr. Wood,* of Chowbent, both of them renowned as men of wit, and enemies to every semblance of priestcraft.

The "Associated Ministers" continued the meetings of their body till the year 1764, when a union took

place with the ministers of Cheshire, who had previously been associated separately. The circumstances are best explained by a reference to a sermon preached on the occasion by Dr. Priestley, then a Tutor at Warrington Academy, entitled, "*No Man liveth to Himself*," a Sermon, preached before an Assembly of Protestant Dissenting Ministers of the Counties of Lancashire and Cheshire, met at Manchester, May 16, 1764, to carry into Execution a Scheme for the Relief of their Widows and Children, and published at their Request."

From this period an annual Assembly has been held of the ministers of the two counties, at which, till recently, the management of the "Widows' Fund" has been the principal subject of attention; the meeting to this day, as has been the case through all the changes it has seen, retaining the original title of "Provincial," given to it by the Parliamentary Ordinance of 1646.

H. TAYLOR.

SIR, August 12, 1826.
NOTWITHSTANDING the events which followed so immediately on the termination of the revolutionary war with France were so opposite to every expectation of what is foretold in the Scripture account of the war of Armageddon, yet I cannot divest my mind but that it is the same war, or series of wars, which sprang from the French revolution. This may appear at variance with the *immediate* result; but the commencement and progress are so strongly in unison with the prophetic description in every *other* particular circumstance, that it seems almost impossible that any *similar* combination can ever happen again, especially since the dissolution of the unholy combination of the continental powers of Europe, called the Holy Alliance, is nearly effected; and the nations of the continent are now too much engaged and embarrassed to attend to any but their own concerns. Moreover, the great battle of Waterloo, producing those results in succession, which are expected to arise from the great battle of Armageddon.

PHILALETHES.

N. B. Your very able Transatlantic

* Better known by the title of General.

critic may be assured that I was never more serious than when I made those remarks (XIX. 745) on which he bestowed some notice (XXI. 12).

Islington,

August 1, 1826.

SIR,

WHEN the General Baptist Committee, who appointed the preaching of Four Lectures on Baptism, requested their publication, I said they would not have justice done them in any one of the periodical miscellanies. The orthodox would either altogether neglect or revile us on account of our heterodoxy, and the heterodox would treat us with contempt on account of our adherence to baptism by immersion. It has nearly come to pass just as was predicted. Though copies of the Lectures have been respectfully sent to the leading Reviews and Magazines, a silence has been observed, saving by the Christian Moderator, who immediately noticing the volume, pointed out its merits and demerits with an honest freedom: and still, as there has been no great lapse of time since its publication, there may be other honourable exceptions in the more liberal journals of the day.

A very zealous Baptist indeed has glanced at the work with the frozen encomium that the preachers "have given us four elaborate Lectures on the subjects mentioned in the title-page, and if they contain little that is new, there is much that is true and deserving attention." The Editor of the New Baptist Magazine then proceeds to depreciate the volume whence the Introductory History of Baptism is drawn, by demurring against the account given of it by the lecturer, who describes it as "a vast storehouse of facts, illumined by genius, enriched with learning, and glowing with the lambent flame of civil and religious liberty." There is no disputing of tastes, but there must be a strange want of discernment. In the United States of America the work is duly estimated, for it is there highly spoken of by all denominations. Indeed an abridgment of it has been made by the Rev. David Benedict, a very respectable minister among the Baptists, and something of the kind is wanted in this country.

But hereby "hangs a tale" which must be told with simplicity. As to

Robinson's History of Baptism, I am inclined to repeat my praises of the volume, because I believe it on the whole unequalled in its research and liberality. But why should it be run down by a Baptist? Verily, because the Reviewer is a Particular Baptist! When the work was first projected, the author's brethren, the Calvinists, liberally countenanced its publication, as the list of the subscribers testifies. When the task was finished, it was received with great coolness, because Mr. Robinson, who died whilst it was in the press, had changed his sentiments. In every paragraph they smelt heresy. Nothing was to their mind amidst the sons of bigotry. They were mortified, they were chagrined in every page. Hence it was thrown by, and never came to a second edition. Hence, also, may be conjectured the disapprobation of the Editor of the New Baptist Magazine. "No book," says he, "that ever issued from the press, ever disappointed us more than that ponderous volume!" Had the author continued sound, the Calvinist Baptists would in return for this work have smothered him with their caresses and his praises been sounded to the ends of the earth! Previous to this change of sentiment, his party extolled him to the skies; wherever he preached in the metropolis, the places were crowded, and too much homage could not be paid him. When he ceased to be Trinitarian, his name was cast out as evil from among them, and his honest fame trampled in the dust. But to do justice to this body of Christians—the Particular Baptists, there were a few of their ministers, generous and enlightened souls, otherwise minded, especially my worthy relative Dr. Caleb Evans and the venerable Daniel Turner, of Abingdon, who to the last revered his talents, attainments and incorruptible integrity. He was the apostle of religious liberty. Such a man will not soon again rise up among them.

It is a curious fact, that some little time ago the Editor of the New Baptist Magazine announced his intention of publishing an edition of Robinson's works, with notes, to correct his *heresies*! From this project he has been driven by the timely interference of Mr. Benjamin Flower, who has a copyright in certain portions

of the work, and by a protest from the family. It has been said, Mr. Robinson died an Unitarian, though certainly not in the modern restricted sense of the word. Mr. Flower, in his sensible and discriminating memoir, has set the matter in a proper point of light. I have often regretted that this biography of Robinson has not been separately printed; it does justice to his calumniated memory.

The Reviewer of the New Baptist Magazine, though he is scarcely deserving the name, falls foully on my brother lecturer, Mr. Gilchrist, for his treatment of "Dr. Walker, of Dublin," who is now, it seems, transformed into "John Walker, Esq., of London"! Mr. G. may have used sufficiently strong expressions on the subject, but he is fully competent to vindicate himself on this and on every other occasion, where he may deem it necessary. Indeed, one thing I will say in his behalf, that Squire Walker and his Anti-baptist brethren have been the aggressors. They must not complain on this topic. The recoil ought to operate for silent amendment, although hard arguments and soft words are the characteristics of a truly Christian controversy.

In my Introductory Lecture on the *History of Baptism*, I have, however, no reason to accuse myself of intolerance. My expressions are thus pointed on the subject at its commencement: "However important may be the subject of Baptism, our investigation; must not be at variance with Christian charity. This circumstance is noticed because here a greater want of temper has been betrayed than in almost any other branch of theological controversy. We shall not, I trust, add to the number of transgressors. For myself I shall strive to preserve 'the unity of the spirit in the bond of peace;' and I believe it is in my power to answer for my brother Lecturers with regard to their liberality. Our opponents, the Pædobaptists, are an estimable body—by far the largest and most flourishing portion of Christendom. The Church of England has been distinguished for its Tillotsons and Burnets, its Paleys and Watsons, luminaries of erudition and piety. As to our brethren the Dissenters—the Independents have their Watts and Doddridge, and the

Presbyterians their Kippis and Rees, their Price and Priestley, with many others, whom we hope to meet in heaven! The soul here bewildered by fanaticism or shrivelled through bigotry, will there be enlightened, purified and enlarged, throughout the interminable ages of eternity!" Nor do I, Mr. Editor, feel disposed to detract a syllable from the character of the Baptists, delineated at the close of my Lecture; they are the words of truth and soberness, and I wish them recorded on the pages of your increased spreading Miscellany. I believe them to be an ancient, respectable and conscientious people, and have thus honestly proclaimed them to the world:

"From the survey taken of the History of Baptism, it is evident that in every age the Baptists have had their full share of persecution. The strangulating cord, the devouring flames, and the decapitating axe, streaming with the blood of its victims, have borne witness to their conscious innocence! Covered with the broad shield of integrity, he alone who *sits in the seat of the scorner* can deride their principles or revile their conduct. They command respect, though they may not ensure veneration. Not indeed of the divinely-appointed ordinance of Baptism, but of the beggarly elements of the Jewish dispensation, Paul exclaimed, (1 Cor. xiii. 11,) 'When I was a child, I understood as a child, I thought as a child; but when I became a man I put away childish things.' Our faith must be apportioned to the several periods of the church. The ways of heaven towards man are gradual and progressive. The dawn glimmering along the horizon is, notwithstanding its feeble commencement, destined to light up and introduce the full blaze of meridian day. The disciples of Christ, realizing the apostolic definition, that Baptism is 'not the putting away the filth of the flesh, but the answer of a good conscience towards God,' have peace within themselves, and are safe for eternity!"

This my declaration, bold and unreserved, accords with the principles of truth, and is in perfect keeping with the pure and unsullied dictates of Christian charity.

J. EVANS.

POETRY.

SUNSET.

Ere yet, above the verge of earth, the sun
 His task has ended, and his circuit run ;
 Ere yet the solemn evening deepens o'er
 Skies pure and soft as dreams of days no more ;
 Condensing all the splendours of the past,
 Day gives one glance, the richest and the last—
 Seems with a lover's gaze on earth to dwell,
 And bid the world it loves a fond farewell !

Still, o'er the west in cloudy glory roll'd,
 A crimson ocean ebbs in waves of gold ;
 Still to the upland and the hill 'tis given
 To revel in the golden smile of heaven ;
 Still o'er the woods a parting halo thrown
 Bathes them in hues less earthly than their own,
 And evening steals on nature's calm repose,
 Like Death on Beauty—brightest in its close !

Yet fair though—passing fair—the gentle hour,
 It has upon the heart a saddening power,—
 A melancholy charm, which fills the eye
 With tears we feel without the wish to dry.
 The rich, yet tender light that round distils—
 The half-transparent blueness of the hills,
 That o'er the horizon wind with graceful line,
 And glow like early hopes, in vain divine—
 The last vibrations of the woodbird's lay,
 Breathing the requiem of expiring day—
 The brook that seems in pensive light to glide,
 And curb the music of its own sweet tide—
 The leaf, as still as lips that breathe no more—
 The flower, whose date with yonder sun's is o'er,
 That sparkling seems in mockery yet to bloom
 And woo the radiance of a splendid doom ;—
 All, all unite their spells, as if to show
 How rapture trembles on the brink of woe—
 How, when it once has touch'd the electric chain,
 A fine joy vibrates to the verge of pain.

One parting glimpse !—he sinks—and broad before
 His sunken disk expands the mighty moor :—
 Yet, where his last bright glance the sun had given,
 Still glows and burns upon the face of heaven
 A spot of hectic gold—like the sad bloom
 On the young cheek that seals and mocks its doom.
 Even as I gaze, that spot more dimly shines,
 To dusky red its fiery gold declines ;
 A browner purple the sharp moorland shrouds ;
 A colder splendour lights the sinking clouds ;
 Save the lone brook, all sounds have died away ;
 The air is umber'd, and the woods are grey ;—
 Deep, and more deep, the shades of evening fall,
 And one soft mystery melts and mingles all—

OBITUARY.

To the Editor of the Monthly Repository.

SIR,

You have expressed a wish (p. 370), that some record of the principal events in the life, as well as some traces of the character, of my father, should be preserved in the *Monthly Repository*. I have heard this wish also from several of his friends, and although I deeply feel my inability to convey to those who did not know him a true and faithful portraiture of the one, and although the quiet and peaceful tenor of the other cannot present much to interest many of your readers, yet I would hope that even this imperfect sketch may not be without its use. It may serve to stimulate those who shall hereafter bear his name, to emulate his active benevolence, his rational and fervent piety, his cheerful and constant resignation to the will of God, and his unwearied exertions to promote whatever had for its aim the good of his fellow-creatures. Till within the last year I had never been separated from him; he had early led me to take an interest in those pursuits and those institutions to which he had devoted so much of his time and thoughts, and hence has devolved upon me a duty which would otherwise have been more fitly discharged by one of my elder brothers.

The following is the record of his birth in the Register belonging to the Presbyterian Congregation at Norwich:

“John, Son of Richard Taylor and Margaret his wife, of St. George, Colegate, in this City, was born July 30, 1750, and baptized by me,

“JOHN TAYLOR.”

His father was the only surviving son of Dr. John Taylor, and carried on the business of a manufacturer at Norwich. His maternal ancestors had long been resident in that city, and for more than two hundred years had lived in the parish above mentioned. They appear to have been without exception steady and consistent defenders of the rights of the people against the arbitrary and unconstitutional attacks of the Stuarts. The name of Mr. John Hall (his great grandfather) stands at the head of a list of nineteen of the Common Council of Norwich who were, by an arbitrary order of James II., expelled from the Corporation in the very year (1687) in which the original Presbyterian Meeting was erected there. The following year the banishment of that tyrant, and the election of William to be King, restored the rightful members of the Corporation to their places. Mr. Hall afterwards served the office of Mayor twice. First

in the year 1701, soon after the accession of George I. To this office he was elected by his fellow-citizens, in consequence of the steady and powerful support which he gave to the Hanoverian succession; and a very unusual mark of their confidence was shewn in his being again chosen to fill that office in 1720. In 1724, my father's grandfather, Mr. Philip Meadows, (whose uncle, of the same name, had been Ambassador to the Court of Lisbon and to Denmark, under the Commonwealth,* and whose father, Mr. John Meadows, had been ejected from the living of Ousden, in Suffolk,†) was elected Sheriff of Norwich, and Mayor in 1734. He was the Treasurer to the Hospitals, an office which he discharged with exemplary fidelity. He left one son and two daughters. The former settled as an Attorney at Diss, in Norfolk. The eldest daughter married my grandfather, and the youngest, Mr. David Martineau, of Norwich, a worthy descendant of one of the victims of that wicked and foolish policy which led to the Revocation of the Edict of Nantz, and drove so many valuable and honest men to seek that liberty of conscience in England, which was denied them in their native land.

Dr. Taylor removed in 1733 from Kirstead, in Lincolnshire, to Norwich, and it was during his connexion with the congregation there that nearly all those works which have so deservedly established his reputation as a scripture critic were written. In 1753, the congregation at Norwich determined to erect a new Meeting, in consequence of the decayed state of the old building. The sum of £5000 was raised by them, and the present spacious and elegant building, of which Dr. Taylor laid the first stone, was opened by him May 12, 1756. This, I have heard my father say, was one of the earliest of his recollections. I have heard him describe the childish interest he took in watching the progress of a building, where it was through after life his greatest delight to worship, and to the interests of the society assembling in which, he was most happy to devote his talents. This substantial evidence of the prosperity of a society whose minister was among the very few who had the courage to attack the Calvinistic system

* See Milton's *Letters of State*, and *Thurloe*.

† Their ancestors, as far back as the reign of Henry II., held lands in that neighbourhood, which are still in the possession of the family.

from the pulpit and the press, was matter of astonishment and regret to its partisans. Of the spirit which they evinced, the following quotation from a pamphlet, pretending to be the production of a Quaker, is a fair specimen. The title of the piece is, "A Friendly Epistle to Neighbour John Taylor, of the City of Norwich, occasioned by his Sermon, preached at the Opening of his New Chapel. By M. Adamson." "Be honest, open and free, my friend," says this writer, "but for shame call not thyself Christian. Thou and those in thy way have the impudence of ten thousand harlots, while with brows of brass ye hold the Bible in your hands, tell the world *that* contains your religion, and at the same time deny all its peculiar and distinguishing doctrines. This! this! is that which has filled the land with Atheists—this is the cursed root of that infidelity now prevailing in the world—this is the master-piece of the old Serpent's subtilty.—Thou art a very wise man, neighbour John, and hast gotten a Key, and a well wrought one too, to the apostolic writings. I wish thou wouldst be so honest as to use words as they are commonly understood, and do not any longer be so wicked as to use words and phrases with thy own meaning affixed to them: which meaning nobody thinks of but thyself and those in thy way, nor ever thought of till thou, great genius, arose to enlighten the dark and benighted world.—I can't conceive, friend John, why thou and thy friends have been at so great expense in procuring the noblest place of the kind for thee and those in thy way to speak in. I suppose in the city where thou dwellest, a place good enough for thee and them might have been finished for £1500; what account then will ye give to your final Judge for the additional thousands sunk and wasted?—There are thousands and ten thousands in this kingdom, bad as it is, who hate thy principles almost as they hate Atheism itself, and, great as thou thinkest thyself, regard thee as Satan himself transformed into an angel of light."

The virulent and abusive language with which Dr. Taylor was assailed by his opponents is alluded to in a letter addressed to him at Warrington from his son, dated Norwich, June, 1758. "Mr. Killingworth," says he, "has wrote against your last book. I suppose you will expect to be roughly handled. Indeed he is not ceremonious. This book refers the reader to some former writings of his for a full and more than sufficient confutation of what you advance, and contains only sixteen pages, small close print, of bitter railing

and scurrility." The Mr. Killingworth here mentioned was a member of the General Baptist Church at Norwich, founded by Thomas Grantham. In addition to his attack on Dr. Taylor, he engaged in controversy with his colleague Mr. Bourn, with Mr. Whiston, Mr. Emlyn, Dr. Benson and Dr. Leland. The scurrility with which this pamphlet abounds is the more indefensible, as it appears from the author's own admission that Dr. Taylor's conduct towards him was courteous and friendly. "Before Dr. Taylor printed his treatise on the Atonement," says he, "he carried the manuscript to my lodgings, and left it there for me with this request, that I would look it over and make my remarks upon it." (P. 11.) The above extracts are sufficient to shew the temper and spirit of Dr. Taylor's opponents; but I think it right to make one more in order to shew the sort of feeling which bigotry is capable of engendering in the human heart. Very soon after his death appeared a pamphlet called "The Arians' and Socinians' Monitor, being a Vision that a young Socinian Teacher lately had, in which he saw, in the most exquisite Torment, his Tutor, and had from his own Mouth the fearful Relation of what befel him after his Death." This young Teacher, after having informed his readers that he had been admitted to a sight of all the horrors of hell, thus proceeds to depict the situation in which he there beheld his former tutor, Dr. Taylor: "In the midst of all, I beheld one person who stood for some time on the sulphurous billows, surrounded by an enraged company, who with red-hot irons kept pushing against him. Deep despair and wild distraction lowered on his condemned countenance. He raved! he foamed! he wrestled! and then sunk down in final despair, while the direful floods of omnipotent vengeance rolled upon him." (P. 13.) This was the production of one Macgowan, and it is a piece which is still printed and circulated by Calvinists. The later editions are adorned with a plate in which the above scene is delineated. Such was their treatment of a man whose delight it was to bring to the study, the elucidation and the defence of the Scriptures, the abundant stores of learning which he possessed.

In the year 1757, Dr. Taylor removed to Warrington, in order to take upon himself the office of Divinity Tutor at the Academy about to be opened there. His son Richard, whose marriage I have already mentioned, remained at Norwich, where he carried on the business of a manufacturer. He had eight children, of whom the eldest, Philip, and

his cousin, the late Dr. Rigby, of Norwich, were placed under the tuition of Dr. (then Mr.) Priestley, at Nampthwich. Having completed his academical education at Exeter, after a few years' residence at Liverpool as the minister of the society then assembling at Bep's Garden, he was chosen a minister of the Presbyterian Congregation, Eustace Street, Dublin. My father was the second son. In 1758, he was put to school to Mr. Akers, of Hindolveston, under whose care he acquired many of those requisites which so eminently fitted him for a man of business. One reason for my grandfather's placing him there was, that he might regularly attend Dissenting worship at the neighbouring meeting at Guestwick, where the Rev. John Godwin then preached. The celebrated author of "Political Justice" was this gentleman's son, and was my father's school-fellow. In the same year, the Rev. John Hoyle was elected to the care of the congregation at Norwich, as successor to Dr. Taylor, who survived his removal to Warrington but three years. He died March 5, 1761, and was buried at Chowbent. His son died the following year. On this event I find the following record among my father's papers :

"Aug. 7, 1762. On this day I lost my excellent father. I was then twelve years old, and at school at Hindolveston. Young as I was, his death made a deep and lasting impression upon me, for I loved and honoured him greatly. He possessed, in an eminent degree, the art of gaining the affections of his children. He was a good scholar, cheerful in conversation, warm in his affections, upright in his dealings, and devout without austerity in his religion. In his business he was singularly ingenious: success was not his lot, but the most perfect submission was his prime virtue. Tortured by a stone fixed in his kidneys, he bowed with manly composure to the will of God, and in his last moments called his wife, his children and his friends to receive his dying regards and admonitions, and to see how a Christian could triumph over death. I shall ever regret that I lost the advantage of such a scene. He was 42 years old. By his death the congregation at the Octagon Chapel lost a most valuable member. He engaged much in superintending its erection, and most of its secular concerns were placed under his management."

At Michaelmas my father was removed from school in order to assist his mother in carrying on her business. In 1765, he was apprenticed to Messrs. Martin and Wiggfield, manufacturers in Norwich. In 1768, his uncle, Mr. David Martineau, died at the age of 42. Thus were these

sisters similarly placed in a state of early widowhood; and, living in the immediate neighbourhood of each other, it is not surprising that their children should have early felt but as one family, and have mutually cherished a degree of fraternal regard of which I have seen few similar examples. The arrival of my father's eldest brother from Ireland under his paternal roof was always hailed with joy by the members of these united families, and was the signal for them to assemble and to welcome him with every mark of affection. The death of his uncle was one of the first subjects that seems to have employed my father's muse. After the termination of his apprenticeship at Norwich, he spent the two following years (the only two in his life which were not passed under the same roof) in London, as a clerk in the banking-house of Dimsdale, Archer and Byde. During his residence in London he was an occasional poetical contributor to the Morning Chronicle. In one of his pieces, "Verses written on the Back of a Bank Note," he describes, with considerable humour, the person or manner of most of the cashiers at the principal banking-houses. In October 1773, he returned to Norwich and entered into the business of a yarn-maker, in partnership with his brother Richard. In April 1777, he married Susanna, the youngest daughter of Mr. John Cook, of Norwich. In how exemplary a manner she discharged the duties of a wife, a mother and a friend, those who knew her best are best able to testify. But this was not all. The vigour as well as the cultivation of her mind, her strength of character, and her clear and correct judgment, eminently fitted her to be my father's companion and adviser.*

At this time Mr. Robert Alderson and Mr. George C. Morgan were the ministers at the Octagon. The following year my father was chosen one of the deacons of the chapel, an office which he continued to discharge for nearly half a century; and if there was one object which, next to his family, engaged his care and attention before all others, it was the prosperity and peace of the society which worshiped therein. Attached as he was from principle and conviction to that pure system of Christianity which teaches the strict unity of God, and his free unpurchased love to all his creatures, and delighting to go up with his family to the house of God, he felt an added interest in the welfare of that society in which his venerated ancestor had so successfully laboured; an interest which continued without the smallest interruption or abatement to the end of life. The fol-

* See Mon. Repos. Vol. XX. p. 486.

lowing year he was chosen Treasurer of Mrs. Mary Lougher's Benefaction to Dissenting Ministers, which office he also held to the time of his death.

He was soon after elected Treasurer of the Charity Schools belonging to the congregation. During the long period that he held this office, by vigilant and prudent management he not only considerably increased the income of the schools, but, aided by the able advice of his brother trustee, Alderman Marsh, laid the foundation of a larger, though more distant, augmentation of their funds.

The year 1780 is memorable in the annals of Norwich for the triumph achieved by the freemen over a junto of great families who had conspired to turn out their useful and independent member, Sir Harbord Harbord, and to return a manufacturer, by name Thurlow, who had no other merit than that of being brother to the Lord Chancellor. Sir Harbord was joined, two days before the election, by Mr. Windham, who happening accidentally to be passing through Norwich in his way to Felbrigg, was invited to join the popular candidate. The effort in his favour was so strong, that though an unsuccessful candidate, there was little doubt of his success on a future occasion. Mr. Windham appeared at this time as a supporter of Whig principles—to "an unaltered perseverance in which he pledged himself." It was on this occasion that my father wrote his first electioneering song. The following verse occurs in it:

"Lo! public virtue hears thy voice,
She mocks the power of wealth and name,
Proud of a Harbord for her choice,
She lifts her Windham high to fame."

My father lost his surviving parent in 1781. He thus speaks of her: "All the duties of life were eminently filled up by her; but her merit in bringing up a young family of eight children, with which she was so early left a widow, was of no common rate. She possessed sound sense, a steady temper of mind, and a firm reliance on Divine Providence: these conducted her through her domestic cares, and she lived to see her children rising into that kind of respectability which is more attached to character than riches. In pursuance of the plan laid down by her husband, she laboured to form in her children's minds her own devotional character, free from bigotry or severity, and she has raised in their hearts a monument of love and veneration which nothing but death can destroy."

About this time my father began the discharge of his duties as a citizen. He was elected a member of the Corporation

of Guardians. The business of this body is principally conducted by two committees who meet once every week, and to each of which is confided the distribution of the out-door allowances to the poor in the respective wards to which they belong, while the management of the workhouses (for there were then two) is directed by them conjointly. For many years my father was indefatigable in the discharge of the arduous duty of a member of one of the committees. At this time the paupers in the workhouses were in a state of idleness, and thus the burthen of their maintenance (to say nothing of the bad habits thus engendered) was entirely thrown upon the city. To employ a part of this population, to change a scene of idleness into one of active industry, to render what had been a drain upon the city a source of revenue, was a most desirable result. My father thus speaks of the attempt and its success: "In October 1782, I delivered my proposals to the Corporation of Guardians for setting to spinning the women and children in the workhouses, and, after great opposition, succeeded in obtaining leave to give my scheme a trial. In February 1783, I carried this project into full effect. The whole plan having been previously arranged, between 2 and 300 began to learn at once. The first essays were unpromising, but order and perseverance overcame all obstacles. The scheme succeeded beyond expectation; and its opposers were silenced. Many thousands of pounds have since been thus earned for the public by this useful labour." In consequence of this success, he afterwards introduced the same plan into the charity schools, under the sanction of Bishop Bagot.

In 1784, the Norwich Public Library was established. To Mr. P. M. Martineau the city is principally indebted for this admirable institution. It was his zeal and public spirit which drew together all parties and overcame all difficulties. My father actively co-operated with him in the work, assisted in drawing up the laws, and in making the arrangements for carrying the design into effect. He was nearly as often as the law permitted a member of the committee, and lived to see the Norwich Library, in point of value and usefulness, exceeded by few similar institutions in the kingdom.

This year the first of those family meetings which I have mentioned, was held at Norwich. All its members assembled, in number 21, and on this occasion my father produced his first family song. This part of the entertainment he was ever after expected to furnish as often as a similar event took place, and though the character of these songs, in the lat-

er part of his life, assumed a graver cast, yet the burden of them was the same—family concord was the theme which best inspired his muse.

“Strength may decay,
But not love grow cold,”

was a sentiment felt by him towards every member of his family, and was as sincerely responded by them.

In 1785, Dr. Enfield accepted an invitation from the congregation at Norwich to succeed Mr. George Morgan as their minister. This was a connexion of mutual, and, I believe, unmixed satisfaction to both parties. Dr. Enfield's great acceptableness as a preacher, his high literary character, his delightful manners, the cheerfulness and intelligence of his conversation, left nothing in his congregation to desire; and his opinion of Norwich is thus expressed in a letter written to my father from Liverpool, dated Dec. 1796: “My ramble,” says he, “though it has afforded me much pleasure, has only served to confirm me in the persuasion that there is no place in England where a man of letters may pass his days more happily than in Norwich. When it is finished, I shall, with great delight, return to my beloved circle of intelligent, liberal and kind friends.”

In 1786, the manufacturers and yarn-makers of Norwich were, in common with all persons engaged in the consumption of long wool, alarmed at an attempt which was made by the landed interest to obtain permission for its exportation. A Committee of Deputies met in London from the manufacturing towns in Yorkshire, the West of England, Norfolk, Suffolk and Essex. My father was chosen one of the Deputies for Norwich. He drew up the petition to the Legislature which was adopted by this body, stating, in a very clear and forcible way, their case; and he was one of the number appointed to conduct a conference with Mr. Pitt on this subject. He also engaged in a long newspaper controversy with Arthur Young on the policy and justice of the measure. The manufacturers on this occasion were successful, and their victory was celebrated at Norwich with great triumph. The severe contest for the representation of the city, which took place this year, between Mr. Hobart and Sir Thomas Bevor, gave occasion to many jeux d'esprits from my father's pen. Though abounding with humour, and in some instances with allusions to peculiarities, habits or manners of the leaders of the opposite party, there is not a tinge of ill-nature about them. On this occasion the Whig party was defeated.

In 1789, he relinquished the combing business, and, in conjunction with Mr.

Thomas Barnard, engaged in that of a wool and yarn factor. I had the best means of knowing how much this connexion contributed to my father's happiness. It continued for thirteen years, and (to use his own words) “with a harmony not interrupted for a single moment.” It was about this time that he wrote a short poem, entitled “The Nursery,” which so accurately depicts his wishes and views as a father, that I shall transcribe a few stanzas from it, especially as it has never been published.

“For me—what various tasks demand
my care!

What pleasing toil, what sweet solicitude!

Each tender plant requires its separate share,

For while the labourer sleeps, the soil grows rude:

More shade or genial warmth must be supplied,

More foresight lent to guard, more gentleness to guide.

“More firm resolve to check the wild desire,

More skill to guide it to its proper end;

When modest merit wishes to retire,

More prudent warmth to flatter and commend;

More self-command, more watchings, broken sleep,

More care for worldly things, yet seem to hold them cheap.

“Dear, lovely babes, that bring this weight of care,

Sweet cares! that bind ye closer to my heart,

A heart more proud your filial loves to share

Than all that ease and affluence could impart,

O meekly bend to my indulgent reign,
Which asks no tyrant's rod, no mind-subduing chain.

The dawn of liberty in France was hailed with joy by the patriots of England. Such persons only as remember those days know to what a height popular enthusiasm can be roused. And it was an enthusiasm which no subsequent events will lead any generous mind to be ashamed of. Many patriotic songs were written on this memorable occasion, and I have always thought my father's “Trumpet of Liberty” one of the most successful. Certainly I never saw a multitude so moved by music as by this. It was written, composed and sung by my father, for the first time, at a public dinner on the 5th November, 1789, to celebrate the anniversary of the Revolution.—In 1796, he engaged very heartily in the laudable endeavour to displace Mr. Windham from

the representation of Norwich. My father had been warmly and actively employed in procuring his return in 1790. Since that time Mr. Windham had deserted the principles to which he had formerly vowed unalterable attachment, and enlisted under Burke in his fanatical and mischievous crusade against liberty. Mr. Windham had been in the habit of visiting my father in the most friendly way. His conversation was always animating and delightful; but upon the subject of the French Revolution he was insane. His conduct to some of his old friends (especially to Mark Wilks) was disgraceful: it was not of a piece with his usual character, which was open and honest. On this occasion the opposition to him was unsuccessful, though his opponent, Mr. Bartlett Gurney, had a majority of more than 100 resident votes.

About this time a periodical work, entitled "The Cabinet," was published in Norwich. Its main object was to diffuse correct political views and political information; but Mrs. Opie occasionally enlivened its pages with her poetry, and there are some pieces of Dr. Enfield's written in his happiest style. To this work my father was only a poetical contributor; and the pieces which he did furnish were said to be "found in clearing an old garret in Prince's Inn," a house of considerable antiquity at Norwich. The pretended date of these poems was about the time of the civil wars, and the style, character and orthography of the period are very faithfully preserved. Most of the subjects have a reference to local events, which his accurate acquaintance with the history of his native city enabled him to give with singular fidelity. One of the poems, in praise of Bishop Corbet, who was buried in Norwich Cathedral in 1635, was prefixed to Gilchrist's edition of the Bishop's Poems, and is transferred into Chalmers's Poets, Vol. V. Another, on Martinmas Day, is cited in Times' Telescope for 1814, p. 286, as if it were an ancient authority, for the way in which Martinmas day was kept in times of yore. In the same year, Dr. Enfield published his Selection of Hymns, to which my father contributed fifteen. These are chiefly peculiar metres, which were chosen in order to introduce some favourite tune that otherwise could not have been used in the chapel choir. These were afterwards copied into Mr. Aspland's Collection, published in 1810, with the addition of ten, which appeared for the first time in that work. Most of them were also adopted by the compilers of the London, Liverpool, Exeter and New York Collections.

In 1797, he had to lament the death of his excellent and highly-valued friend Dr.

Enfield. Most cordial and most sincere was their friendship; and the loss to my father, at the age at which he was now arrived, was irreparable. There was no probability of filling up that void which the death of Dr. Enfield made—and it never was filled up. The congregation elected Mr. P. Houghton their sole minister, and he continued to fill that situation till his first removal, which was to Prince's Street, Westminster, in 1808.

Just prior to Dr. Enfield's death, my father completed a work which had, at intervals, engaged his attention for several years. This was a History of the Church assembling at the Octagon Chapel. Such a record was the more wanted, and it was the more difficult of compilation, from the circumstance of there being no church book (at least none in existence) up to the time at which he became one of the deacons of the society. The early part of the work traces the history of Non-conformity in Norwich up to the time when Dr. Collinge, the Vicar of St. Stephen's parish, was ejected from his living, and founded the first Presbyterian Church there. Many of the particulars he derived from family documents in his own possession, or from the information of some old members of the society. These materials, but for his care, would have been irrecoverably lost. The history is written with singular beauty of penmanship, and illustrated with portraits of some of the ministers of the place, copied in some instances by himself, as well as by plans, &c., both of the old and the new chapel. He never continued the history further than the death of Dr. Enfield, but by a careful preservation of documents, and a full and regular record of all the proceedings of the church, he has provided ample means for that purpose. In Nov. 1800, the death of Mrs. Martineau took place. "She was a woman," says my father, "whose head and heart procured her the respect and esteem of all her family and friends. She possessed a strong discrimination of character, and there were few persons whose soundness of judgment better qualified them to give advice. Her affections were warm, and her piety fervent yet rational."

The following lines are extracted from a tribute of singular beauty and of sincere affection "to her honoured friends of the families of Martineau and Taylor, by their affectionate A. L. Barbauld."

"No bitter drop, 'midst nature's kind relief,
Sheds gall into the fountain of your grief;
No tears you shed for patient love abused,
And counsel scorned, and kind restraints refused.

Not yours the pang the conscious bosom
wings.

When late remorse inflicts her fruitless
stings.

Living you honour'd her, you mourn for,
dead :

Her God you worship, and her path you
tread :

Your sighs shall aid reflection's serious
hour,

And cherish'd virtues bless the kindly
shower :

On the lov'd theme your lips unblamed
shall dwell :

Your lives, more eloquent, her worth
shall tell.

"For me, as o'er the frequent grave I
bend,

And pensive down the vale of years de-
scend :

Companions, parents, kindred called to
mourn,

Dropt from my side, or from my bosom
torn,

A boding voice, methinks, in fancy's ear
Speaks from the tomb, and cries, 'Thy
friends are here.'"

Since the year 1774, my father had been frequently subject to very severe attacks of the gout. Seldom a year passed without a return of this disease, and more than once I remember his being confined for several months to his chamber. The patience with which he endured such acute and protracted suffering was most exemplary, but the time was approaching when to this disease was to be super-added one of a still more painful nature. While on a visit to his son Richard, in 1802, he was first attacked with symptoms in some respects similar to those which preceded his father's last illness. He thus writes of them:—"These repeated, painful attacks naturally recall to my memory the sufferings of my excellent father. If the same bitter cup be preparing for me, what better can I wish than that I may quit the world with his composed spirit, his animating prospects for himself, and his reliance for his offspring and his widow on the good providence of God!" The attacks of the disorder continued to increase upon him for several years. In 1807, he gave a fresh proof of the serenity of his temper, and of his patient and cheerful acquiescence in the Divine Will. He had the happiness of reassembling under his roof thirty-five members of his family, and though at that time having in prospect, as he expected at no very remote period, the termination of his life by one of the most painful diseases, he not only partook of the pleasure of the scene, but contributed to it by his accustomed cheer-

fulness, and by the usual offering of his muse. This was on the 12th of August. His feelings on the occasion are thus expressed:—"Along with the joy which this happy family-meeting has afforded me, I hope we have all of us felt that gratitude which is due to the Author of all our blessings, who has thus permitted so large a portion of our family to meet from distant parts, and under such pleasing circumstances. God grant that this brotherly love may continue to the end of life! Mine is probably so near its termination, that I must not flatter myself with a renewal of this sort of pleasure. The attacks of two of the most painful diseases to which the body is subject, leave but little room to expect this; but whenever it shall please God to call me hence, I leave all my family, and in particular my dear children, united and happy." On the 24th of the same month, he writes again, in reference to the same subject—"The symptoms which have been for some time increasing upon me, leave no doubt in my mind that a stone has been formed within me. The moment being now come which calls for a patient submission to God's will, may I endeavour to arm my mind with the acquiescence and fortitude of a Christian; let my thoughts be often on my excellent father, and, as it is probable that, in one sense, 'my death will be like his,' may it also resemble it in what honours and exalts the Christian character. But life, though painful, may still be protracted; and though my active powers be greatly diminished, yet so much of capacity for the business of life may remain, as to make it a duty still to continue my exertions for usefulness to my family and to society: what therefore I can do, though with pain, let me continue to do, remembering that the best preparation for death is a life filled to the last with useful deeds, performed under a constant sense of God's omniscience and man's accountableness." During the greater part of the ensuing winter and the spring of 1808, his appetite failed, and his strength consequently declined. In the month of May his anticipations seemed about to be realized; and so little hope remained of his being able to struggle against a succession of attacks thus severe and alarming, that those of his children who were at a distance were called to attend, as was supposed, his dying bed. Throughout the whole of his protracted illness, and particularly at this time, he enjoyed the benefit of his valued friend Mr. Martineau's advice, and the unrenitted and affectionate attention of Dr. Reeve, who had now become his son-in-law. It pleased the Almighty to bless their labours with his restoration to a degree of health and use-

fatness which seemed hopeless, and at the latter end of August he was so far recovered as to be enabled to attend, in some degree, to his usual pursuits. For several years his strength seemed gradually to return, and though we often saw that

Spem vultu simulat, premit altum corde dolorem,

yet we had abundant reason for thankfulness that a life so honourable, so valuable, was preserved to his family and to society.

I ought not to omit mentioning a very flattering testimony of friendship which he received, in 1806, from the Congregation of the Octagon Chapel at Norwich, in the presentation of a handsome silver waiter, with an inscription expressive of their sense of his "many and valuable services." Though wholly unlooked for, this mark of their regard was most welcome to him; and it must form another link in that chain which binds, and I hope will always bind, his descendants in ties of no common interest to that Christian church. During the years 1810, 1811 and 1812, the unsettled state of the Society gave him very great uneasiness. I know that he passed many sleepless and anxious nights on this account. The settlement of Mr. Madge, in the latter end of the year 1812, brought peace again within its walls, and during the period that he continued our minister not a circumstance of any kind occurred to lessen the prosperity or disturb the harmony of the Society.

In 1813, the Eastern Unitarian Society was formed. My father had for many years been a member of the London Unitarian Society; and, in conjunction with his respected friend Mr. Isaac Marsh, who consented to fill the office of Treasurer, he took a warm interest in the formation of a society having the same great object in view. He presided at the first meeting, which was held at Norwich.

In the year 1814, Dr. Enfield's collection of Hymns being out of print, the congregation determined upon making a new selection for their use. Sir James Smith not only contributed his advice in the selection, but enriched it with some original Hymns, and my father also added to the number which he had written for the former selection. This year he again enjoyed the pleasure of seeing his elder brother, and of assembling under his roof forty-four members of his family. In connexion with this meeting he says, "The great Arbiter of life and death alone knows who among this band of brothers shall never more be permitted, in this world, to join in these family festivities, which to me have ever been a source of the most delightful feelings.

I parted with my dear brother with more doubt as to a future meeting than ever; yet I would indulge the hope that life and strength may permit the renewal of such a pleasure."

He was, not very long after this, called upon, in common with every member of his family, to a severe trial of Christian fortitude and resignation, in the loss of his son-in-law Dr. Reeve. Beloved for the sweetness and respected for the integrity of his character, admired for his talents, and looked up to for his medical skill, it may be imagined how severe a blow to the happiness of our domestic circle was the removal of such a man. The feeling of attachment between father and son was scarcely more strong than that which subsisted between them. That unshaken reliance upon the goodness of God which never forsook my father, under all the bodily and mental sufferings he had to endure, supported him now, and directed his thoughts to that state where parting shall be known no more. His health was so far restored that he was enabled again to visit the metropolis, where four of his sons were now settled; and he resumed with his accustomed activity the discharge of his duties as a man of business and a citizen. In 1818, at my particular request, he consented to join me in the Common Council. He had often been urged to enter the Corporation, but till now, had declined it. The Whig party was very low at this time in point of numbers; and I was anxious to have the weight of his character and the benefit of his experience among the minority, of which I formed a part. His attachment to his native city, to her popular constitution, to her municipal rights, and to the marks not only of antiquity but of wisdom which many of her institutions bore, was very strong; and having once entered the Corporation, he was most regular in the discharge of his duties as one of its members. It is scarcely necessary for me to remark, that he never prostituted a Christian ordinance to obtain admission.

In 1819, he was once more allowed the pleasure of assembling around him many members of his family. The number collected on this occasion amounted to sixty-four. On this occasion he says, "If I parted from my dear brother Philip with feelings of doubt and anxiety as to the future at our last meeting, how much more so now that five years are added to our lives! These feelings I strove to temper by reflecting on the kindness of Providence, which has permitted me again to enjoy such a pleasure, and that we have lost none by death since our last meeting in 1814."

The hand of death had indeed been stayed during the time above mentioned, but it was soon destined to fall with severe and repeated blows.

My mother's death took place in June 1823. It was truly said by Mrs. Barbauld, that "she was not to be forgotten by those who knew her." Hers was a mind that almost defied bodily pain. The principle by which she was governed through life was regardlessness of her own comfort, so that she might promote that of others. And this she continued to act upon nearly to the last. No intreaties could make her desist, no pain could subdue her—she saw before her the path, as she conceived, of duty, and no regard for her own ease, or even her life, could change her inflexible purpose to go right on in it. It will easily be conceived that this was an event to put my father's feelings as a man and a Christian to the test :

"But even when sorrowing in the dust,
Faith was his light, and heaven his trust."

His was not a mind which could permit his sitting down in idleness or vain and useless despondency. He had duties yet to perform to society, to his family and to himself, and he continued to discharge these with as much assiduity as ever. Indeed, I never recollect any period of his life in which he engaged more zealously in all his public functions. It was a principle with him that what he did engage in was to be done effectively. Hence in all public business he was always at his post. I will mention one instance. The grand Festival for the benefit of the Norfolk and Norwich Hospital took place in September 1824, and I believe there was scarcely one of the band who took greater pains to discharge his duty in it, or who more thoroughly enjoyed it. I had the pleasure to introduce him to Mr. Cramer, as one of two only remaining performers in the first Norwich festival, at which his father led in the year 1788. My father possessed a voice which in early life was well-toned, powerful and of considerable compass. It was impaired by the diseases to which he was subject, but his love of music continued unabated. He was a very early member of the Norwich Anacreontic, and continued a member of the Hall Concert to the time of his death. His knowledge of music was not extensive, but his taste was formed on good models. Some of his songs are very effective compositions, particularly the music of "The Trumpet of Liberty," and "Precious Goblet," the latter of which was a favourite of Meredith and Sedgwick, and went through

two editions. He wrote several hymn tunes, one of which was harmonized by Mr. Attwood, only about two months before his death. In this style of composition he was decidedly inferior to his elder brother, who has produced some of the most beautiful specimens of it that I know. The above-mentioned were the only two songs for which he furnished both words and music. Among those which were written to celebrate some public event, may be named the following: "Where the poor Negro, with desponding heart," set by Giordani. "While the tools of the state and the fools of ambition," "Goddess of Freedom," and "Ye Senators of England," were all adapted to popular glees and sung at a dinner held soon after the unsuccessful attempt to turn out Mr. Windham in 1796. "To old Blazius in heaven," written for the Norwich yarn-makers' yearly commemoration of their patron saint. "'Twas in the land of dumplings," sung by him after the great contest for Norfolk in 1802, at the dinner to celebrate the triumph of Coke and Astley. "O'er hill and o'er valley, on famed British ground," sung at the meeting of the Norwich Whig Club in 1811. "Sing, sing no more of heroes bold," sung at the presentation of a silver vase to Mr. Coke, in 1804, by the Norfolk farmers. "Where, Euterpe, shalt thou wander?" sung at the opening of the new concert room at Norwich. "The warrior claims the meed of praise," sung at the celebration of Mr. Fox's birth-day in 1819, 1820 and 1821.

Among his lighter productions may also be mentioned two, which excited a good deal of local attention at the time of their appearance. They were both published anonymously. The first, called "The Rats," was written soon after the application to Parliament for the repeal of the Corporation and Test Acts. It describes a council of the Norwich Presbyterian Rats, at which, after an attack on the Church had been proposed, it was urged, by one of the assembly, that it would be more prudent to attack the Corporation chest.

"'Forbear, my friends, awhile,' he cried,
'To tempt the Church's power:
No mortal Rat that power defied,
But wail'd the fatal hour."

"'With sugar'd sops she baits her traps,
In number thirty-nine,
And he that from such wires escapes
Has sharper teeth than mine."

"'This city's corporation chest
A readier prey shall yield:
'There, long by gold and parchments prest,
The Charter lies conceal'd."

“ ‘Enough,’ the listening crowd replied ;
‘Lead on to the attack :

Its oaken ribs shall soon be tried,
Its treasures soon we’ll sack.’

“ All in the dead of darkest night
They march to City Hall,
And there, in gates and bars’ despite,
They enter one and all.

“ Where Camerarius sits, t’ expound
The municipal law,
Th’ important long-lost chest is found,
And round the squadrons draw.

“ Soon as a breach was fairly made,
In poured the nibbling crew,
And leases, long in slumbers laid,
Upon the floor they drew.

“ Old leathern bags, in parcels tied,
Long time in peace to slumber ;
Remnants of scarlet robes, twice dyed,
And more such kind of lumber.

“ Bye laws, to rule St. George’s guild ;
Receipts for * herring pies ;
Election bills, by thousands piled,
And hid from vulgar eyes.

“ Orders from ministers of state,
To aid the Crown’s pretensions ;
Sir† Robert on th’ Excise debate,
With lists of promis’d pensions.

“ Laws for preserving geese and swans
For Corporation dinners ;
The Five-mile Act against Non Cons
And such audacious sinners.

“ A hiltless rapier that was ta’en
From Kett the tanner’s side :
The pad on which Old England’s Queen
Did once to Norwich ride.”

He then goes on to describe the alarm created in the Corporation by this unexpected attack, the speculations of its members as to the authors of it, and the measures necessary to be taken to preserve in existence those wholesome penalties which are intended to exclude Presbyterian and other Nonconforming rats from corporate honours.

The other poem was written in consequence of an attempt made by some of the Norwich clergy to get up a petition to Parliament for an augmentation of their livings ; but which being opposed by the citizens, and not being generally supported by the clerical body, failed of success. It was called “The Saints in a Bustle,” and contains a humorous account of the assembling of such of the clergy as were supposed to be favourable

to the scheme, in which each is designated by the name of his parish saint, and his manner and character depicted with equal liveliness and accuracy. Of ill nature it contained not a particle ; and though there was nothing in it at all calculated to move the anger even of those to whom it alluded, he so effectually concealed himself as the author, that one only of his own family was aware of the fact.

In both these poems the Church was the object of his satire. He felt, like a true Nonconformist, how unholy, how mischievous, was the union between Church and State. He dissented from the Established Church, not merely because he believed its creeds to be unscriptural, but because it *was* established. He was well read in the history of Nonconformity, and therefore he venerated the characters of that illustrious band of heroes who broke the bonds of regal and priestly usurpation and brought the tyrant Charles to merited punishment, as well as of that noble army of confessors who sacrificed all their preferment and their worldly hopes, and who “took joyfully the spoiling of their goods” for the sake of a good conscience. But his well-known and decided attachment to the principles of Protestant Dissent, never embroiled him with the clergy, by all the respectable portion of whom he was esteemed as he deserved, and with several (particularly the worthy and learned minister of his own parish, the Rev. Francis Howes) he lived on terms of cordial friendship.

But I must hasten from this digression to speak of the brief span of his life which remained. I have said that he continued in the exercise of his powers, as he did in the enjoyment of his mental faculties, with unabated zeal and energy. After the death of my mother, I had the happiness of again living under the same roof with him, and of witnessing the unceasing and useful employment of his time. In 1825, Mr. Madge’s removal from Norwich took place, an event which gave my father much concern. The congregation had enjoyed fourteen years of tranquil prosperity, and he hoped that no farther change would take place during his life. Mr. Tagart’s election to the pastoral office took place in January ; and, on my removal to London in the following August, he complied with my father’s wish that he would occupy a part of his house. This arrangement contributed very much to his own comfort, while, I hope, from the similarity of many of their pursuits and objects of interest, and from my father’s experience as a member of the congregation, and his willingness to give,

* Six of these pies are sent every year to the king by the sheriffs of Norwich.

† Sir Robert Walpole, whose brother was twenty-two years member for Norwich.

though not to obtrude his advice, it was serviceable to my young friend.

The publication of a new edition of the Norwich Hymn-Book was resolved upon this year, as well as the addition of a Supplement. My father's much-esteemed friend and brother deacon, Sir James E. Smith, again assisted him in this work, and contributed six admirable hymns to it. My father added nine to his former number.

He entered upon the last year of his life with a measure of health and strength far exceeding what he enjoyed during a considerable portion of the preceding twenty years. The ties which bound him to his native city were weakened by the removal thence of all his children except one, but they were too strong to be broken except by death. He had retired from business, but time never hung heavily upon his hands for a moment. Though he alone was left to preserve his family name in Norwich, he had some relatives who were very dear to him, and he had many friends. Death had indeed contracted the circle of the associates of his early years, but his cheerful temper equally fitted him for the company of the young, as did his mature and enlightened judgment for the society of his contemporaries. To children he was uniformly a welcome visitor. He delighted to collect them around him, and his ever ready muse would often versify some occurrence in which they had taken a part, which, with equal readiness, he would adapt to some easy melody. With his bodily powers so far restored, and his mental faculties active and unimpaired, it will not be thought surprising that he should have contemplated the realizing one of the fondest wishes of his heart, once more to visit his brother at Dublin. His intention was to have first rested at the residence of his son Philip at Corngreaves, near Birmingham, thence to have proceeded to that of his eldest son at Coed Ddu, in Flintshire, and from Holyhead to have crossed the channel to Dublin. Just before the period of his departure, he had interested himself as much as ever, perhaps more, in securing the return of his respected friend Mr. William Smith for Norwich.

It was on the first of June that he left his home, intending to return at the latter end of the summer. But He who ordereth the length of our days had ordained "*He shall return no more to his house, neither shall his place know him any more.*" He reached Birmingham on the Saturday, and attended divine service at the New Meeting. My brother Philip met him there, intending to convey him to his house at Corngreaves in a car, which he was in the habit of using as a

safe conveyance for his family. A long and very steep hill forms a part of the road, leading through Hales Owen; and it was in going down this hill, directly opposite to the Leasowes, that from some cause, not very accurately ascertained, the horse became restive, and the servant who was driving, in endeavouring to prevent his running away, broke the reins, and was thrown from his seat. My brother, in trying to escape from the vehicle in order to reach the horse's head, was also violently thrown to the ground, and my father was found by him, as soon as he was sufficiently recovered to be able to rise, lying senseless and bleeding on the road. Providentially they were very near the house of Mr. Thomas Brewin, a name I cannot write without every sentiment of gratitude and respect. I will not do violence to the feelings of this excellent man by saying all that he was to the stranger then within his walls, as well as to his family. He seeks not the applause of the world, but that which is far above and beyond it he can never lose. Through his kindness the best medical skill was quickly procured, while every possible attention was paid to my father's comfort. On Monday consciousness was in some degree restored, and on Thursday, though not able to speak, he was able to write. His first inquiry was respecting his valued friend and relative Mr. Thomas Martineau, whose end, like his own, was speedily approaching; his second was as to the success of Mr. W. Smith's election. Gradually his speech returned, and in some degree his strength. This gave us hope; for at a former period of his life we had seen him so much reduced, that those symptoms which to others appeared alarming, were not so in the same degree to us. But on the 20th his appetite failed, and his strength in consequence rapidly declined: he sunk into almost an unconscious state on the following day, and on the morning of the 23rd he expired.

He was buried on the following Friday, in the ground belonging to the Unitarian congregations at Birmingham. In addition to his sons, and two of his grandsons, the funeral was attended by the ministers of those congregations, by some of its members to whom he was known, by Mr. Brewin and Mr. Joseph Priestley, and by the Unitarian ministers of Dudley, Stourbridge and Cradley. The service was performed by the Rev. John Kentish, who most kindly proposed to abandon his intended journey to York, for this purpose. The death of my father's much-esteemed friend, Mr. Thomas Martineau, happened about the same time, and the event which thus deprived the Society at Norwich of its two oldest

servants was suitably improved by Mr. Taggart on the following Sunday. An impressive and highly appropriate Sermon was delivered on the same day by Mr. Kentish, and by Mr. S. W. Browne at York-Street Chapel, London.

The Editor of the Norwich Mercury thus recorded his death: "It is with true sorrow we state that the death of this worthy man and good citizen was accelerated by an accident which happened to him not long since, while riding in a car, near the place where he breathed his last. Few men have passed a more exemplary life. He was cheerful yet sedate in his dispositions and manners. By the application of his hours of leisure from business to literary pursuits, he was continually adding to a stock of general knowledge, that rendered him a respected member of the intellectual society in which he moved, and caused his judgment to be regarded with deference by the many who had or who took occasion to refer to his opinions. The same taste and the same cultivation led him early to feel the importance of public character, and induced him to become the advocate of civil and religious liberty, whenever he conceived that his style of argument (which was alike mild and sensible) might conduce to the benefit of his fellow-creatures. Yet this duty, as all others, was performed by him in so simple and unostentatious a manner, that the writer of this testimony to his worth is probably almost the only person who is acquainted with the extent of the good he thus performed. Regarded for pure and consistent principles in public, and revered for his urbanity in private life, connected with an ancestry distinguished by talent, and exemplary in the discharge of the parental duties, this excellent man has given every proof how deeply and how carefully he endeavoured to prolong that good fame which pertains to a family the most numerous, the most united, and the most esteemed of any of the same place in society that the country possesses."

In addition to this estimate of his character by a fellow-citizen, I shall be pardoned for inserting the following affectionate, though I think just, delineation of what he was as a relative and friend, accompanied by some remarks on the style of his sacred poetry.

"Abstract worth will always gain respect, but

"Goodness only can affection move,
And love must owe its origin to love."

"In this respect our departed relative has indeed secured for himself a place in our memories. His integrity and high mental qualities were not tarnished by

faults of temper; and every one who has known him, dwells with delight on the readiness of his sympathy with his friends in small things as well as in great, and on the prompt manner in which this was evinced. Whatever might befall them, whether of a joyous or an afflictive kind, he never omitted to shew that he had them in his thoughts; and, without the least *pretension*, he possessed the art of directing their thoughts into the channel of thankfulness, or pious confidence in Providence. To receive a letter from him on these occasions was always to receive a lesson either of mild wisdom, enforcing an acknowledgment of the Giver of good, or of filial resignation to his appointments. In taking the circuit of a wide-spread family, there was no member with whose sympathy we could so little dispense.

"It ought to be added, that he was fitted to give pleasure to others by the readiness with which he himself received it. There was no pre-occupation, no selfishness in his mind, consequently it was open to pleasant impressions of every kind, and there never was a being who derived more temperate yet lively enjoyment from all the lesser sources of pleasure which came in his way. Even to the last there was a spirit of hilarity about him, a love of employment, and an earnest interest in all he undertook, with a determination to do it *well*, which it was delightful to witness. When conversing with him, you rarely heard from him those unfavourable comparisons of the present with the past which mark the old man; for though abiding by his own ideas of what was right and practicable, in preference to more dazzling notions, he was always willing to investigate and admit the reality of an improvement.

"His poetical compositions, particularly his Hymns, were subjected to very severe revisal; he could not endure an inharmonious line, and his musical ear made him particularly successful in adapting words to any given melody. In composing his Hymns, it was a rule with him to make all the stanzas as nearly as possible alike in accentuation and pause; so that all might be *sung* as well as read, with ease and pleasure; and I remember his pointing out to me a paper, in the first or second number of the American 'Christian Examiner,' as expressing well his own ideas on the composition of Hymns intended for public worship. Of course, this correctness was attended with considerable labour; yet his Hymns have by no means the appearance of over study; they are free, simple and strong, both in thought and expression. They also display the same good sense which predominated in his whole character.

There are no extravagant metaphors, no inappropriate allusions. He seemed to have always in view the simplicity and greatness of his subjects, and he has treated them in that plain, unaffected manner which is best adapted to them. Of their *Christianity* we surely need not speak. They are full of the Gospel; there are comparatively very few *merely* devotional, for he preferred illustrating Scripture doctrines and striking passages from Holy Writ. To quote or even refer to many of these Hymns would, perhaps, occupy more room than it is reasonable to require; but let me at least refer to Nos. 208 and 226, in the Norwich Collection, and also to that beautiful commentary on Gen. v. 27, No. 472 of the Supplement to that Collection. He was particularly fond of adapting and Christianizing, if I may so express it, any serious stanzas he might meet with in the course of his reading, for congregational use. To a Hymn from the Spanish of Manrique, inserted in the Norwich Supplement, No. 474, he added the following animated stanza:

“ ‘ And let the pageant be withdrawn !
To death’s dark night succeeds a dawn
Of brighter day :
Faith points to bliss beyond the tomb,
The Christian’s hope, the Christian’s
home,
And leads the way.’ ”

“ Again, our Christian assemblies are indebted to him for one of the most beautiful Hymns they possess, No. 258 of the Norwich Collection, which was altered by him from the conclusion of one of H. Moore’s Odes—the last verse is his own, and is more than worthy of those which precede it :

“ ‘ God is their life, their sun, their
shield,
Their thoughts on Him sweet comfort
yield ;
Through mists that cloud their dying
eyes,
They see eternal glories rise.’ ”

Such is the record of a life which it may be thought I have extended to an unusual and unnecessary length. The tenor of my father’s way was noiseless, and consequently devoid of any incidents which may be termed striking. But it is not, on that account, the less instructive. Thousands are called to move in the sphere which he occupied, and may be expected to discharge the duties which he fulfilled. There is no need that I add to what is written a detailed and formal review of his character; for the preceding memoir will exhibit the fruits of his life. It will be thence seen how far his talents were

improved, and in what respects he was worthy imitation in the various relations in which he stood to society. One lesson we may all learn—that our obligations, so far from being discharged by our losses, increase as the friends of virtue expire, and that we should study to prevent society from missing absent benefactors, by performing such duties as they would have performed had they continued in a world abounding with objects of benevolent and useful exertion.

EDWARD TAYLOR.

City Road, Aug. 11, 1826.

“ On the 4th (July) the ‘ Jubilee,’ or Fiftieth Anniversary of the Declaration of Independence by the United States, was celebrated throughout the whole of the Union with extraordinary enthusiasm. By a coincidence which may well be termed remarkable, two of the most distinguished American patriots, members of the Committee which drew up that Declaration of Independence in the year 1776, the venerable THOMAS JEFFERSON and JOHN ADAMS, Ex-Presidents of the United States, died on the 4th ultimo, on the day of celebrating the Jubilee. They were, we believe, the only surviving members of that committee. The death of Mr. Adams is announced in the papers; that of Mr. Jefferson is derived from the authority of a private letter.” *Times*, August 2.

July 22, EDWARD KIRKPATRICK, of Southampton, Solicitor, aged 30 years. He was crossing in a small pleasure vessel to the Isle of Wight, to join his wife, who was on a visit at his mother’s, when a sudden squall upset and sunk the vessel. Mr. Coxwell, to whom the vessel belonged, jumped into a small boat towing astern, cut the painter, and with considerable difficulty raised Mr. Kirkpatrick from the water, but, exhausted by his struggles, Mr. K. fell on the opposite side, and the boat upset. The boy who was with them being able to swim, endeavoured to reach the shore. Mr. Coxwell succeeded in laying hold of the stern of the boat as she floated full of water, and they were both picked up when nearly exhausted, but Mr. Kirkpatrick was seen no more.

In the prime of life, in full vigour of health surrounded by every circumstance which can render this world delightful, he seemed blest beyond the common lot of man. Beloved by his family, united to the object of his ardent attachment, with a happy home and a profession affording him means ample as his most sanguine wishes, he had repeatedly said within the last few months that he had

scarcely an earthly desire ungratified, and that almost his only fear was lest prosperity should make him forget that this world was not his home. The consternation and grief of his family may be imagined and not described. His talents and principles, his happy, cheerful disposition, and above all, his kind, affectionate, endearing manners, had won their unbounded esteem and love. Their loss is irreparable. But it was not only his own relatives who knew and appreciated his worth. In the concerns of life and the conduct of his profession he was distinguished for energy, independence and sterling integrity. The ease and rapidity with which he transacted business, and his peculiar correctness in all pecuniary arrangements, rendered it a pleasure to be engaged with him; and many and unexpected and most gratifying are the testimonials which his mourning friends have received from the most respectable members of the profession, lamenting his untimely fate, and expressing their warm esteem and regard for him as an ornament to their society. He was a sincere and zealous supporter of the Lancasterian schools and other useful institutions at Southampton, charitable to his poor neighbours, and always ready to afford assistance to those in need, not merely with his purse, but with his advice and active exertion.

The universal sympathy excited on this melancholy occasion was of no common character. All in speaking of him seemed as if by his death they were themselves involved in some domestic misfortune, and the numerous and earnest expressions of condolence from various quarters and all ranks of society, even from persons unknown to his family, are the strongest testimony of his worth, and, while they give poignancy to grief, at the same time afford a source of most soothing consolation.

Every exertion was made for many days to find the body, but without success. On Tuesday, the 1st of August, it was discovered by the crew of a Revenue Cutter, floating near the Mother bank at Ryde; and on Wednesday, an inquest was held, and the body consigned to the family vault at Newport. On the Sunday following, a funeral sermon was preached on the occasion by the minister of the Unitarian Chapel at Newport, who has kindly permitted the insertion of the following extract:

"It is some consolation to those who are in the present instance bereaved, that they can look back to the memory of their departed relative with feelings of pensive satisfaction, and that among that portion of mankind whom death

precipitates into an untimely grave, few leave behind them a more unblemished reputation. It is not necessary in this place to enter at any length into the character of the deceased; but a few words may be permitted as sacred to the feelings of mourning friendship and due to departed worth. That important part of the character which consists in the culture and exercise of the devotional feelings can only be known to that Being who is the object of them. But those nearly connected with our late friend are not without pleasing memorials which indicate that the Scriptures were not unfrequently the subject of his meditations, and that, without any affectation of it, there existed in his mind real seriousness of feeling. Of the exemplary manner in which he discharged the personal and social duties, we may be allowed to speak with more freedom, because here man could judge; and if the concurrent testimony borne to it by his most intimate friends and a wide circle of general acquaintance, by those who were attached to him by the ties of kindred and affection, and those who knew him only in the concerns of business and the common intercourses of society, can be relied on as any just criterion, few men at his early period of life had attained to a higher degree of moral excellence in the estimation of mankind. His suavity of manners and uniform attention to the little interests of those around him, his sympathy with distress and readiness to alleviate it, have left a blank in the social enjoyments of his friends which time only can fill up, and which, indeed, to some of his immediate relatives can never be supplied. Oh! whilst you drop a tear to the memory of early merit, thus cut off by the inscrutable appointment of an all-wise but oft mysterious Providence, let it be mingled with a gleam of rejoicing, borrowed from the consideration that you 'sorrow not as though without hope,' and let your grief be mitigated, though it cannot be removed, by an endeavour to imitate his example."

R. G. K.

Rev. John Holland (see p. 430).

THE hasty notice of Mr. Holland in the last number was drawn up on the impulse of the moment, and was by no means intended to supersede any further tribute of respect and affection, which the writer was well aware that many others besides himself might wish to offer. If more time had been allowed he would, of course, have noticed (as he did to his own congregation, who had

frequently, in former years, been favoured with Mr. Holland's occasional services) his warm and animated addresses from the pulpit, delivered with an energy almost peculiar to himself. He was eminently what the old divines have called an "experimental preacher," laying hold of every incident which occurred, whether of a public or more private nature, from which he might draw a religious or moral application, especially if it could be done to the advantage of his younger hearers, to whose service and improvement he was devotedly attached. Nor was it only to the young of his own congregation that he laid himself out to be useful; many other young persons of both sexes, who are now settled in highly respectable and useful stations, were indebted to him for some of the most important knowledge and best principles which they possess.

In the early part of his life he took an active part in the applications which were repeatedly made for the repeal of the Corporation and Test Acts; and in the year 1790, published an "Address to the Inhabitants of the Town and Neighbourhood of Bolton," with a view to confute some gross misrepresentations which were zealously circulated by the opposers of the repeal. About the same time he had the merit of projecting the first periodical religious work on a broad and liberal principle, under the title of "The Christian Miscellany;" the prospectus of which, composed by him, gives a more full and judicious account of what such a work ought to be than has perhaps been hitherto realized. The work itself (certainly not through any fault of his, but through untoward circumstances not under his controul) by no means came up to his ideas, and though it contained a number of good papers, chiefly furnished by him or through his influence, scarcely struggled through the first year. In the year 1791, he engaged with his neighbours, Mr. Kirkpatrick, of Park Lane, Mr. Toulmin, of Chowbent, and Mr. Lloyd, then of Dob Lane, near Manchester, in a course of evening lectures at Wigan, on the principal points of the Unitarian controversy; which drawing forth the animadversions of Mr. (now Dr.) Roby, the four friends united in the publication of a Series of Letters to the Inhabitants of Wigan; which having been chiefly confined to the neighbouring district, are now too much forgotten, though they well deserve a more extensive circula-

tion. The several letters are signed with the initials of their respective authors. It has been mentioned that he published several catechetical and other pieces for the use of the several classes of young persons in his congregation: for the instruction of an older class he added, in 1794, "A Plan of Lectures on the New Testament," very judicious, but perhaps somewhat too concise; it was, however, made the basis of a useful course of biblical criticism. In like manner, for his more general classes, he published, in 1799, a "Sketch of General History, in a Series of Questions," which were afterwards (1803) filled up, so far as they related to ancient history, by the "Essays on History," formerly noticed; those have lately come to a second edition. About this time he also printed a catalogue of the library which he had long before instituted and taken much pains in collecting for the use of the congregation; the preface containing many important directions to young persons for the choice and perusal of books on the various branches of useful knowledge. In 1810, on the death of the Rev. Ralph Harrison, of Manchester, he was called to preach the funeral sermon, which was afterwards annexed to a volume of Mr. Harrison's sermons, published by his son. In 1815, being on a visit at Newcastle, he preached to the Unitarian Tract Society there, a Sermon "On the Wisdom of God in the several Dispensations of his Grace and in the variety of the Instruments employed in their Promulgation; and on the Duty of uniting Love and Meekness with Activity and Zeal;" which the Society obtained his permission to print. He afterwards printed, but only for distribution among friends, a Sermon on the Death of Mr. Peter Smith, the oldest representative of a very numerous family, many of whom still remain members of the congregation.

These, with what were mentioned in the former article, contain, it is believed, (with the exception of papers in periodical works,) a complete account of Mr. Holland's publications. It may well be supposed from the slight sketch which has been given of them, and of their author, that his memory must be held in grateful esteem by a numerous class, not only of those who have lived with him, but also by those who are now taking, or are beginning to take, an active share in the concerns of society according to their various stations.

INTELLIGENCE.

DOMESTIC.

RELIGIOUS.

Manchester College, York.

THE Committee of Manchester College, York, beg leave to call the attention of the public to the course of Academical Education for Lay-Students, pursued in that Institution. The subjoined statement will shew what provision has hitherto been made for the acquirement of literary and scientific knowledge, and the Committee have great pleasure in announcing the important addition of the appointment of a Tutor in the MODERN LANGUAGES. They have long felt that it would be desirable to allot a more prominent place to this study in a system of education designed to prepare young men for commercial as well as professional life; and that its effective cultivation would be best secured by incorporating it with the other parts of the academical course, and by appointing a teacher who, from his immediate connexion with the College, would feel himself at once interested in its credit and welfare, and responsible for the improvement of his pupils. For this purpose they have fortunately succeeded in engaging the services of the CHEVALIER PECCHIO, a gentleman of whose qualifications for his office they have every reason to entertain the highest opinion. The arrangements which have been made with him secure the benefit of his instructions to the Lay-Students on moderate terms; and his literary attainments qualify him not only to teach FRENCH and ITALIAN with purity and elegance, but to assist in forming the taste of those who have already made some proficiency in these languages, by unfolding to them the beauties of the classical authors in the literature of either country. The CHEVALIER PECCHIO will enter upon his office at the commencement of the approaching session.

The Committee have further to observe, that the GERMAN language has been taught for several years in the College by the Rev. John Kenrick, M.A., and that instruction in SPANISH may be obtained in York.

The following is the course of study for Lay-Students:

In the first year, the Students are instructed in the Greek and Latin Classics, in Ancient History, and in Latin and English Composition; in the Elements of Plane Geometry, Algebra, and Trigonometry.

In the second year, they proceed in the Greek and Latin Classics, and in the practice of Composition in English and Latin—and read a course of Modern History, in pursuing which their attention is particularly directed to the History and Principles of the English Constitution. They are instructed in the Geometry of Solids, of the Conic Sections, and of the Sphere, and in the higher parts of Algebra. Lectures are also given on the Philosophy of the Mind, on Ethics, and the Elements of Political Science.

In the third year, they are further instructed in the Greek and Latin Classics, and in the Belles Lettres, in some of the higher branches of Mathematics and the Newtonian System of Physical Astronomy. Lectures are also delivered on Logic, and on the Evidences of Natural and Revealed Religion. An extensive course of Natural and Experimental Philosophy and Chemistry forms a part of the business both of the second and third Sessions.

It will be seen that the above course comprehends a period of three years; and it appears to the Committee that it can neither be compressed nor abridged without injury. Nevertheless, if circumstances prevent a longer residence at the College than two Sessions, a part of the business of the third year, especially the important subject of the Evidences of Natural and Revealed Religion, may be introduced into the second. If Greek has not been previously studied, its place will be advantageously supplied by the Modern Languages.

As the courses of Lectures, and especially those on Theology, Science, History, and Literature, go on in uninterrupted series through the Session, which begins in the third week of September, and ends in the last week of June, it is very desirable that Students should enter at the beginning of the Session only.

SAMUEL SHORE, Jun., *President.*

*Manchester College, York,
August 14, 1826.*

The Rev. Charles Wellbeloved, Theological Tutor, and the Rev. John Kenrick, M.A., Classical Tutor, reside near the buildings in which the Students are lodged and boarded. The Rev. W. Turner, Jun., M.A., Mathematical Tutor, resides in the College with his family, and undertakes the charge of the domestic establishment.

The terms for Lay-Students are 100 guineas per annum, which sum defrays

the expense of lectures, board and lodging, and every other charge connected with a residence in the College, excepting fees for French and Italian, which will be 10 guineas per annum for the two languages, or 6 guineas per annum for either of them separately.

In addition to the provision for boarding Students within the College under the direction of the Rev. W. Turner, Jun., the Rev. John Kenrick receives a limited number of pupils into his own family.

Letters on the subject of the Institution may be addressed to George William Wood, Esq., Treasurer, Manchester; the Rev. Wm. Turner, Visitor, Newcastle-upon-Tyne; S. D. Darbishire, Esq., and the Rev. John James Tayler, Honorary Secretaries, Manchester; or to any of the Tutors at York.

Presbyterian College, Carmarthen.

THE Triennial Visitation of this institution took place in the month of June. The visitors on the present occasion, deputed by the Presbyterian Board, were the Rev. Dr. Thomas Rees, (the secretary,) the Rev. David Davison, and Joseph Yallowley, Esq.

The Chapel connected with the College being rebuilding, the religious services of the Annual Assembly of Ministers were conducted on Wednesday evening, June 21, at the Wesleyan chapel, which had been kindly lent for the purpose. Two sermons were delivered, the first in English, by the Rev. H. Davies, of Tierscross, Pembrokeshire, and the second in Welsh, by the Rev. Mr. Williams, of Builth, in Breconshire. On Thursday the religious services were conducted at the County Hall, the use of which had been granted by the magistrates, in the handsomest manner, to Mr. Peter and his congregation, during the re-erection of their meeting-house. In the morning the Rev. Dr. Rees delivered an English discourse on Mutual Forbearance and Toleration in Religion; and the Rev. Mr. Williams, of Llanwrtyd, in Breconshire, preached in Welsh on the Moral Accountability of Man. In the afternoon the Rev. D. Davison preached in English on the Advantages and Pleasures of Public Worship; and the Rev. John Lloyd, of Henllan, in Carmarthenshire, in Welsh, upon Godliness. The religious services were all attended by large congregations; and there were present about fifty ministers.

On Friday morning the Examination of the Students commenced before Dr. Rees, Mr. Davison, and Mr. Yallowley; and in the presence of numerous minis-

ters and others. The junior classes were examined in the morning, in Geometry, Algebra, the Use of the Globes, and in Logic; the second and third classes, in Trigonometry, Equations, and Conic Sections; and the senior and third year's classes, in Hebrew. In the afternoon the students were examined in Virgil, Livy and Horace; and the senior classes in Divinity and Ecclesiastical History. On Saturday the junior classes were examined in the Belles Lettres, and the senior in Natural Philosophy and Jewish Antiquities. The junior classes were then examined in Greek in the New Testament, and the senior classes in the New Testament and in Homer. The senior student afterwards, as a specimen of composition, delivered a sermon in English.

After the examination had been concluded, Dr. Rees and Mr. Davison addressed the students, pointing out the importance of the object contemplated in their education, urging them to improve the advantages afforded them in the institution, and pressing upon them the importance of maintaining a conduct, both at the College and after they had engaged in the duties of the ministerial office, strictly conformable to their professed principles and station. The visitors expressed their general satisfaction with the progress of the students in their academical studies, and with the honourable testimony which their tutors had borne to their exemplary demeanor on all occasions.

On the Sunday following the examinations, Dr. Rees preached, in the morning, at the County Hall, for Mr. Peter, the senior tutor; and in the evening, at the Unitarian chapel, for Mr. Jones, the other tutor; and Mr. Davison preached in the morning at the Unitarian chapel, and in the afternoon at the County Hall.

South Wales Unitarian Society.

THE Twenty-fourth Annual Meeting of the Unitarian Society in South Wales, was held at Pant-y-defaid, Cardiganshire, on the 28th and 29th of June last. In the afternoon of Wednesday, the 28th, Mr. H. Bromley, of Llanrhaiadr-ym-mochant, Denbighshire, preached from 1 Cor. xv. 26; and Mr. J. James, of Gelli-onnen, from 1 John v. 12. On Thursday, the 29th, at 10 o'clock, Mr. J. Davies, of Neath, conducted the devotional part of the service. Mr. J. Jones, of Bridgend, preached from Matt. v. 6; and was followed by Dr. Lloyd, who took for his text 1 Tim. iv. 10. The congregation was large and very attentive. After some observations were made on the Constitution of the Christian Church, the

subject proposed by the Spring Quarterly Meeting to be discussed at this, the business of the Society was transacted. The next Annual Meeting is to be held at Carnarthen; Mr. J. Davies, of Neath, to preach. The next Quarterly Meeting is to be held at Ystrad, Cardiganshire, on the first Thursday in October; Mr. J. James, of Gelli-onnen, to preach. The following question is to be discussed after the service, viz. What is the Difference between Doctrinal and Practical Preaching?

Unitarian Tract Society for Warwickshire and the Neighbouring Counties.

THE Twentieth Anniversary of this Society was held at Evesham, Worcestershire, on Wednesday, July 12, 1826. The subscribers and friends assembled at eleven o'clock, in the chapel of the Rev. Timothy Davis, for the worship of the one God and Father of all; the Rev. William Bowen, of Coventry, conducted the devotional service and read the Scriptures; and the Rev. Charles Well-beloved delivered a discourse from 1 Tim. iii. 16, "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." The preacher, after having observed that the opponents of our principles usually produce these words to prove that their doctrines of the deity of Christ and the incarnation are founded on the testimony of scripture, proceeded to shew, by a critical examination of the several terms and phrases contained in this well-known passage, that its true meaning neither countenanced the common opinion respecting our Lord's person, nor opposes the view which Christians of our denomination entertain on that subject. The term "godliness," he said, generally meant the same thing as is expressed by *holiness* or *religious virtue*. It is also used to signify the Gospel of Christ, the *whole dispensation* of the Gospel; in which latter sense the word is undoubtedly to be understood in the text.

When the apostle speaks of this dispensation as a great "*mystery*," he does not intend to insinuate that the Gospel was *above the comprehension of men's minds*. The term *mystery* was then considered and illustrated by the learned preacher, who stated, that though this word occurs frequently in the New Testament, yet nothing like the commonly received signification of it, as a thing that cannot be comprehended or understood by human reason, appears in any

of the writings of the apostles, or their companions, which have come down to us. In the New Testament, a *mystery* originally signifies *a secret, a hidden thing, something actually unknown*. Every thing, until it is known, is in this sense a mystery. But it also refers to what *has been* unknown, or not *altogether* or *distinctly* known, but which may have ceased to be of this character. "*A secret told is a mystery revealed*." The fact to which it is most generally applied in this sense, is *the calling of the Gentiles* into the church of Christ. The whole revelation of the Gospel, taken together, is also called by the same name. It may be objected, that admitting this interpretation, there may still be *unintelligible* doctrines in the Gospel; and the assertion that "God was manifested in the flesh," is often referred to in support of this idea. But, even admitting that these are the words of the apostle, no such mystery as is commonly imagined to be contained in them, is to be found among the doctrines of the apostle, or the doctrines of the Scriptures at large; no such doctrine as the *incarnation* of one of the supposed divine persons is taught in this passage. These words, taken by themselves and considered apart from the other clauses of the verse, may be understood in agreement with other parts of the New Testament, as simply teaching that the power of God was manifested in the person of Christ, or that the doctrines and power of God were exhibited in the teaching and miracles of Jesus. The doctrines of Jesus were of heavenly origin, and the extraordinary works of Jesus were performed by the power of the Father; thus was "God manifested in the flesh." But, however this interpretation of the words, considered separately, may accord with the truth and the language of scripture, it does not seem to convey the idea intended by the apostle, when regarded in connexion with the language which follows; for how can it be said, that "God" was "*justified*," and "*seen*," and "*received up into glory*"? The preacher then noticed the difficulties which the scriptural inquirer had to encounter in his attempts to ascertain what is the pure and original composition of the Scripture writers. One of these is acknowledged by the learned of all persuasions to exist, viz. that arising from the errors of careless or ignorant transcribers, and from other circumstances connected with the manner of multiplying copies before the art of printing was in use. From this source an error has crept into the passage under consideration; the term corresponding to "*God*" has been improperly introduced by some

early transcriber, instead of that which is translated into our language by "*he who*." And this corruption of the text might very easily occur, for it only requires a dot of the pen or a slight horizontal stroke to be inserted in the former letter of the Greek word answering to "*he who*," (and which may be represented by the two characters in the English alphabet, O and C,) to convert it into the form in which the term equivalent to "*God*" is found in the ancient manuscript. If, then, we restore what was, in all probability, the true reading of the text, this clause will stand thus: "*He who was manifested in the flesh, was justified by the Spirit,*" &c. &c., and the apostle's declaration will properly refer to Jesus Christ. The principal thing therefore to be determined is, how Christ was manifested in the flesh, and how this may be called a great mystery. In the New Testament *to be manifested* expresses the same idea as *to be made known as a public teacher or messenger*; and the word "*flesh*," among other meanings, frequently stands for *man*, considered as a mortal, weak and perishing being. The Messiah was, therefore, "*manifested in the flesh*," being exhibited in the person of Jesus, "*who appeared and was a mortal man*." This seems to have been the great stumbling-block in the way both of Jews and Gentiles. The latter would not acknowledge a crucified leader, and the former would not own, as the Messiah, one who had appeared in such lowly circumstances. There was to them a mystery in all this; there was a secret purpose designed by God, in the whole train of circumstances and events illustrative of the humiliation, infirmity and mortality of our Lord; for these were all preparatory to his exaltation, and the developement of this mystery was exhibited in his resurrection and ascension, and in his being made the great instrument of communicating gifts to his church. He "*was justified by the spirit*," for the testimony of God to his character and doctrine was displayed in the spiritual gifts and privileges which were given to his followers. He "*was seen of angels*," or by the messengers of the Gospel; the persons who were appointed to preach him to the world, had been the *eye-witnesses* of the facts on which his authority and doctrine were to be established; and what they had seen and heard they failed not to declare. An eloquent and luminous review of the progress and effects of the Gospel in the world, as the consequences of their labours, illustrated the closing observations of Paul in this passage. The preacher concluded with an exhortation to his fellow-christians, to cultivate pious

gratitude towards God for the blessings which he has bestowed on them, by means of the Gospel, and to exercise fervent and persevering zeal in disseminating its divine doctrines and hopes among mankind.

The interesting discourse, of which the above is a feeble and imperfect outline, will shortly be laid before the public through the medium of the press. At the close of the religious services Thomas Foster, Esq., was invited to the chair, when the usual business of the Society was transacted. In the afternoon the subscribers and friends of the Society, to the number of forty-five, dined together at the Bell Inn, when the same gentleman presided; and by the proposing of sentiments connected with the interests of truth and the advancement of human happiness, called forth appropriate addresses from various speakers. The spirit of Christian brotherhood and the desire of mutual edification prevailed in the assembly.

In the evening a large and attentive congregation again assembled for public worship and instruction, when the Rev. John Kentish, of Birmingham, prayed, and the Rev. J. R. Wreford, of Birmingham, preached in defence of *the strict Unity and Supremacy of Jehovah*, from Isaiah xlii. 8: "*I am Jehovah, that is my name, and my glory will I not give to another*." The preacher's observations were clear and forcible in support of the distinguishing principles of Unitarian Christians, and well calculated to promote love to God, reverence for Jesus Christ, and good will towards all mankind.

H. H.

Sussex Unitarian Association.

THE Sussex Unitarian Association held its Seventh Anniversary at Lewes, on the 9th instant. The Rev. B. Mardon, of Maidstone, preached to a respectable audience from Rev. v. 12, "*Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honour and glory and blessing*." The object of the preacher was to assert and vindicate the honour which the Scriptures ascribe to Christ, and at the same time to remove from the minds of his hearers the apprehension, that while they maintained the grand principles of the undivided unity of God, and the pure humanity of Christ, there could be any danger of their thinking too highly of the character and office of the Son of God, or of the magnitude of the consequences resulting from his ministry and mediation. Throughout the discourse the preacher practised the precepts that he gave: the glory and the dignity of the

messiah were portrayed in the warmest language of reverence and affection, and the use of scripture phraseology gave an unction to the service, which failed not to gratify, and we trust to improve, all present. After the business of the Association had been gone through, about sixty members and friends of the Society sat down to an excellent but yet economical dinner, at the Crown Inn. Dr. Morell was in the Chair. In the course of the afternoon many excellent sentiments were delivered, and much good humour prevailed. The pleasure and advantages resulting from meetings like this have encouraged the ministers in the neighbourhood to hold a Half-yearly Meeting at Lewes, Brighton and Ditchling alternately. The service will take place in the afternoon, and instead of dinner, a tea-party will close the day. The first Meeting will be held at Brighton, in the month of October, when the service will be conducted by

T. W. HORSFIELD.

Lewes, Aug. 23, 1826.

MISCELLANEOUS.

British and Foreign Unitarian Association.

WE are desired to state, for the information of the subscribers and friends, that the First Report of the British and Foreign Unitarian Association is published. An Appendix, relative to the Calcutta Mission, with a complete List of Subscribers, has been annexed.

The Report will be forwarded for general distribution in the country; but as there may be individuals to whom it cannot be conveniently delivered, they may procure it by application at the Rooms of the Association, 3, Walbrook Buildings, Walbrook; or of Mr. Rowland Hunter, 72, St. Paul's Churchyard; Mr. David Eaton, 187, High Holborn; or of Messrs. Teulon and Fox, 67, Whitechapel, London.

Presbyterian Ordination in Waterford.

(From the *Freeman's Journal* for August 18th.)

THE Synod of Munster held their Annual Meeting in Waterford, on Wednesday the 2nd instant, for the purpose of ordaining the Rev. William M'Cance to the pastoral office in the Presbyterian congregation in that city. As ordination by Presbyters is of rather rare occurrence in Munster, the public attention was much excited on this occasion; and the Meeting-house was filled with a nu-

merous and most respectable assemblage of persons of different religious denominations, amongst whom were the Dean of Waterford, and other distinguished characters.

The Rev. Mr. Ferris, of Feathard, commenced the service with prayer, and appropriate chapters from the Old and New Testaments. The sermon was preached by the Rev. Joseph Hutton, of Eustace Street, Dublin, from Rom. viii. 9, "If any man has not the spirit of Christ, he is none of his." In his discourse from this text, the Rev. preacher most happily delineated the true Christian spirit, as consisting of sincerity, charity and zeal—in opposition to hypocrisy, bigotry and lukewarmness. He shewed that a conscientious attachment to the principles of the Presbyterian church is perfectly compatible with the most expanded brotherly love to persons of every other persuasion; and he disclaimed, in the most emphatical and energetic terms, the notion that eternal salvation is confined within the precincts of any peculiar denomination—arguing, that, as the Christian spirit may be found in every church, so, wherever it is found, it is attended with the favour of the Deity.

The Rev. James Armstrong, minister of Strand Street, Dublin, then gave a discourse on the principles of the Presbyterian Church, and explained the nature of ordination. He shewed in a very satisfactory manner, that Presbyterians appeal to the Scriptures alone for authority in all matters connected with the regulation of their Church; and that, in their rejection of episcopacy, they renounce nothing that is either positively directed by the word of GOD, or clearly warranted by the practice of CHRIST and his apostles. He entered into a minute, able and luminous detail of the circumstances of the primitive Christian Church—explained the nature and peculiar limitations of all its ecclesiastical offices, and in particular, demonstrated the identity of *Bishop* and *Presbyter*, as convertible titles, used to designate the same person; and, in those early days, agreeing in every point of station and function. He introduced into his discourse some important remarks on "*the right of private judgment*," maintained and exercised by the Synod of Munster, on their full and free recognition of a similar claim, as the unalienable right of all their Christian brethren of every persuasion, and on the effects of this principle, if widely diffused, in promoting religious liberty, in extinguishing bigotry of every kind, and in extending the spirit of universal benevolence. Having concluded his discourse, Mr. Armstrong detailed the cir-

circumstances which led to the settlement of Mr. M'Cance in the congregation of Waterford, and called upon the people to declare, in the presence of the Synod, whether Mr. M'Cance was the object of their free and unbiassed choice.

The congregation having testified their unanimous choice, by holding up their right hands,

Mr. Armstrong then required of Mr. M'Cance to explain his views on entering the Christian ministry, and undertaking the pastoral charge of that people.

This was done by Mr. M'Cance in a brief but very forcible and animated address, to the full satisfaction of the Synod.

He was then solemnly ordained, or set apart for the work of the ministry, by prayer and the laying on of the hands of the Presbytery, according to the primitive form used by the apostles. In this part of the service the Synod was joined by the Rev. John M'Cance, of the Synod of Ulster. The ordination prayer was pronounced by the Rev. John Pinkerton, of Limerick; at the conclusion of which each member of the Synod presented the right hand of fellowship to the newly ordained minister. A most impressive charge was then delivered by the Rev. Dr. Drummond, of Strand Street, Dublin, who, in a strain of fervid and impassioned eloquence, pointed out to the minister and congregation their peculiar and relative duties; and concluded the whole service with prayer and benediction.

The particulars of this ordination are detailed minutely, because it is refreshing, in the present exacerbation of religious sentiment and party, to witness a ceremony pervaded throughout by a powerful advocacy of Christian charity, of religious freedom, and of universal love. The simplicity and solemnity of the whole service, and particularly of the mode of ordination, were deeply affecting, and have left an impression on the minds of the audience that will not be readily effaced.

Evangelical Clergy Petition to Parliament for Reformation in Church Revenues.

THE following curious document is from the *Cork Southern Reporter* (obligingly sent us by an Irish correspondent) of July 27: whether it be a real petition or a theological *jeu d'esprit* we will not undertake to determine: if the latter, such trifles, like straws thrown up into the air, shew which way the wind blows.

" Church-of-England Petition for Reform in her Temporalities.

" [COMMUNICATED.]

" To the Knights, Burgesses, &c., in Parliament assembled.

" The Petition of the undersigned Members of the Church of England

" HUMBLY SHEWETH—That your petitioners are members of the Church of England as by law established, giving to the Thirty-nine Articles that interpretation which is commonly called Evangelical, and conscientiously believing such to be the true understanding of said Articles, which also is more consistent with the pure Protestantism of King Edward VI., than the Popish Arminian Church-of-Englandism, which it is pretended by some that the said Articles teach.

" Let not your Honourable House lay the guilt of schism to our charge, because of the want of unity implied by the Church being divided into two parties, as we can give evidence that ministers of all classes, whose conformity to the pure Church of England was unquestioned and unquestionable, have taught our understanding of the faith of the Church, as that of the Orthodox, Catholic and Episcopal Church of England.

" The subject on which your petitioners address your Honourable House, is the very inefficient, unequal and oppressive manner in which the clergy are paid, and by which the other expenses of the Church are levied. This grievance, while it is a source of deep regret to every well-wisher of the Church, and a wall of separation between the ministers and the people, is an odious injustice in the eyes of Dissenters and Roman Catholics; while to the enemies of the Christian religion only, it affords triumph, by the contempt and anger which it brings upon a most prominent division of the Christian community.

" Far from wishing to infringe on the privileges, dignity or power of the Establishment, and equally disinclined to interfere by legal enactments with her discipline or doctrine, we respectfully but earnestly implore the Legislature for the sake of the purity of the Church—in aid of the zealous administration of her ministers, and to support the character, perhaps the existence, of the Establishment, promptly and peremptorily to reform her Temporalities.

" The only method in our opinion to reform the Church is by paying her clergy, Quantum Meruit; a voluntary contribution from the people to the labourer who is worthy of his hire, would promote useful exertion, advantageous and ho-

invaluable both to the minister and those who are ministered to.

“The two professions of lawyer and physician depend on their utility for their support, and an efficient clergy would be amply and cheerfully recompensed by the people, if left to their voluntary support. Instead of being, as now, the scourges of the land, and obliged to force a tax so unequal as to half starve the working clergy, and over-pay the indolent.

“May it then please your Honourable House to take the above premises into consideration, and free the Church from her unholy connexion with oppressive taxation, which now dishonours and defiles her. Give her ministers the opportunity of receiving at the hands of her members such compensation as their real merits shall secure; thus awarding to the diligent and exemplary the pecuniary testimony of their services, which is now in many cases swallowed up by the luxurious and neglectful clergy who disgrace our Establishment. Or, should these suggestions not seem to your Honourable House a sufficient remedy for the glaring acts complained of, award such a reform as in your pious care of the Church of England you may think fit. And your petitioners will ever pray, &c. &c.”

The Editor or his correspondent adds,

“It is very well known that the Evangelical or Calvinistic members of the Church are desirous of a reform in the Establishment. Part of their views it is thought are stated in the above petition. If they are really anxious for what they call an “Evangelical Reformation,” never was there a more favourable time for proposing it to the Legislature, than during the period of general want. Any bonus to the people would be popular; and, after all, the clergy would be sufficiently, nay superfluously endowed, while the surplus would supply a portion of the national taxation. Let every incumbent enjoy his incumbency; but as each drops, let it revert to the occupiers of the soil, and let them make arrangements with the new minister for his future services. Let those who do not want a physician for their souls, or who prefer one school of teachers to another, act as they now do with the mediciners of the body, viz. choose whom they like, and pay him they employ.”

New Churches.

THE Commissioners have published the Sixth Report. In the last Report it was stated that forty-six new churches and chapels had been completed, affording accommodation for 72,568 persons, including 40,313 free seats for the poor. It is now reported that eighteen other

churches and chapels have been completed, with accommodation for 11,690 persons in pews, and for 15,220 poor persons in free seats: farther, that seventeen churches and chapels are now in progress, six of which will be completed in the course of the present, and seven in the ensuing, year, and that plans have been received for eleven other churches and chapels, and that plans have not been received for seven churches and chapels proposed to be built. The commission have proposed to make grants in aid of building sixty six new churches and chapels, and four of these are now in progress. They are also proceeding in that part of their duty which relates to the expediency of dividing parishes, and for obtaining additional burial-grounds for certain parishes. They have issued Exchequer Bills to the amount of £777,200.

Bible Society.

THIS Society held in May its annual meeting, at which a legacy from the late Bishop of Durham of £500 was announced. The receipts for the year ending Lady-day amounted to about £83,000, which is a falling off from the last year of £10,000. This defalcation is partly owing to the secession of some of the Scottish Branches on account of the affair of the Apocrypha. The Edinburgh Bible Society first stirred this question, and its members are dissatisfied with the result. Not content with the Resolution abandoning the Apocrypha, they want a declaration that the Society will not hold connexion with any Continental Societies which circulate it, and to secure their anti-apocryphal designs they demand that the London Committee shall be new-modelled and purged of members in whom they cannot, as to this end, place confidence. A deputation from the Parent Society was sent to bring the Scots to reason, but with only partial success. How many Bibles, in pecuniary value, were swallowed up by the expenses of this Deputation!

Result of General Election as to the Catholic Question.

OF 558 Members who sat in the last Parliament for Great Britain,

There have been re-elected..... 417
New Members 141

Of those re-elected there have
voted for the second reading of
the Emancipation Bill of 1825... 187
Against it 186
Did not vote 44

Thus we have a certain data to guide us as to those whose names appear in

the list of the division on that occasion. It is not possible to decide with equal certainty with regard to the new Members, and those who had not voted on the occasion referred to. There can be little doubt, however, of our making a safe estimate for the cause of Emancipation, by dividing these in the same proportions as the Members re-elected, that is, in equal numbers on each side, after devoting one for the *Speaker*, who, of course, did not vote.

Of the 100 Irish Members we can ascertain the sentiments nearly of all. It is quite certain that 70 are friendly; two or three doubtful, not included: the account then will stand thus:

For Emancipation.

English and Scotch Members (certain)	187
New Members and others not in the list (one half thereof)	92
Irish Members	70
	349

Against Emancipation.

English and Scotch Members	186
New Members and others (one half)	92
Irish Members	30
	308

Majority in favour of Emancipation	41
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The whole 658 Members will not of course attend, but we think the cause of Emancipation will rather gain than lose by that circumstance, its friends being rather more active in its favour than its enemies against it. The only point whereon we have a doubt is the estimate of the new Members, which we are confident is rather unfavourable than otherwise, neither is it unreasonable, all things considered, that we should expect a few conversions.—*Dublin Morning Post*.

Unitarianism in America.—A most valuable American correspondent says, in a letter received from him last month, (July,) “A new Unitarian Society has been just established at the beautiful and flourishing city of Augusta (Georgia). Our doctrines are listened to in that whole region with much eagerness.”

AN original portrait of MILTON has been recently discovered by Mr. ROBERT LEMON, of the State-Paper Office. The portrait is enclosed in an oval border, and represents Milton apparently about 28 or 30 years of age; the hair parted on the forehead, and hanging down over the

shoulders a little curled or wavy, but not enough to warrant the epithet of ringlets; the forehead rather high and peculiarly formed, and the nose straight and well proportioned; but the mouth and chin are beautiful; not the beauty of fancy, or the beauty of taste; but what every person, even the most unenlightened, immediately pronounces beautiful. The costume is strictly that of the period—a plain falling collar or band, with a cloak or mantle thrown round the shoulders. This portrait remarkably answers to the description or cognomen bestowed upon Milton, that of *The Lady of his College*. There is a softness of expression in the countenance, and an intensity of thought, with a mildness of character, utterly at variance with the sturdy politician and unbending theologian of his eventful period, a difference so peculiar as might well cause that singular designation to be given to him.—*Evening paper*.

Cupping.—A new apparatus for Cupping has been invented by Mr. KENNEDY, Surgeon, Virginia Terrace, Great Dover Road, Borough, for which a patent has been obtained. The object of the invention is to facilitate the operation in the hands of the general practitioner, to whom it will be a very great acquisition; to prevent a great part of the pain experienced by the patient, which is unavoidable on the removal of the old glasses; and, lastly, to preserve the linen, &c., clean during the operation. These improvements are worthy the attention of the profession as well as the public, whose comfort has been studied. No advantage is taken of the patent, as the price is only a few shillings more than an ordinary set of those instruments.

It is to the honour of the Corporation of the City of London that they have placed a bust of the philanthropic GRANVILLE SHARP in their Council Room. The work is Chantrey's, and bears the following appropriate inscription:

GRANVILLE SHARP,
To whom
England owes the glorious verdict of her
highest Court of Law,
that
The Slave who sets his foot on
British ground,
becomes at that instant
Free.

Shaksperian Museum.

MR. BISSET, the Proprietor of the Picture Gallery at Leamington Spa, has fixed on an eligible situation at Stratford-upon-Avon, where he intends to build a

Shaksperian Museum, and we are happy to find that the design is approved of and patronized by the principal nobility, gentry and magistracy of the county.

THE cenotaph to the memory of the Princess CHARLOTTE, by Mr. *Wyatt*, for which about fifteen thousand pounds were subscribed, at a guinea each person, has recently been erected in St. George's Chapel, Windsor. The design is to represent the moment of death. Floating above the bier is a full-length figure of the Princess ascending to the skies.—*Christian Observer*.

THE Rev. Mr. SNOW, who was some years since an actor at Covent-Garden, where he performed under the name of Hargrave, and who, after his entrance into the Church, resigned the living of Popham Stratton, Mitcheldever, and Northington, in Hampshire, on the ground of conscientious scruples relative to infant baptism, has lately renounced his errors, and been readmitted to holy orders, by the Bishop of Bristol.—*Evening paper*.

MR. F. B. Wright, of Liverpool, who has reprinted a great number of the publications of the American Unitarians, has put out proposals for the republication, by subscription, of the volume of Sermons of the late Rev. Joseph S. Buckminster, of Boston, America, at eight shillings a copy.

LETTERS from Warsaw state, that a society of learned men there are about to undertake a French translation of the TALMUD of BABYLON. This will be a most curious work, as the *Talmud* has never before been translated, not even into Latin.—*French paper*.

THE *Florence* papers state, that M. MONOD, son of an esteemed preacher at Paris, has obtained permission from the Grand Duke of Tuscany, to erect a Protestant place of worship in that city.

LITERARY.

THE Porson Prize, for the best translation of a passage of Shakspeare into Greek Iambic verse, has been adjudged, for the third and last time, to Mr. BENJAMIN HALL KENNEDY, of St. John's College, Cambridge. Subject—King John, act III. scene 4, beginning, "Come hither, Hubert," &c., and ending, "I think thou lov'st me well."

Oxford, May 27.—The Prizes for the year 1826 have been awarded to the following gentlemen:—

Chancellor's Prizes.

LATIN VERSE.—"Montes Pyrenæi."—Francis H. Leighton, Demy of Magdalen College.

ENGLISH ESSAY.—"Is a Rude or a Refined Age more favourable to the Production of Works of Fiction?"—George Maberly, B. A., of Baliol College.

Sir Roger Newdigate's Prize.

ENGLISH VERSE.—"Trajan's Pillar."—William Waller Tireman, Commoner of Wadham College.

Dr. Ellerton's Theological Prize.

ENGLISH ESSAY.—"The Operation of Human Causes only will not sufficiently account for the Propagation of Christianity."—Rev. Thomas William Carr, B. A., of Brasenose College.

Cambridge, June 2.—The Chancellor's Gold Medal for the best English Poem, by a resident Under-Graduate, is adjudged to J. S. Brockhurst, of St. John's College. Subject, "Venice."

Edinburgh Review.—With reference to a paragraph which has recently been copied into several papers from the *Leeds Intelligencer*, we are authorized to state, that there is no foundation whatever for the report of there being any change intended in the editorship of the journal above-named. The questions which arose between the editor and Messrs. Longman and Co., upon the failure of the Edinburgh publisher, have been for some time settled, to the perfect satisfaction of both parties. There has been no recent falling off in the circulation of the work, the extent of the present impression being double what the *Intelligencer* has represented. The general accuracy of his information on the subject may be guessed at from his having announced, among the contents of the new number, a paper which is neither contained in it, nor indeed was ever in contemplation.—*Times*.

NOTICES.

ON Sunday, August 13, the *General Baptist Meeting-House, Church Street, Deptford*, was opened for evening service. The sermon was preached by the Rev. Edwin Chapman: in which he briefly stated, in the language of scripture, those doctrines which are commonly advocated by Unitarians. The number of hearers, though not very large, was sufficient to afford every encouragement to perseverance.

THE next Half-yearly General Meeting of the *Somerset, Gloucester and Wilts Unitarian Missionary Association* will be held at Calne, on Wednesday, September 13th, when the Rev. B. Waterhouse, of Warminster, is expected to preach. Service to commence at half past eleven.

The Annual Meeting of the *Southern Unitarian Fund Society* will be held at Portsmouth, on Wednesday the 13th September. The Rev. Benjamin Mardon, A. M., is engaged to preach on the occasion.

THE Half-yearly Meeting of the *Somerset and Dorset Unitarian Association* will be held at Yeovil, on Tuesday, the 19th of September. A sermon will be preached by the Rev. Mr. Lewis, of Dorchester; and it is probable that there will be a religious service in the evening.
E. WHITFIELD, *Secretary*.

Manchester College, York

THE ensuing Session will commence on Friday, Sept. 22, on or before the evening of which day, the Students are expected to be present.

NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE.

The Divine Government. By Southwood Smith, M. D. 4th edit. 12mo. 7s. 6d.

Outlines of a Penal Code on the Basis of the Law of England, together with a Commentary thereon. By John Disney, Esq. 8vo. 7s.

Schleusner's New Testament Lexicon, compressed into the Form of a Manual. By J. Carey, LL.D. 8vo. 14s.

Demosthenes Selectæ Orationes. Ad Codices MSS. Recensuit; Textum, Scholiasten et Versionem, plurimis in locis, castigavit; Notis insuper illustravit; Ricardus Mountency, Coll. Regal. apud Cantabrigienses haud ita pridem Socius. Præfiguntur Observationes in Commentarios vulgo Ulpianos, et Tabula Antiquæ Græciæ Demostheni accomodata. Adjicitur etiam Index Omnium Verborum. Editio 14a, emendatior et auctior; accurante J. W. Niblock, D. D., F. R. L. S. 8vo. 9s.

Origines; or Remarks on the Origin of several Empires, States and Cities. By the Right Honourable Sir William Drummond. 3 Vols. 8vo. Maps. 1l. 11s. 6d.

The Natural History of the Eggs and Nests of British Birds. By E. Donovan, F. L. S., W. S. Royal 8vo. No. 1. 3s. 6d. [To be completed in 24 Nos.]

A Description of Active and Extinct Volcanoes; with Remarks on their Origin, Chemical Phenomena, and the Character of their Products, as determined by the Condition of the Earth during the Period of their Formation. Being the Substance of Lectures delivered before the University of Oxford. By Chas. Daubeny, M. D., F. R. S. 8vo.

Monk's (Prof.) Cambridge Classical Examinations. 8vo. 4s. 6d.

A Complete System of Astronomy. By S. Vince, A. M., F. R. S., &c. 3 Vols. 4to. 5l. 5s.

The Unnoticed Theories of Servetius: a Dissertation addressed to the Medical Society of Stockholm. By George Simond, M. D. 8vo. 5s.

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Communications have been received from Messrs. Gilchrist; Fullagar; and Jevans; and Clericus Cantabrigiensis.

Mr. S. C. Freeman wishes us to correct an error in the report of the Examination at York in the last Number. The prize for the Latin Essay was adjudged, not to him, but to Mr. Edward Higginson.

We cannot conceive why *An Unitarian* ("J. C—e, a member of the Essex-Street congregation") should wish us to insert in our work the Tract of which he has sent us a copy, if indeed it be a copy. Such a rhapsody can do neither good nor harm to the measure of the Unitarian Marriage Bill, to which it professes to refer.