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LETTER FROM THE REV. J. J. TAYLER TO THE REV. DR. WARDLAW, ON
THE ADMISSION OF DEISTS INTO CHRISTIAN CONGREGATIONS.

REV. SIR,

HAVING seen in the preface to the fourth edition of your Discourses on the Socinian Controversy, some observations on a Sermon which I recently published in consequence of the representations given of its sentiments and tendency in one of the Manchester newspapers, I take the liberty of addressing you, for the purpose of correcting the misapprehensions, under which you appear to labour, of the sense in which I have used the word Communion.* The word itself, as it stands naked and undefined in the title of the discourse, is liable, I admit, to be misunderstood; and yet I had hoped that any one, reading through the whole discourse, must at once have perceived that I did not employ that term with any reference to the ordinance of the Lord's Supper. Considering that rite as a declaration of faith in the divine authority and supernatural origin of Christianity, I certainly never supposed that any individual, not sincerely entertaining that belief, could, without inconsistency and hypocrisy, join in it.

If such, Rev. Sir, you have conceived to be my meaning, I think it possible you may have been led into this mistake from not being fully aware of the mode in which the affairs of our religious societies are conducted. I think I have been informed that in the Calvinistic congregations of this country, and perhaps of Scotland too, an individual does not become a member of the church till he has been examined respecting his faith, and has partaken of the Lord's Supper, and that this constitutes what is called Christian communion. Allow me then to observe, that, in our societies, we have no examination into the state of any individual's faith, and have discarded tests of every kind; that our congregational affairs are usually managed by officers chosen annually by the congregation; and that every individual contributing to the support of the society, and regularly attending upon its public services, is considered as a member—is, in most societies,

* The title of the Sermon was, "On Communion with Unbelievers."
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so far as I know, entitled to vote at general meetings—and is eligible to any office of trust or management with which the congregation may choose to invest him. This, Sir, is the sort of communion, in reference to public worship, of which I have spoken in my discourse; and I certainly did regard the proposal of a test, which appeared in some communications to the *Monthly Repository*, for the exclusion of any individuals whatever from the benefit of such communion, as a very obnoxious measure—invading that liberty of conscience which, to my own mind, seems essential to the efficacy of such unions among men, and dictated by a spirit the very opposite to that which I conceive the benevolent Author of Christianity to have inculcated in his conduct and teachings. The subject led me to speak generally of the behaviour of Christians towards Deists, and it was only towards the conclusion of the discourse that I alluded to the proposal of a test for the exclusion of them from our societies. I have simply contended for the propriety of leaving things on their previous footing in our places of worship; of having no test to distinguish the man of confident, from the man of wavering and doubtful faith; of allowing every individual, let his private sentiments be what they might, to retain the privilege of membership in a society, in the religious services of which he might find either pleasure or advantage. That this is the sense in which I have employed the word communion, I appeal with confidence to every page of my printed discourse.

I am well aware, Sir, that even with this explanation of my meaning, you will still regard the conduct which I have recommended should be observed by Christians towards Deists as highly objectionable. I may, however, be allowed to observe, that the predominant feeling under which I wrote the discourse in question, and which was particularly excited by the manifestation of what I deemed an intolerant and uncharitable spirit in certain communications to the *Monthly Repository*, was that of strong disapprobation, not to say disgust, towards some professing Christians, who, without making any allowance for the doubts and difficulties which may occur to honest and upright minds in their inquiries after truth—without at all examining into the nature and grounds of their own belief, or taking into consideration the various circumstances which modify the judgments of men, and cause the same evidence to carry different degrees of conviction to different minds—are too apt to regard the outward badge of Christianity as a title to distinction and preference, and to pride themselves rather on the possession than on the improvement of their Christian privileges.

You have expressed, Sir, considerable surprise at my using the phrase “inconsistent and immoral Christian.” If by Christian I had meant one who exemplifies in his temper and conduct the genuine spirit of the gospel, then, I admit, such epithets would have been highly incongruous; but surely it cannot be denied that the appellation is given to thousands, and claimed by thousands, who do not come under this description, and who owe their title to little more than the profession of a Christian creed and a participation in Christian ordinances. I have never maintained that such persons were Christians in the best and highest sense of the word; yet you would not refuse them the name of Christians, or deny them admission to Christian communion. It is among Christians of this kind, my own limited experience has taught me, that there will usually be found the most tenacious jealousy of their imagined distinction and privileges, and the greatest forwardness to heap unsparing condemnation on the heads of heretics and unbelievers. Is it not the case that amongst Christians in general there is too great a disposition to place some imaginary value on their state of external

privilege, and to forget that its real value consists in its improvement? Have you not yourself, Sir, pointedly rebuked this very spirit at the close of your second Sermon on the Responsibility of the Heathen? It was this spirit which I had in view, and against which my whole censure was directed, when I spoke of inconsistent and immoral Christians.

You consider it, Sir, a very strange proposition that I should plead for the admissibility, or rather (for that was my object) for the non-exclusion of serious and moral Deists from our churches, and assert that, with equal propriety, the claims of a serious and moral Idolater might be maintained. Certainly I would exclude *none* who chose to come and listen seriously and decorously : at the same time, I must be permitted to say, that I do not consider the two cases exactly parallel. With serious Deists and with many Christians the object of adoration is the same, though approached through a different medium, which cannot be asserted of any idolaters, properly so called. The text of Scripture which I am represented as having so strangely perverted, does appear to me, I must confess, from a careful perusal of the context, to refer solely and exclusively to idolaters, and hardly to admit of any direct and literal application to the present circumstances of Christianity. It will not, I think, be contended by any one at all acquainted with the state of manners and society prevalent in Corinth when the church of Christ was planted there, that any fair comparison can be drawn between the impure and voluptuous votaries of a heathen temple, and the serious and hesitating inquirers of modern times.

The great end of Christianity, as I gather it from the teachings of Christ and his apostles, is, I humbly conceive, to bring men to God, as the sole fountain of all good and happiness to his creatures ; to penetrate the mind with a deep and awful sense of his presence and inspection ; to renew and sanctify the moral nature by procuring it the best and holiest influences, and thus to convert the whole of life into one perpetual act of service and dedication to God. A belief in the doctrines and promises of Jesus Christ appears to me the only certain and effectual means of accomplishing an entire *conversion* of the mind to God ; but still the end, to which the gospel itself is subservient as a means, is to have the mind so turned ; and surely, when we consider how worldly, thoughtless, and sensual, a very large majority of professing Christians are, we may, without any great inconsistency, rejoice that there are men who, even by the light of nature alone, have their minds seriously directed towards the Deity, and strongly impressed with a feeling of moral and religious obligation ; surely we may hope on behalf of such men, whose doubts and difficulties in regard to revelation are sincere and conscientious, that in the earnest pursuit of truth they are seeking the end of their being, and are so far on their road towards the attainment of all those moral and spiritual blessings which are comprised in Scripture under the term salvation.

Virulent and hardened unbelief, hostility to the gospel as a moral and religious system, I have never once contemplated, and should myself be among the foremost to condemn : because I am persuaded that any one who reads the New Testament with candour, whatever doubts he may entertain of its divine authority, must admit its design and tendency to be most excellent. All the expressions which I have used on this subject in my discourse, (though it was written with the usual haste of weekly preparations for the pulpit, and published *verbatim* as it was preached,) are measured and cautious. I have spoken of those “ who have never attained to a *firm faith* in

revelation," and "whose inquiries into revelation have not terminated in satisfactory belief;" and I have so uniformly guarded my language as to shew that my sole reference was to those, and to those alone, who gave evidence by their conduct of being serious and in earnest; whose unbelief, if I may so express myself, was the unbelief of the intellect, and not of the heart. Such men, I again do not scruple to say, I am glad to see in the bosom of a Christian community, distinguished by no outward badge, separated by no test of inward opinions from the confirmed and unhesitating believer, exposed to Christian influences, listening to Christian exhortations, recognizing Christian professors with the kindly feelings of fellow-creatures and fellow-men, and thus taught, in defiance of secret doubts, to think complacently of that religion which breathes peace on earth and good-will towards men. If, by such influences, the character be only cast into more of a Christian mould, one important end is gained and preparation made—perhaps the only preparation that can be made—for the removal of whatever difficulties may yet remain to bewilder and becloud the understanding. Should it be thought that such men would more consistently worship apart, and form a communion of their own, let it be recollected that they are an insulated and solitary few, whose best feelings and habits have been formed under the influence of Christian institutions, who find no pleasure and no sympathy in the society of the scoffer and the profane, and who, if shut out from the communion in which they have been brought up, must be compelled to forfeit the advantages of public worship, and perform their devotions alone. That you will, after all, regard my sentiments towards this class of persons with strong disapprobation, I am, Sir, but too well aware; indeed, my own belief of what Christianity is, and what it requires, sincere as I feel it to be, will scarcely meet with a more favourable construction than the unbelief about which all this discussion has arisen. I unfeignedly regret this; because I do not pretend to be insensible to the friendly regards of good men in any denomination of Christians. But still, thinking as I do, I should feel I was acting an unworthy part if I allowed considerations of this kind to induce me to retract or qualify opinions which, however obnoxious they may appear to some minds, I am myself convinced are founded in truth and justice, and consonant with the genuine spirit of Christianity. I have felt pain, I acknowledge, in the apprehension that persons, ignorant of my character and mistaking my real sentiments, should suppose me indifferent to the progress of what I deem pure Christianity. Such persons I can only request to give my discourse a candid perusal, and I think they will be undeceived. Under this impression, it was with no small pleasure that I fell in accidentally the other day with some observations entirely according with my own feelings and convictions on this subject, in the writings of an excellent and pious author, the late Dr. Price, whose creed, though it does not reach the standard of orthodoxy, is yet sufficiently remote from my own, to give his opinion the weight of an independent testimony. At the close of his Dissertation on the Nature of Historical Evidence and Miracles, speaking of the threatenings denounced in the Scriptures against unbelief, he says, "These threatenings certainly should not be applied, nor were they ever intended to be applied, to any honest inquirers, be their doubts what they will. Nothing is *fundamental* besides a sincere desire to know and practise truth and right, or an honest and good heart. Speculative errors can be no further *criminal* than they proceed from *criminal* dispositions, and are made sanctuaries for vice. The unbelief condemned in the New Testament

is only that which has this source." He goes on, "There is a wide difference between the state of things now and in the times of Christ and his apostles. The favourableness of Christianity to virtue must, indeed, be a powerful recommendation of it to good minds; and is almost enough, without the aid of miracles, to prove its heavenly original. For this reason, those who *do the will of God* are likely to know of the doctrine whether it be of God. Nothing is much more incredible than that a religion so calculated to raise our affections above this world, and to lead us to all that is holy and worthy, should be the offspring of such wickedness as that of its first preachers must have been if they were impostors. But, whatever effect considerations of this kind have upon me, I am far from thinking that it is necessary they should have the same effect upon *others*. The difficulties which all inquisitive and candid Christians must themselves feel, may undoubtedly appear to even good minds in so strong a light as to leave them unsatisfied. It would be much better if Christians, instead of being so free as they often are in ascribing infidelity to the worst motives, would take care that their own faith is the result of honest inquiry, and at the same time study to demonstrate the excellence of their religion by the excellence of their tempers and lives." With the spirit of these extracts my own heart, I must confess, is cordially in unison; and this is the spirit which I think I have expressed and inculcated in the sermon which has subjected me to such obloquy. However much, Sir, you may condemn my remark, that "I know of no universal criterion of human character but sincerity and moral rectitude," I have yet to learn in what part of your writings you have satisfactorily established any substitute for that criterion.

You have condescended, Sir, to a little pleasantry on my observation, that honest and serious Deists should be objects of compassion and sympathy, rather than of hostility, with Christians, because "you are at a loss to know what *are* the opinions which, in embracing Christianity on Unitarian principles, such a Deist is conceived to adopt, beyond those which he previously held." I may here avail myself of the very excellent observation of Dr. Paley (Evid. Part II. chap. ii.), that "the direct object of the design of Christianity is to supply *motives* and not rules, *sanctions* and not precepts;" and that what men want in this life is "a *motive* to their duty, at least strength of motive, sufficient to bear up against the force of passion and the temptation of present advantage. Their rules want authority." Now, although we might admit that a serious Deist on becoming a Christian should not add much to the original articles of his creed, beyond the simple conviction that Jesus was a teacher sent from God, and that he rose again from the dead, it must, I think, in common candour, be admitted, that by that conviction the *strength* of his motives, the *power* of his consolations, and the *clearness* and *fixedness* of his views, are very greatly increased, and that he is thereby placed in a state of higher moral advantage. I cannot question there have been men who, by the light of nature only, have had sufficient comprehension of mind to cherish an habitual belief in a providence and a moral government and a future life, and to live in a virtuous conformity with that belief; and yet I may believe, and do believe, in perfect consistency with that persuasion, that they would have been happier and better under the influence of those assistances and consolations which Christianity bestows; that they would have been happier from having their minds set at rest from the ceaseless fluctuations and uncertainties of opinion, and better from humble submission to the inspired teachings and authority of Christ,

and an unshaken trust, founded on the great and glorious fact of his resurrection, in the *certainty* of a final resurrection of all men from the grave. On this latter point particularly, there appears to me to be this wide distinction between the happiness and advantages of the sincere believer and the most virtuous unbeliever, that the latter never can, by the mere light of nature, possess the same certainty of a future life and of human immortality, with those who are firmly convinced of the resurrection and ascension of Christ. On all these accounts, I think I may, without any great inconsistency, say, that virtuous Deists are entitled to the compassion and sympathy of Christians.

I make no apology for the length to which these observations have been extended; because, as you have thought the sentiments expressed in my sermon deserving of a particular notice in the preface to your work, you cannot reasonably refuse to hear what I have to say in defence and illustration of them. In expressing these opinions, I have been actuated by no love of singularity; for they were not intended for the press; and they are the same which I have always entertained on this subject. Whatever obloquy such sentiments may incur, I alone am responsible for them. They have no more necessary connexion with Unitarianism, than they have with any other form of Christian doctrine. Nothing should be charged on Unitarians, as a body, but what is essentially involved in the nature of their distinguishing tenet, the sole adoration of God the Father, and their belief in the derived authority and subordinate dignity of the Son.

With regard to the sentiments which I have expressed towards serious and moral Deists, I do not, however, stand alone; they have been entertained by others, clergymen and Dissenting ministers, who were far from holding my views of Christian doctrine. The sole question to be considered, is, whether the spirit which those sentiments express is a just and proper spirit, and consonant with the spirit and principles of Christianity. I sincerely believe it is. If I am mistaken, I hope I shall be led to see my error, and have the candour to own it.

Towards yourself, Sir, personally, I have no feelings but those of respect, for the zeal, ability, and earnestness to do good, which your writings exhibit. I might add more, but that I fear it might be taken for an ostentatious display of liberality, and know, alas! too well, that, however sincerely my own feelings might be expressed, I could hardly expect them to be reciprocated. Thus much, however, I will say, that I fervently hope and believe a time is coming, when the veil of prejudice will be taken from the mind of one or both of us, when we shall see each other as God sees us, and when errors of the understanding shall no longer be confounded with errors of the heart.

I remain, Rev. Sir,

Yours respectfully,

JOHN JAMES TAYLER.

Manchester, Feb. 20, 1829.

REMARKS ON THE TRINITARIAN CONTROVERSY.

To the Editor.

SIR,

If you think that your readers are not altogether weary of the Trinitarian controversy, the following remarks upon it, written some years ago, are at your service, in which I have confined myself to the simple proposition that there exists in the Godhead a trinity of *persons*. With those who maintain that the Deity exists in three distinctions, or sustains three characters, I considered myself as having no concern, as their hypotheses are *manifestly* in substance Unitarian.

In this proposition, then, that God consists of three persons, it is plain that the term Person and the term God are not intended to be synonymous, nor would any sober Trinitarian choose to assert that there are three Gods in one God. Even the author of the Athanasian Creed does not choose to affirm this. He says, indeed, that the Father is God, and the Son is God, and the Holy Ghost is God; but he immediately subjoins (would you have thought it, reader?) that there are not three Gods, but one God. It appears, then, that neither of the three persons of which the Godhead consists is strictly and properly God. And, indeed, could it be predicated of each individually that he is truly and properly God, then, as God consists of three persons, the Father, being God, must consist of three persons, the Son in like manner must consist of three persons, and the Holy Ghost of three persons; and each of these persons must consist of three other persons, and so on *ad infinitum*. The Trinitarian may dispute the inference, and may say that his proposition expressly limits the divine essence to three persons; but unless he uses the term God in a qualified sense, when he speaks of God the Father, God the Son, and God the Holy Ghost, the above reasoning stands against him in all its force. In what sense, then, does he use the term?

But let the meaning of the term God be for a moment considered. This term is universally used to signify an intelligent *Being* possessed of what are called the attributes of Deity. Is, then, the Father such a being, and is the same to be affirmed of the Son, and of the Holy Ghost? We have, then, three Gods as distinctly defined as language can define them; and to say that these three are one, is only to say that one and three are identical. If, on the other hand, the Father is not an intelligent *Being*, and the Son and the Holy Ghost are in like manner neither of them intelligent *beings*, then, each of them being God, it follows, that something which is not an intelligent being may possess the attributes of Deity. What that something is, let him explain who can. Will the Trinitarian still say that he does not use the term person to signify an *agent* or *being*? I will not urge in reply, that this is the only intelligible sense of the term, nor will I ask the vain question, in what sense the term is intended to be used; but will rather remark, that whatever the term person denotes, if it does not denote an intelligent being, the doctrine of the Trinity is neither more nor less than Unitarianism wrapt up in a cloud of unmeaning phraseology. If God is acknowledged to be one Being, (and the Trinitarian does not choose to say that he is three,) the proposition of the Unitarian is virtually admitted. To say that this one Being subsists under three persons, is to advance a proposition which means just *nothing* until the sense of the term person shall be defined; and to call one of these persons the Father, and another the Son, and to allot to them

offices which nothing but an intelligent agent can discharge, is only to shew that unless the term person is used to denote such an agent, it is egregiously misapplied. Nothing more surely need be said on the subject, until the meaning of the term person shall be distinctly specified. And there will be no temerity in predicting that whenever this shall be done, the proposition of the Trinitarian will either resolve itself into Unitarianism, or prove itself to be demonstrably false. One plain question, however, shall be asked in the mean time. Are the three persons of the Trinity to be considered as each possessing a separate and individual consciousness? If so, the three divine persons are, to all intents and purposes, three Gods. If they do not respectively possess a consciousness of their own, then either the consciousness of the Father is the consciousness of the Son, and the consciousness also of the Holy Ghost, and in this case the three persons are strictly *identical*, or the Divine consciousness must be possessed exclusively by one of the three persons of the Trinity; in which case the other two are neither persons, nor any thing else which the human imagination can conceive.

Will the Trinitarian say, that though human language does not furnish terms which may express his doctrine with sufficient clearness and precision,* the doctrine itself may still be true? I ask, what doctrine? The proposition which he has usually maintained, when the terms of it come to be considered, either melts away into simple Unitarianism, or resolves itself into two propositions which contradict each other, and by which, therefore, nothing is conveyed. But the Trinitarian will still urge, that as his doctrine respects the mode of the Divine existence, the human mind cannot expect to fathom it. I might still ask, what doctrine? But waving this question, I observe that though the mode of the Divine existence is incomprehensible by man, it does not follow hence that every proposition which shall be advanced concerning it may be true, or that *no* proposition can be laid down respecting it which the human intellect can with certainty pronounce to be false. In fact, a proposition the terms of which contradict each other cannot be true, whatever be the subject to which it relates. As I formerly remarked on the subject of Mystery, there is a great difference between not seeing how a thing *can* be, and seeing why it *cannot* be. And this is a difference which has been generally overlooked. I once heard a preacher of distinguished talents remark, that as there are mysteries in nature, as, for instance, we do not know by what energy a blade of grass is made to grow, we might antecedently have expected mysteries in the dispensation of grace, and may therefore safely admit what have been termed the mysteries of the gospel. I considered this as a specimen of that loose mode of applying analogical reasoning by which men contrive to deceive themselves and to impose upon others. On this subject much might be said, but I will content myself with observing, that an analogical argument which brings forward a

* Some have intimated that they are not bound distinctly to define or comprehend the terms in which they shall express so sublime and mysterious a doctrine. No doubt, if a man chooses, for his own amusement, to use words without ideas, he has an unquestionable right so to do. But if he comes forward to explain to his fellow-christians in what sense a fundamental doctrine of revelation is to be understood, and especially if he demands that an assent should be given to his explanation, he may assuredly be called upon to define his terms. And if he refuse to do this, he has no reason to complain if others will not admit that which he does not himself profess to understand. He may choose to satisfy himself with a persuasion that a proposition which is expressed in terms that convey no definite meaning may be true *in some sense or other*; but the intelligent inquirer will ask, *in what sense?*

general resemblance between two cases, but omits a more important feature of difference between them, proves nothing, and less than nothing.

But perhaps the Trinitarian may now say that Christ is expressly called God in the New Testament, and that here the controversy, as it respects the divinity of our Lord, must end. Admitting the fact, I should rather say, that here the controversy must begin; and the question to be considered would be, in what sense this appellation might be given to Christ in consistency with the declaration of an apostle, a declaration confirmed by the tenor of the Christian Scriptures from beginning to end, that "to us there is one God, the Father, and one Lord, Jesus Christ."

To these remarks, written, as I have stated above, some years ago, I will add one *general* argument from Scripture against the doctrine which has been here considered: and the argument is this, that the language of the New Testament (to say nothing of the Old) is manifestly framed not on Trinitarian but on Unitarian principles. I do not here mean to take into account the passages in which the simple humanity of Christ seems to be positively affirmed, nor those in which our Lord asserts the limitation of his power and knowledge, which at once negative the notion of his Divinity, but shall confine myself to the use of the term God in the Christian Scriptures.

According to the doctrine of the Trinity, at least according to that view of it which has been the subject of consideration, there are three *persons* in the Godhead, in other words, God subsists in three persons, called the Father, Son, and Holy Ghost. Neither of these persons then, singly considered, is truly and properly God, and the term God, in its genuine and full signification, ought to mean a Being in whom these three persons are united. But though the term God occurs (as has been said) thirteen hundred times in the New Testament, is there the slightest evidence that it is used in a single instance to denote a Trinity in Unity? Is there not, on the other hand, the most full and satisfactory proof that in the Christian Scriptures the term is employed to convey the notion of one person alone? When God is said to have given his only-begotten Son, that whosoever believeth on him might not perish but have everlasting life, what is intended by the term God? Surely not the Father, Son, and Holy Ghost, but the Father, *as distinguished from the Son*. When it is said, that there is one mediator between God and men, the man Christ Jesus, the meaning cannot be, that the man Christ Jesus is a mediator between man and the Father, Son, and Holy Ghost, but between man and the Father only. It being then certain, even from the evidence now produced, that the term God is applied to that one person whom we denominate the Father, it is reasonable to conclude that whenever the simple term God is used, the Father alone is intended. And in this sense, I doubt not, it is generally used even by Trinitarians themselves.

But let it now be allowed that the term God may be applied with equal propriety to each of the three persons of the Trinity; how, then, comes it to pass that we should nowhere read in the Scriptures of God the Son, and of God the Holy Ghost? That this is the true language of Trinitarianism, Trinitarians themselves have unwittingly afforded us abundant proof. But if one main object of the Christian revelation was to disclose the doctrine of the Trinity, is it not beyond expression strange, that while in the Christian records there is repeated mention of God the Father, not a word should be said of God the Son, and of God the Holy Ghost, and that we should nowhere read of three persons in one God? Is it not altogether inexplicable

that the apostles, whose minds must have been full of so sublime a mystery, should not have taught the deity of the Son and of the Holy Ghost in language as clear and unequivocal as that in which they have taught the deity of that Being whom we call the Father? Trinitarians, however, are ready enough to contend that their doctrine is laid down in the New Testament in the clearest and most intelligible terms, and often reproach their opponents with wilful and incorrigible blindness because they cannot find it there. But I ask, how it comes to pass, if their doctrine is explicitly taught in scripture, that they do not rest satisfied with expressing it in scriptural language? Why do they adopt a phraseology of their own in preference to the express words of inspiration? Why, I might farther ask, have they not been contented with scriptural doxologies, but have chosen rather to employ ascriptions of praise of which scripture furnishes no example, and to which it gives no countenance? Surely, by being thus wise above what is written, they convict themselves of error. The language of Trinitarians, indeed, when compared with the language of scripture, is most manifestly the language of men who have fabricated a system for themselves; and it is language which is so far from bearing the impress of divine truth, that if submitted to a fair analysis, it will be found either to mean nothing or to contradict itself.

But I will add no more; nor should I have written thus much, had I not wished, *for once*, to say a word or two on a doctrine, the rejection of which forms the distinguishing characteristic of that class of Christians to which for more than forty years I have professed myself to belong.

E. COGAN.

SONNET,

ADDRESSED TO A YOUNG LADY ON HER BIRTH-DAY, IN A COPY OF
PROMETHEUS VINCTUS WHICH HAD BEEN IN THE POSSESSION OF
GILBERT WAKEFIELD.

Yet, as I greet, once more, thy natal day,
A boon accept; it bears my Wakefield's name;
And, trust me, Grecia's tragic strains may claim
Thy youth's solicitude, and well repay.
Ages have seen her sculptur'd forms decay,
The matchless trophies of her ancient fame,
When eloquence aroused the patriot flame,
Or valour ranged her hosts in dread array.
Yet her sweet muses still maintain their prime,
As, erst, they warbled by Ilissus' stream,
Still bear the palm, through every age and clime,
The guides of taste, and learning's favourite theme.
Be thine, dear Catharine, all their charms to know;
Yet spar'd thy life each scene of tragic woe.

J. T. R.

Clapton.

JOURNAL OF A TOUR ON THE CONTINENT.

(Concluded from p. 177.)

GENEVA : Sunday, May 25th. I attended the service at the *Madelaine*. I arrived at the hour appointed, but every seat was already occupied, and numbers were standing ; for M. Humbert, who officiated, is one of the most beloved pastors and one of the most favourite preachers in the town. After the gross and revolting superstition of Italy, *it did my heart good* to behold a thousand or twelve hundred persons assembled in a Protestant church. I was so far from the preacher that I could not catch all that he said ; but I heard enough to know that the matter and the manner were both good—full of fervour, and unction, and devotion.

At two o'clock I attended at the hospital church and heard a young man preach his first sermon—the congregation attentive and the preacher promising ; but the reading of the Scriptures wretched. I have a high respect for the clergy of the Genevan church ; several of them, too, are my own particular friends ; but I must say, that if they had a settled design to degrade the word of God, they could not take a more effectual method of accomplishing their purpose than by adopting the present practice, which is, that of having the Scriptures read by a student, or (as in this instance) by the clerk : not that this is peculiar to Geneva ; it is, I believe, general among the Protestants on the continent ; but it is not the better on that account. It is a practice for which there is no excuse ; for where there are, every Sunday, so many pastors and ministers unemployed, why cannot this part of the service be intrusted to some one of *them* ? This is a crying evil and ought to be corrected without delay. There is, however, a *bad tone* in *all* the foreign reading which I have heard, and it would, I am sure, be quite as well worth the while of the Genevan pastors to go over to England to hear the Scriptures read by one or two divines whom I could mention, as it would be for our ministers to come to Geneva to learn the art of delivering a sermon ; each might gain much from the other.

28th. What a different town is Geneva from those which I have lately visited in Italy ! I may say of it what the Emperor Alexander said of England, “I see no poor people here,” they are all so well dressed and respectable. Indeed, I know no place where the blessings of a good government and of the Protestant religion are so clearly displayed as they are here. The town itself, too, has improved in appearance since I was here in 1826. Considerable progress has been made in taking down the *domes* or projecting roofs in the *Rue Base*, and the booths in the same street are soon to be removed, and will be replaced by a beautiful row of shops which are now building just within the fortifications on the western side of the city.

Sunday, June 1st. Walked out to the *Petit Saconnet*, (a small village a mile or two distant from Geneva,) where I attended service in a moderately sized chapel, which was filled with a very respectable congregation. Here I was fortunate in hearing my friend Mûnier preach ; yes, I rejoice that I am permitted to call such a man by the name of friend. His prayer was fervent and impassioned, proceeding from the depth of a devotional spirit in its author, and drawing forth the devotion of all in behalf of whom it was offered. The sermon was all that a sermon ought to be—written in a style so clear and so plain that the simplest might understand it, and yet so full of power and of persuasion, that the most cultivated must have felt themselves the bet-

ter for hearing it. On myself, at least, I must say, that it produced more effect than almost any that I have heard in the course of my life. And what was it to which this effect was to be attributed? - It was not merely the speaking eye and the animated countenance of the preacher, which are the very seat and residence of genius; but it was his admirable *tact* in seizing upon such topics and illustrations as were best fitted to call forth the religious feelings of his audience; and still more, it was the fervour of his spirit and the plain, downright, unaffected impressiveness of his manner. These, all united, were calculated beyond any thing that I ever witnessed to carry conviction to the understanding and persuasion to the hearts of moral and accountable beings—to lay open all the arts and subterfuges of the guilty conscience—to drive the sinner from one of his strong holds to another, and to fill him at length with an overwhelming determination to devote himself entirely and without reserve to the practice of his duty. At the conclusion of the service the Lord's Supper was administered, and I had great satisfaction in receiving the elements from the hands of one by whom I had been so much edified. Truly it is a beautiful sight to behold talents of the first order thus consecrated to the noblest of causes!

8th. In the morning I heard M. Basset, *filz*, at the *Temple Neuf*; he gave us a good sermon on the Reformation, of which the centenary had just been celebrated in the Canton of Berne. In the afternoon I went to the chapel of M. Malan, the orthodox seceder from the Geneva church. There were present about two hundred or two hundred and fifty persons at most. The hymns, which were sung, the tones of the preacher, and the strain of the sermon, (from Matt. xvi. 24, "Then said Jesus unto his disciples, 'If any man will come after me, let him deny himself and take up his cross and follow me,'") all partook of the peculiar character by which the high Calvinistic party is distinguished. The hymns are entitled *Chants de Zion*, (Songs of Zion,) and the preface, which is dated from *Pré-beni*, (Blessed or Holy Meadow,) is addressed to "the Church of God, which he has purchased with his own blood;" and begins, "My dearly beloved brethren, we are the redeemed of the Lord." *Ex his disce omnia.** With the manner of the preacher I was thoroughly disgusted. He had that insipid, mawkish whine of the voice which some persons mistake for the evidence of a devotional spirit; and then there was such shutting and turning of the eyes, and such raising of the eye-brows, and in the whole style of the address such an impertinent familiarity, such a gross and offensive affectation, that every one, who was not absolutely blinded by religious prejudice, must have said to himself as I did, "*That man has neither dignity nor sincerity of character.*"

Thursday, 12th. At Geneva there are prayers read in one or other of the churches every day in the week, and on Thursdays there is a sermon also on a subject fixed by the *Compagnie des Pasteurs*. I went this morning, at eight o'clock, to the *Auditoire*, and heard M. Thouron preach from Joshua xxiii. He had undertaken the service for a friend, and only on condition

* An English gentleman, resident at Geneva, told me, that as he was one day travelling in a *diligence*, the conveyance went so much to one side, with a tremendous jog, that all the passengers started up from their seats under the idea of saving themselves—all, except one young lady, who remained perfectly still. When the danger was over my informant expressed his surprise that she had not stirred from her place. "O, Sir!" she replied, "you do not know who I am." "No, Madam, I have not that pleasure." "I must tell you then," she resumed, "that I am a disciple of M. Malan; and if I were to die this instant it would be nothing to me; nay, it would even be gain, for I am sure to go to heaven!"

that he might (contrary to the established custom) read from his notes, as he would not have time to commit his sermon to memory. This, in some degree, spoiled the effect; but the discourse itself was written in an easy, flowing style, and in the delivery there was much of the spirit and animation of one who has been accustomed to preach without book. The little action which M. Thouron used was graceful and noble, and the full, rich quality of his voice, and the dignity of his person, rendered the effect still more impressive. This gentleman is deservedly esteemed one of the first preachers at Geneva.

13th. This day there was an election for the office of pastor of the parish of San Gervais. M. Vaucher was the successful candidate; but he had six or seven competitors, though the place is worth only one hundred *louis d'or*, or £96 a year. Although this would probably go as far there as £150 would in England, it is certainly very poor pay, considering that there are no extra fees whatever, and that the receiver has to preach three Sundays out of four, to give instruction in the Catechism to those of the young people who desire it, to perform baptisms, marriages and funerals, to visit the sick when sent for, to call at every house in his district at least once a year, and to assist at the deliberations of the ecclesiastical council of the canton. The town of Geneva is divided into twenty-three sections, called *dizaines*; and for these there are fifteen pastors, eight of whom undertake a double charge of two sections, and the other seven have single charges of one section—the former preaching three Sundays out of four, and receiving (from the state) 100 *louis d'or* per annum, the latter three Sundays out of eight, and receiving forty-nine.* Besides these, there are two chaplains, one for the hospital, and the other for the prisons; and there are also six catechists, three for the boys and three for the girls. These latter give instruction, for two hours at a time, four days in the week, during nine months in the year; and they receive for their trouble twenty-eight *louis* per annum. The pastors also have classes for those young people of the richer class who do not like to receive instruction along with the rest, and who request to have it in private. None are admitted to the communion unless they can answer certain questions addressed to them by the pastor; nine months are, therefore, devoted chiefly to religious instruction, about the age of fourteen, although the children have been taught religion, more or less, at the *College* or in private schools, at an earlier age.

The supreme ecclesiastical court in the Geneva church is the Consistory, which is composed of the actual pastors, together with fourteen lay-elders, of whom three are magistrates. This court is held every Thursday, and judges of grave offences, such as would incur excommunication; it regulates the order of public worship, receives proselytes, hears disputes between man and wife, &c.; but its powers are falling into desuetude. The election of the pastors and all that relates to the detail of preaching is in the hands of the *Vénérable Compagnie*, which meets every Friday, and consists of all the pastors, whether actual or retired, (*anciens*,) whether of the town or the country, as well as of some honorary members who reside in foreign parts. Exclusive

* The preacher repeats the same discourse at three different churches on three successive Sundays; and as this is an understood thing, and a list is published every Friday of all the preachers at the several churches for the following Sunday, no inconvenience is felt. It is expected that the sermon should be given without notes; and they who have so few to produce in the course of the year, have no excuse for neglecting to commit them to memory.

of the last-mentioned, there are at present fifteen actual pastors, seven retired, in the town; fourteen actual pastors, and seven retired, in the country; total forty-three. For the election of the professors of the *Académie*, the *Compagnie des Pasteurs* is united with the *Senatus Academicus*, or whole body of the professors, and is then called the *Compagnie Académique*; this is the legislative council for college affairs, and the *Senatus Academicus* the executive.

14th. Was present at the distribution of the prizes in the Lancasterian school in the parish of *San Gervais*. There are two hundred boys in the school; they were all neatly dressed, and seemed well pleased with their rewards. The gentleman who presided was M. Heyer, president of the Commission for the Inspection of the Schools of the Canton. Besides this, there is another boys' school in the parish of *Saint Antoine*, and also one school for the girls. This may appear a very inadequate provision for the education of the poor children in a town of 27,000 inhabitants; but it must be considered how very small, comparatively speaking, the number of poor people at Geneva is—how very few parents there are who cannot afford to give their children a better education than what such schools as these profess to supply.

Sunday, 15th. Heard M. Galland at nine in the morning. I did not much like him; the *art de la chaire* was too evident. At two o'clock I heard M. Martin. He is one of the most esteemed preachers at Geneva, and certainly his style and manner are very striking and impressive; but they appear to me to be characterized rather by force than by dignity or persuasiveness. There was a shaking of the head, and a stretching out of the hands, which were not in good taste. The same matter (and the matter was good) would have produced a better effect had it been delivered in a quieter and gentler style.

16th. This was a high day at Geneva, it being the termination both of the Collegiate and the Academical year. At one o'clock the professors of the *Académie*, and the regents or masters of the *Collège*,* the first syndic or chief officer, and the smaller council of the canton, with many of the pastors and ministers, entered the cathedral church with the rolling of drums and the blowing of trumpets, and occupied their appointed seats, a large concourse of strangers having already taken possession of those which were not wanted for persons in authority. Professor Chenevière, the rector,† then opened the business of the day by a short prayer, and by an address to the boys of the *Collège*; after which, those of them who were prize-men came forward, each as he was called, and received their medals from the hands of the first syndic. This interesting ceremony lasted a considerable time. After it was over, Professor Chenevière read a long report of all the work which had been done in the literary world of Geneva during the course of the last year, comprehending not only an account of the lectures which had been given by the professors, and the instructions of the regents of the *Collège*, but noticing all the literary and scientific works which had been published in the city. This was followed, according to ancient custom, by a discourse on law: the

* The word *Collège*, in France and Switzerland, does not signify what College does in England. It corresponds most exactly to what we should call a Grammar School, or a High School. The higher institution is the *Académie*; and the theological students are generally called students of the *Auditoire*, as distinguished from those of Law, Philosophy, and Belles Lettres.

† It is the business of the rector to superintend the public instruction, both that of the *Collège* and that of the *Académie*. He is elected every two years.

subject was the criminal jurisprudence of the canton, which was treated historically and in an interesting manner by Professor Rigaud. The rector then addressed a few words of compliment and congratulation to the several orders of his assessors, and the whole was concluded by a benediction ; after which the professors, council, and clergy, walked back in procession to the *Hotel de Ville*.

In the *Académie* there were, during the last session, forty students of theology, thirty-three of law, one hundred and nine of philosophy, fifty-five of belles lettres ; total, two hundred and thirty-seven. In the *Collège* there were 560 boys ; they are instructed in French, in ancient and modern geography, in arithmetic, in Greek and Latin, in Latin prosody and versification, in the catechism, and in French recitation and composition.

On the following day I attended at the *Collège* and saw the prizes for *bonnes notes* given to the boys. These were books awarded to those who had gained the greatest number of marks for good behaviour in the last year. The distribution was accompanied by a distinct character of each boy, which was read aloud by the rector in presence of the class, and of many of the parents and friends who were assembled to hear it. The individuality of the characters, and the freedom with which defects were noticed, were an assurance that they were drawn from the life ; and along with the publicity which was given to the whole, would, I have no doubt, have an excellent effect.

This week was held at Geneva the annual meeting of the Swiss *Carabiniers*, or Riflemen. This is a voluntary association for the purpose of practising rifle-shooting—each canton taking it in turn to form a central committee for the management of the affairs of the society, and to receive the deputations from the rest. Last year the meeting had been held at Bâle, the central committee of which canton arrived at Geneva on the evening of Sunday, June the 15th, in this year, and the next morning their president gave up the federal flag into the hands of M. Masbon, the president of the new committee. The latter made a brief but energetic speech on the occasion, from the report of which I copy the following spirited passage :

“Très chers frères d’armes, cet étendard fédéral, qui était planté sur les bords du Rhin, retrouve sur les rives du Rhône des Suisses loyaux et fidèles. Il vient présider à notre fête, et aux nobles jeux, qui nous instruisent dans l’art de le défendre ; il rassemble un grand nombre de Suisses dans ces jours de joie et de bonheur : mais au moment du peril, il réunirait tous les Cantons, et il les guiderait aujourd’hui comme autrefois, dans le chemin de la véritable gloire, et de l’honneur.”*

The firing then began on a piece of ground which is appropriated to these exercises. It continued the whole week, for there were near 2000 strangers present from all parts of the country, except from the Cantons of Shaffhausen and Tessen ; the only two which sent no deputation. One day no fewer than 900 persons sat down to dinner under a large booth on the ground, and these were succeeded by 600 more ; and at these social meetings no invidi-

* Dear brethren in arms ! this federal standard, which was planted on the shores of the Rhine, finds on the banks of the Rhône other Swiss as loyal and as true. It will preside at our fête, and at those noble exercises which teach us the art of defending it. The number of Swiss whom it assembles in these days of joy and of happiness, is great ; but in the moment of danger it would bring together all the Cantons, and would lead them forth again, as in the times of old, in the path of true glory and honour.

ous distinctions of rank were kept up, but all other feelings were lost in one universal sentiment of fraternity and patriotism. On the Saturday the three first prizes were declared to have been won by three Vaudois, and the three next by men from the Cantons of Fribourg, Soleure, and Berne. The victors were escorted into the town by an immense multitude of people, who set no bounds to their joy; and the strangers then began to depart, all delighted with the hospitality of the Genevese, and all animated with a renewed determination to defend their country to the last extremity, should necessity ever call for their services. Nothing, indeed, can be better calculated than this institution to draw closer the bonds of brotherly love, and to keep alive the flame of patriotism among the citizens of these associated republics. As the president of the Bâle deputation expressed it, it "serves as a point of union, and as a nursery of brave and skilful shooters, and of valorous and vigorous defenders of their country, in the day of danger and of trouble." In illustration of its peculiar utility in such a country as Switzerland, it may be mentioned, that at the time of the last French invasion a mountaineer and his son concealed themselves with their rifles behind the fragment of a rock in a narrow defile; as the first rank of the enemy appeared they discharged their pieces at the same moment, and with a transverse aim, so that their fire was dreadfully effective: the next rank, perceiving no enemy, advanced and experienced the same fate; and so on, till at length the ammunition of these brave fellows was exhausted, and being discovered and unable to effect their escape, they were taken prisoners. It is pleasing to add that their lives were spared in consideration of their bravery.

Sunday, 22d. I went and heard M. Mûnier preach in his own church at Chesne, two or three miles out of town. He took for his text 1 Corinthians x. 12, "Let him that thinketh he standeth, take heed lest he fall." On these words he gave us an excellent sermon, full of matter, and delivered in the most impressive manner. All the pleas and excuses of which people avail themselves for indulging in an indolent security, were clearly set forth, and reduced to their plain, undisguised nothingness. Why will not all our preachers come and learn their art in such a school as this? We should then surely have a better world to live in than we have. For myself, I mean, every few years of my life, to make a *pilgrimage* to Geneva, in order that I may refresh my devotion, that I may strengthen my languishing resolution, that I may purify my heart, and be, and feel myself, a better man than I was before.

23rd. Called on many of my friends, to wish them good-bye. I felt real regret at parting from them, especially those of the clerical profession, who are in every respect a fine body of men, equally free from the pride of too many of our English clergy, and the sourness of Puritans. They are pleasant in their manners, kindly disposed towards strangers, and deeply interested in the grand cause of truth and freedom. Some of them I regard as amongst the most valuable of my friends, and I shall always endeavour to keep up an intercourse with them.

The climate of this place is very cold in winter, and on this account it is not desirable to reside here the whole year round. But in summer it is very pleasant; and, though the town itself is old-fashioned and inconvenient, the *environs* are most delightful, being well planted with trees, interspersed with elegant villas, and commanding the most noble prospects in every direction. Living, though by no means cheap for the continent, is lower than in England; and not only is society very accessible, but a man may have any

description of it that he pleases, whether gay or serious, literary, scientific, or religious, and the latter in both its varieties of liberal and illiberal.

24th. Left Geneva in the *diligence*, and came across the Jura, and by way of Dijon to Paris.

Paris, Sunday, June 29th. Heard M. Monod at the *Oratoire*. He preached on a common-place subject, the *love of our enemies*, from Matt. v. 43—48, but the matter and the manner were any thing else than common-place. They were in the highest style of sacred oratory; the discourse itself plain, clear, and direct, with no ambitious ornaments of rhetoric, yet abounding in the noblest flights of eloquence, and the most touching appeals to the feelings; the action graceful and commanding, peculiarly appropriate to the several parts of what was spoken, yet entirely free from any thing like theatrical display. I know no preacher who seems to set forth and embody, as this gentleman does, the majesty of the religion of which he is the advocate. He evidently feels the dignity of his subject, and he has the art of bringing that subject home to the breasts of his audience, in all its force and in all its importance. I look upon M. Monod as decidedly the first of preachers; and I have the less scruple in expressing my opinion of him thus favourably, as I was on this occasion accompanied by an English friend, a man of strong sense and an unsophisticated understanding, who was scarcely less pleased than I was.

July 1st. Went down to Amboise on the Loire, and spent a week very pleasantly with my friends the B.'s. The weather was intensely hot for several days, the thermometer rising as high on one of them as 86 of Fahrenheit. This country has a much more attractive appearance now than it had when I was here before, in the winter of 1826-7. It was then covered with snow, or bound hard with frost for weeks, and even months together, for that was the severest winter that had been experienced in France since 1789; it is now blooming in all the beauty of summer. If I were inclined to reside in France, I would certainly choose this neighbourhood—either Amboise, or Tours, or Blois, or some other place in the same district. I regard it as possessing four very considerable advantages: in the first place, it has a mild climate; secondly, every thing is very cheap, the wages of a woman-servant being from 100 to 120 franks a year, the hire of a pair of horses for the day 8 franks, and other things in the same proportion; thirdly, there is purer French spoken here than in any other part of France; and, fourthly, it is not too far from England, which would be convenient in case of a sudden call.

11th, at Paris. Attended at the Italian Opera House, where *William Tell* was performed by Mr. Macready and an English company. I was glad to see so many French present: of those about me in the pit the majority certainly were of this nation, and they seemed to be well satisfied with the performance. To every man who wishes to see the two nations united in the bonds of friendship and a good understanding, the success which this company has met with in Paris must be very gratifying. There has been a great change in national feeling in the last five or six years. The English company which some time ago acted at the *Porte San Martin* were hissed: now the French not only assist at the performances of Mr. Abbot and his *corps dramatique*, but are among the most enthusiastic of their admirers.

Sunday, the 13th. In the evening I took a walk beyond the Luxembourg gardens. Here were to be seen multitudes of the lower orders of Paris taking in their fill of enjoyment. In one place was a monkey exhibiting his tricks in a small temporary theatre; in another, a number of happy cou-

ples were enjoying the pleasures of the dance, either on the ground under the trees, or in large rooms in the *ginguettes*, or ale-houses; in a third place were whirlabouts, with people riding round on wooden horses and swans; in a fourth, the *Jardin des Gaietés* opened wide its gates to admit the votaries of pleasure; and in a fifth, the doors of the *Théâtre de Mount Parnasse* were beset by a crowd of persons who were going to see the representation of *Henri Quatre en Famille*! Such are the *amusements* of a Parisian Sunday evening! And what are we to think of all this? The sabbath truly was meant to be a season of rest and relaxation, as well as of religious instruction and meditation; but here there was *no rest*; and as for relaxation, it might surely be found in other modes less at variance with the solemn character of those exercises to which, by the almost universal consent of the Christian world, *some part* at least of this day is dedicated.

15th. Left Paris, and came by way of Rouen, Dieppe, and Brighton, to London.

19th, in London. I am heartily glad to find myself once more in old England; for, however wonderful may have been many of the scenes through which I have passed, and however pleasant and instructive it may have been to observe foreign manners and customs, there is a season after which even the pleasures of travelling begin to pall. I am tired of wandering about; and it will be as great a treat to me to sit quietly down in my own dear country with English minds and English resources about me, as it would be to many persons to set out immediately on their travels. Whatever else I may not have accomplished in my journeyings, I have at least re-established my health, not having had the slightest return of my old malady the whole ten months that I have been abroad. I am now in the possession of excellent health, and trust that I may be able to reside in England, and, if not to resume my profession, to engage in some occupation which may at once be profitable to myself and useful to others.

SONNET.

OH, do not pity me because I weep,
 For thoughts of heaven are, in grief's darkest day,
 Still round me with a bright consoling ray,
 And still my soul in sacred trust I keep.
 Nor would I change this sorrow, which I feel
 Now draws me closer to a Father's love,
 For all the joy which happier hearts may prove
 That never tasted suffering. Tears may steal
 From the tir'd spirit—memory may revive
 The dearer shadows of the past—the strife
 May end but with this frail and tempted life;
 Yet not in vain for those high hopes we strive—
 Angels perchance may watch that conflict here,
 To hail us conquerors to their own bright sphere!

J. E. R.

REASONS FOR MUTUAL ENCOURAGEMENT AND CO-OPERATION, IN PROMOTING THE KNOWLEDGE AND DIFFUSION OF THE GREAT PRINCIPLES OF UNITARIANISM; WITH A SPECIAL REFERENCE TO THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

(Concluded from p. 260.)

THE general principles already stated, and which more or less apply to every plan of benevolent exertion, will bear a close application to that with a view to which I have embodied them. Whether we consider it as tending to cherish among us that spirit of union and brotherly love, which should exist among all who have the same great objects in view, to encourage and aid one another in our more private labours to promote them, or to give a wise and efficient direction to our united efforts, to me it appears deserving of the cordial support of the Unitarian body. The very able Address of the Committee, prefixed to the Rules of the BRITISH AND FOREIGN UNITARIAN ASSOCIATION, gives information so comprehensive and complete respecting the purposes and plans of the Association, that it must be needless to enlarge much upon them; and for details I must refer to the Address itself.

Approaches have long been making towards the more general union of our body which the new Association contemplates. Various societies of minor extent, instituted within the last fifteen years, while carrying into effect their more specific purposes, have contributed, in their respective districts, to promote a spirit of co-operation; and three, from the extensive nature of their objects, and their earlier institution, have, in different ways, been of pre-eminent service. The first of these, and I believe the first instance of a society of avowed Unitarians associating to disseminate their peculiar doctrines, was the LONDON UNITARIAN SOCIETY, *instituted in 1791, for the Promotion of Christian Knowledge and the Practice of Virtue by the Distribution of Books*. Among its founders were those revered persons into whose labours we have entered; and others still living, who with them bore the heat of the day. In the following year, 1792, through the influence of the same conviction and the same motives, a similar Society was established in the *West of England*, by men to whom also we owe our gratitude, and who adorned their profession by their lives. These two Societies have been of eminent service to the cause they were designed to promote, and have answered the purposes of their founders far beyond what could have been their first anticipations. They have provided and sent into the world multitudes of silent missionaries which have extended the knowledge of our views of Christian truth, convinced many of their foundation in reason and revelation, strengthened the convictions of others, and prepared the way for the more extensive reception of them. They have aided those who have imbibed them to cherish the principles of piety and virtue with which their doctrines should be ever connected, and to promote them among others; and they have greatly contributed to make Unitarians more known to each other, and enable them to strengthen each other's hands. After a lapse of fourteen years, (in 1806,) that still more comprehensive Society was formed, which may be regarded as the parent of the present Association,—*The Unitarian Fund*,—especially designed to promote the spread of Unitarian doctrines by popular preaching. Those who were concerned in the establishment of that Society, and in the services which it had in view, have reason to rejoice in its success. Without entering into discussion of

its specific objects and measures, I have no doubt that it has had great and beneficial efficacy in extending the reception of our doctrines, and in promoting among us that spirit of united exertion which must do good in proportion to its degree and the wisdom of its direction.

Passing by the Societies to which the three I have mentioned gave rise, and which have greatly contributed, by their local efficiency, to the purposes for which those were respectively established; and also that one of great value, which though commenced and supported principally by Unitarians, was not designed to teach their peculiar opinions, (I refer to the *Christian Tract Society*,) I must advert to another for special objects established in 1819, and now merged in the present Association, viz. the *Unitarian Association for the Protection of the Civil Rights of Unitarians*. This was intended by those in whom it originated, to lead the various parts of the Unitarian body into more general operation, on points in which individuals could not act with efficiency; and to provide for emergencies in which that general operation might be effectually called forth. Its services were particularly directed to one object, which I deem of no small importance, viz. to obtain such alteration in the Marriage Service as shall free the Unitarian, when solemnly undertaking an engagement of the most interesting character, from every thing which he feels inconsistent with the directions of conscience. The Association for protecting our Civil Rights had the honour of leading the attention of the Legislature to the subject with great effect; and there is little room to doubt that its exertions must ere long have the desired success. The declarations of several distinguished members of the Upper House, must have afforded delight to the advocates of religious liberty of other denominations, as shewing the rapid progress of liberal sentiments in concerns affecting freedom of thought and inquiry on topics the most momentous to the well-being of man. Recognized as we have been by those proceedings, as a body united by common principles of religious faith and worship, it is well that we should act as a body, whenever our exertions will thus be most effectual; taking care that these be always guided by the spirit of love and of a sound mind.

As our interests and objects became more extensive and complicated, the necessity of such union became more obvious to all who gave their attention to the details, and especially to those who had to superintend them; and this more comprehensive system, well adapted to its design, and fitted for permanency, was devised by those who have had experience to guide them, and the opportunity of seeing the wants of the body at large. The efficiency of it will in some measure depend upon the extent to which it is supported; but it will still more depend upon the zeal, the wisdom, and the perseverance of those who conduct it; and those of us who can do little more than co-operate, have reason for congratulation that there are those to whom the execution of our common objects may be safely intrusted. I think I should correct myself, when I say we can do little more than co-operate: it is our own fault if we do not watch over the execution of them; and by free communication, in the spirit of the gospel, of our own experience and our own views, with mutual and cordial disposedness to forbearance and candour, aid essentially in some or other of the purposes of the Association. Some, indeed, of its purposes cannot be properly effected without such communication; and this more especially at the Annual Meetings. It will, indeed, be a cause of thankful congratulation, if the union of various objects (some or other of which must be regarded by every Unitarian as important) should so bring distant members together, whether or not engaged in the work of the

ministry, that the Annual Meetings of the Association may supply to every one extensive information respecting our mutual exertions and necessities, and animate the zeal, and promote the Christian fellowship, of the whole.

I will not leave this topic, to which my hopes have naturally led me, without specifying it as one of the great advantages of the Association, that it will afford opportunities far beyond any other means at present possessed, for free communications and suggestions respecting plans of Christian usefulness either more immediately connected with the engagements of the ministry among Unitarians, or such as have a more extended operation, and in which our people share with us or take the lead. Our younger brethren in the ministry might thus often obtain the results of experience and observation, and sometimes be preserved from perplexity and error. We might all aid one another by counsel and sympathy; we might become acquainted with each other's views, encouragements, and difficulties; we might be stimulated by the success, or instructed by the failures, of others; and, without any of that spiritual interference which has often proved the bane in other religious bodies, and without that encroachment on more private rights which would speedily interrupt the best purposes and aims of union, much might be done by such communications to promote the welfare of individual communities among us. It would obviously be out of my power to specify, in detail, the application of this suggestion; but it embraces much which might contribute to the best ends of Christian fellowship; much that cannot be reduced to rules; much that could not easily be defined in anticipation; which yet might amply reward those who "stand and wait," and who, observing the finger of Providence, are ready to take opportunities as they occur, and so "serve the Lord."

The time should not, I think, be far distant, when every separate community among us, whether constantly uniting for the purposes of Christian worship, or associated to promote, in other ways, the common objects of this Association, will become so connected with it, that each may effectually contribute its proportional share, not only of pecuniary aid, but also of intelligence, experience, and active co-operation. Where all are accustomed to judge for themselves, (and never may Unitarians surrender this privilege,) it may be some time before the judgment of all will fully accord even in plans of general usefulness. In reference to the immediate object,—that result will be accelerated in proportion as it is seen that those on whom the executive agency of the Society must mainly depend, use their power, with the influence it will give them, as a trust, and steadily direct its operation to the purposes for which it is received; that they employ the means it puts in their hands of promoting great good, with simple aims, with sound judgment, and in the spirit of Christ; that they act in hearty concert with each other, with cordial union with those remote from them, under a deep sense of accountableness,—not so much to their brethren who have the same common objects in view, as to the great Head of the church, and with earnest desires that through him God may in all things be glorified.

The want of prompt co-operation from less connected communities, if it should in some cases occur, should be regarded, not as arguing deficiency in zeal or in confidence, but as naturally arising from want of information; and still more from the difficulty of obtaining attention, without personal communication, where so many important interests of a public nature are calling for the exertions and intelligence of those who are engaged in the extensive concerns of life. Such discouragement must sometimes occur; but time will rectify it; and it will lessen in proportion as those who value the prin-

ciples of Unitarian Christianity wave minuter objections, from the consideration that *to act together, we must all give up something.*

The purposes for which the Association was established, are, the promotion of the principles of Unitarian Christianity at home and abroad,—the support of its worship,—the diffusion of knowledge on topics connected with it,—and the maintenance of the civil rights of its professors.

For carrying this purpose into effect, the Association have adopted the following division of its objects :

I. “ The promotion of Unitarian worship in Great Britain, by assisting poor Congregations, and sending out or giving assistance to Missionary Preachers.

II. “ The publication and distribution of books and tracts, controversial and practical,—principally in a cheap and popular form.

III. “ The pursuit of the two last-mentioned objects (as opportunity and the means of the Association may afford) in foreign countries ; and the maintenance, in the mean time, of correspondence and general co-operation.

IV. “ The protection and extension of the Civil Rights of Unitarians.”

I willingly hope that much service will not be required in reference to the last division, except in appeals, when needed, to the Legislature of our country. In whatever instance, however, its interference is called for, may it always be guided by the strict principle of Christian equity ! Let it set the example of a religious body jealously watching over its own rights, yet conscientiously careful of the rights of others ; never influenced by a narrow sectarian spirit ; and always ready to co-operate with others where still wider interests and more extensive rights can be promoted.

The *first* class of objects is clearly one of essential importance. In a considerable degree through the agency of the Unitarian Fund, small congregations have been raised, in various parts of the country, and many others continue from older sources, which find much difficulty in maintaining that worship which they deem alone scriptural, and calculated for their Christian edification. The exertions and sacrifices made, in many such cases, under great discouragements, and with the most honourable perseverance, should meet with sympathy and aid from the more favoured communities. In some instances they do ; in others, and mainly for want of some more general channel of communication and co-operation than has hitherto existed, they have been left to labour alone. There are cases, where the duties of the Unitarian minister have been performed, for many years, with intelligence, seriousness, and general edification, without any remuneration to the individual, where yet some portion of pecuniary-assistance would have cheered, and have enabled to do good in other directions which lay near his heart.

While the Association might be the channel of aid in common circumstances, there must be cases where this would be insufficient, and where it may be desirable to obtain assistance from the more private sources of Fellowship Funds, and even of personal bounty. That they had been cautiously examined by the general Committee, and on their known merits recommended to the countenance of the body at large, or in particular districts, would furnish a guidance in the direction of those more private sources, which could not be otherwise than beneficial, and which might promote a more proportioned distribution of them than has sometimes been obtained. Where practicable, it is well for individuals, or the more limited societies, to be the immediate fountain of their own liberality ; the spirit of Christian love will thus be more permanently and effectually excited and cherished ;

and the ties which connect together our various members will be more strengthened.

The Missionary objects of the Association, which formed one of the leading purposes of the Unitarian Fund, are necessarily attended with much difficulty, and require the greatest caution, in the selection of individuals, and of the field and time for their labours. It is an important, it has been (in the hands of one especially to whom I am sure his brethren will join in the praise*) an effective service: I doubt not occasions will occur, for which resources should be prepared, when it will be so again; but it also calls for peculiar circumspection, and, in general, much knowledge and experience. To enter on the subject in detail is now obviously impracticable; and I will therefore only make two observations. One is in the words of the excellent and judicious visiter of York College, when addressing the students engaged in highly valuable services of the kind to which I refer: "If you break up new ground, which you cannot continue to cultivate, it will be in great danger of afterwards producing weeds. It had better even have been left in the natural unproductiveness of the plain green-sward."† The other is, that much may be securely left to the silent steady operation of the present diffusion of knowledge, to the general improvement of the mind. If the fears and passions of men are not roused by intemperate expressions, these will gradually remove the errors against which we have to direct our efforts, or will deprive them of their efficiency; and identifying as I do the cause of Unitarianism with that of simple Christianity, I doubt not that, by the influence of these more generally operating causes, with such aid as the Unitarian may see the useful means of employing, the Christian world will eventually become, in doctrine, almost, if not altogether, such as we are.

The *second* leading object of the Association, some experience in the concerns of Unitarian Book Societies leads me to regard as peculiarly valuable. A want of co-operation in reference to the publication of our tracts, &c., has often led to much embarrassment; and it has caused difficulties in the circulation of them, which by the proposed system will not exist. It will not be difficult for the different Book Societies which remain in distinct operation, to form such plans of communication as shall give greater efficiency to their respective measures, and prevent mutual interference and needless expense. One connected object I hope (and many will join in hoping) will obtain some share of the attention of the Association,—the provision of suitable books for our numerous Sunday Schools, teaching the great principles of the gospel, but divested of all doctrinal peculiarities, uniting cheapness and solid utility. This will supply a want which has long been experienced by those who are engaged in those most useful institutions, in which so many of our younger members give their personal labours to train up the youthful poor in the way in which they should go. And when contemplating the advantages of these seminaries, it should not be left out of sight, that every active engagement of Christian love, in connexion with a religious community, receiving its countenance, and supported by it, contributes to draw the ties of union yet closer, and to make those who engage in them feel that, by these services, they are useful parts of that community, and are promoting its welfare.

The *third* leading object, if there were no other, would justify the ear-

* The reader will readily perceive that the reference here is to the Rev. RICHARD WRIGHT.

† See the Monthly Repository for 1824, p. 427.

nestness which has been felt among us for the establishment of some more extended system of mutual encouragement and co-operation ; referring especially to the promotion of Christianity, according to what we believe to be the teachings of Christ and his apostles, among those who do not yet possess the blessings of the gospel. Limited as our means necessarily must long be for such services, the plainest principles of religious wisdom require that we confine the application of them to those cases in which we may reasonably hope for their efficiency. There are many who have long had their hearts directed to the British possessions in the East Indies ; and there Divine Providence has for some years been preparing such openings for our exertions, as leave longer supineness without excuse. If there had been more means of co-operation, I persuade myself that important opportunities would earlier have been seized by us ; and risks avoided of losing them, not again to return. The humble, unexpensive labours of that highly deserving person, WILLIAM ROBERTS, of Madras, and those who are uniting with him, have hitherto been aided only through societies whose objects and resources would not allow them to do what I doubt not their Committees would gladly have done ; and little more than a year has elapsed, since the first public efforts were made to give support to another, the Rev. WILLIAM ADAM, of Calcutta, who had before him a field of service in various ways of the utmost importance to the spread of the simple truths of the gospel. The powerful appeal which at that period was made to the Unitarian public by the late Secretary of the Unitarian Fund, was so answered, as to satisfy the friends of the cause, that it was only for want of the opportunity which our judgments could approve, that we *appeared* careless respecting the spread of the gospel among the heathen. In that Appeal the general and more personal reasons for giving Mr. Adam our united support, were briefly, but forcibly urged. The obstacles which must ever attend the extension of Unitarian views among the Mahometans and Jews, are described as affecting the progress of the gospel among the Hindoos, as well as Mahometans, who continually urge the doctrine of the Trinity as a fatal objection to Christianity. “Conversions from Hindooism to Mahometanism,” (I quote the Address,) “by the superiority of the latter over idolatry, are not uncommon. A species of Hindoo Unitarianism, founded on the Veds, prevails to a considerable extent. The Trinitarian Missionaries, of both the Independent and Baptist denominations, have complained of the objections made to the doctrine of the Trinity by their own proselytes. Theological controversy, in which learned natives have taken an active part, has been excited. The able and interesting defences of Unitarian Christianity, by that illustrious convert, RAMMOHUN ROY, are in circulation ; and very great and persevering efforts are made for extending the advantages of education.” — “Mr. Adam” (continues the Address) “is well fitted to take advantage of propitious circumstances. His letters and publications evince him to be a man of considerable talents and attainments. His piety and moral character are unimpeachable.” That he is admirably qualified for the work, we have the best reason to believe, in the testimony of that eminent person whom God has raised up, to commence, in a remarkable degree and extent, the work of reformation among his countrymen. In proportion as their own purer faith is restored, and the worst forms of their idolatry and superstition abandoned ; and in proportion, too, as their minds become enlightened by the means which all denominations appear at present to regard as the first step towards the spread of the gospel among the Hindoos ; in that proportion will they be prepared for the reception of the knowledge which is life eter-

nal, and be led to "know the only true God, and Jesus Christ whom he hath sent."

That knowledge is Unitarian Christianity. One would wish that it were never necessary to teach it with reference to opposing doctrines, in other words, to teach it controversially.—Those who differ from us, and, as they think, teach the peculiar doctrines of the gospel, while we believe that they then build hay and stubble on the Christian's only Foundation, are often not aware of the fact, that *our* Christianity is not a system of speculative controversial opinions, but that holy and enlightening doctrine which all receive who go to the fountain-head of divine truth and imbibe thence the waters "springing up into everlasting life." It is our wish, when the unenlightened Hindoo, or the more unenlightened Negro, is to be taught the gospel, to teach him this; and never even to advert (if permitted to be silent) to what we believe to be the doctrines of men. It has been cheering to my heart,—when I have heard the honoured labourers in the great work of spiritual improvement, describe, without sectarian phraseology, the doctrines with which they had endeavoured to enlighten and bless the Heathen, and those by which the wise and good of their own denomination had been supported in trial and in the article of death,—to perceive how near they were to ourselves, when we, in like manner, forget the distinctions of the Christian world, and describe the supports, directions, and privileges which make us, as frail, erring, sinful, dying, accountable creatures, prize the gospel as the estimable gift of divine grace, and cherish gratitude in our hearts to him, who, through his obedience unto death, became the author of eternal salvation to all who obey him. Unitarian brethren! that which we feel to be precious, and regard as the pearl of great price, we surely ought to endeavour, as we can, to communicate to others. Certainly we should aim to avoid going before the calls of Providence, and should wait for the signal; yet should we be on the watch, and have our eyes open to discern, and our hearts open to obey.

I regard it as one proof, among others, that, in the desires now extensively entertained among us to contribute direct efforts in the service of the gospel in Hindostan, we have not anticipated the call of Providence, that our brethren in America have, in like manner, been led to earnest attention to the subject, and to pursue the same course with ourselves: indeed, we have to allow (and gladly do them the justice) that they have in some measure led the way. On both sides the Atlantic there was great want of information; and in contributing to supply it, they have rendered us essential service. In this work our mutual exertions have been required, and our pecuniary aid for one leading object was given, in both instances, nearly at the same time. This work of common interest and joint service will lead, I doubt not, to a more extended communication and spirit of co-operation; and when contemplating that more distant prospect on which the mind must sometimes be allowed to rest, to cheer under present discouragements, it can scarcely fail to cheer, that by the extensive diffusion of the English language, in the East and in the West, means are presented for the union of heart and hand in the spread of divine truth, where otherwise insurmountable obstacles must exist, and at least put the hoped-for day far distant.

A pamphlet has been recently published in Boston entitled, *An Appeal to Liberal Christians for the Cause of Christianity in India*.* If the statements which are made therein, by the intelligent and pious author, together with

* Understood to be by the Rev. Dr. TUCKERMAN. No copy is at hand with which to compare the following quotations.

the representations of the able advocate of the cause among ourselves, the Theological Tutor at York, should become extensively known among the English Unitarians, it cannot, I think, be long before it will be generally acknowledged, that we are called upon to aid in the great work of diffusing the knowledge of the gospel in Hindostan. It is probable that, in America, liberal men, whose doctrinal views do not accord with our own, (except indeed in those which are, after all, the essential ones, respecting the character and requirements of our Heavenly Father,) would unite with us in the sacred cause. This may be the case, eventually, in our own country; especially when it is seen, that our object is not to teach what we believe "the truth as it is in Jesus" controversially, but simply as those who are desirous to give those who have not yet received it that sanctifying knowledge by which they may "obtain the salvation which is in Christ Jesus with eternal glory." And what is still more, the course pursued by those who act for us in India, may influence ministers of other denominations there who feel the extreme obstacles which attend the communication of some of those doctrines which so many consider as essential to the gospel.

"Christianity, could it be extended to India," says the Author of the Appeal, "would accomplish an emancipation from the most cruel bondage, and a rescue from the deepest degradation, of the females and the poor of a country containing a hundred and fifty millions of souls. It would not only annul the iniquitous laws of caste, and bring to nought the iniquitous power of the Brahmins, but it would give a new character to society, and accomplish a new moral creation. It would give new, and most inestimable associations, with the sentiments of *home*. It would annually save thousands from premature death by the hand of violence. What changes indeed and what improvements, even if we look not beyond this life, would it bring to this people!"—"But more than all this in making known to them the true God, and the true way to eternal life, would not Christianity, to say the least of it, be a means for preparing them for that life as they cannot now be preparing for it? Admit that they are to be judged by the light which they have, and not by that which they have not: but was not this as true of the heathens in the time of Christ and his Apostles, as it is now of those Hindoos? Certainly. And why then, I ask, should Christ and his Apostles have laboured and died in the cause of bringing men to a reception of the gospel, and to the salvation which the gospel offers? Show me a good which our religion was designed to extend to those heathens to whom it was *first* offered, and I will show you as great a good which it will *now* extend to all in the heathen world who shall receive it. Explain to me the motives by which Christ and his Apostles were actuated in this cause, and I will bring home, to your heart and conscience, as strong motives by which you and I, and by which every Christian, should be actuated in it."

The diffusion of the gospel in India will, in all probability, be effected principally by means of education. And "what benevolent mind" (I again quote from the Appeal) "can look over that vast country with the thought that, by the united and persevering exertions of a few Christian Associations, against many difficulties, and amidst many embarrassments, not less than fifty thousand children are now receiving instruction; that quite an equal number, who have been taught in the schools of those Societies, are now scattered over India, a very large proportion of whom *can* read and *do* read the Jewish and Christian Scriptures; and that more than fifty times the number of children, now under instruction, and whose parents are willing that they should receive Christian instruction, might be gathered into schools

for this purpose, if funds were possessed for the support of these schools? With Christians who ask for facts to encourage them to exertion in this work, we here leave our Appeal. There is, indeed, no ground for doubt, whether, by the means which are in operation for that end, Christianity will ultimately be established in India. The only questions, Christian reader, which concern you on this subject are, is it desirable, or is it not, that more just and rational views of our religion than Calvinism has to offer, should be presented to the Hindoos? And, will you aid in the support of a mission to that country, from which we may hope for the more speedy establishment, and the wider extension there, of the uncorrupted truth as it is in Jesus?"

In this most important branch of the objects of the Association, many may be found to unite who have been accustomed to withhold their exertions from the domestic operations of that which preceded it. Here, obviously, nothing can be done without mutual co-operation; and even were there less immediate encouragement than at present exists, it would be wise so to prepare for the future, that, whenever the clear call of Providence comes, we may have suitable and effective means of obeying it promptly and efficiently. —Indifference has often been attributed to us, as a body, when all which was wanting was some feasible opportunities for effectual exertion. Without any sufficiently comprehensive means of united operation, and of mutual communication, little has been done, because little could be done. It cannot surely be long before, in some or other of our common objects, every one among us shall take some part beyond merely the support of the religious society with which he is personally connected. Though we cannot force the progress of what we deem gospel truth; though by imprudent efforts and intemperate language (as well as, above all, by unchristian lives) we may impede it; yet may we rest secure, that whatever contributes to promote among us, in our respective churches, or as a part of one extensive community, a spirit of cordial harmony and mutual aid and interest, cannot but be beneficial. Those who are accustomed to take a comprehensive view of these subjects, must see that "union is strength;" and it will be found that wherever a real interest exists for the success of religious truth as such, it will aid in its sanctifying influences; it will operate in the way of moral caution, lest we bring disgrace on our Christian profession; it will bring its requirements and its motives more and more into view; it will assist, in short, to make our doctrines *practical* principles. In proportion as this is done, will they flourish. Our efforts will aid and encourage those of others; and our opponents will perceive, what they sometimes doubt, that we think our Unitarianism of real value. While, on the other hand, in proportion as it is regarded as a matter of speculation, and the progress of it viewed with indifference, must its cause decay.

To draw to a conclusion.—The delightful picture of the Christian church which is presented by the words of the Apostle with which I began my discourse, (Eph. iv. 16,)* and which was in some measure realized in the first

* This passage, with its context, may be represented as follows :

Eph. iv. 11. *And he appointed some to be Apostles; and some, Prophets; and some, Evangelists*—persons whose peculiar office it was to assist the apostles in preaching the gospel among foreign nations, and in planting churches; *and some, Pastors and Teachers*—to discharge the ordinary duties of the Ministry in particular churches, and to instruct the young and ignorant in the principles of the Christian religion. And all these he appointed (12) *with a view to the perfect union of the Saints*, (i. e. professing Christians,) in order to make all classes (comp. 1 Cor. xii. 12—17) both Jewish and Gentile believers, high and low, rich and poor, learned and unlearned,

and best age, will no doubt be realized, in a far more extensive degree, when the knowledge of the one Jehovah, and of his Messiah, shall be diffused throughout the world. And what will then constitute its glorious excellencies, should be the present *aim* of every community of professing Christians, and of every individual society: what the Apostle laid down as the objects of the various appointments of the great and *only Head* of the Christian church, should be made our objects. In proportion as they are, will the “law of love” be fulfilled.—Happy indeed will be the state of that Christian community in which the apostolic principles are carried into full effect; and however difficult and remote the complete attainment of it, still it is worthy to be our aim; and by proper efforts some approximation may be made to it. The principles at least should influence us in all our societies for the promotion of the great purposes of Christian love. For this which has brought us together, I can form no better desire than that it may itself exhibit their efficacy, and may promote it among our body at large. Whatever disappointments and discouragements may attend its operation, in particular departments, yet if it make us more “of one heart and one soul,” the best results may be hoped for. Well will it be for us all, in our wider and narrower bodies of Christian connexion, to keep these steadily in view, as our guide and aim: they are blessed in their immediate effects; and blessed indeed will they be if they gradually bring about such a state of things among us, that those who share in the faith and worship of one God, even the Father, in the name of the Lord Jesus, shall form one community, harmoniously united, and firmly compacted, by influences derived from the spirit of their great Head; all—without envy, or jealousy, or servility, or arrogance, or intemperate zeal, or frigid indifference—contributing mutual aid, according to their several talents and means of Christian usefulness, to the religious edification and welfare of the whole, individually and collectively, and to the diffusion of Christian truth and duty among others; each looking upon every other as equally a part of the body with himself, however differently Providence may have placed him in the honours and interests of the world, and ever having the eye of faith directed to the final union of all who “fear God and work righteousness.”—Even so, come Lord Jesus.

male and female, bond and free,—one well-compacted, united body; *for the work of the ministry; for the edification of the body of Christ* (i. e. the Christian church); (13) *till we all attain to the unity of the faith and of the knowledge of the Son of God, to perfect manhood, to the measure of the stature of the fulness of Christ*, (that is, perhaps, to that complete stature, that just extent, or perfection, which the church of Christ ought to attain; (14) *so that we may no longer be children, tossed to and fro and carried about by every wind of doctrine, by the cunning artifice of men, by their craftiness employed for an artful system of deception*; (15) *but that, maintaining the truth in love, we may in all things grow up unto him, to the moral likeness of him who is the Head, even Christ*: (16) *from whom, as from the head conveying influence and nourishment to every member, the whole body, (being harmoniously united and firmly connected, by means of the mutual aid of every organ, according to the proportionate operation of each part,) thriveth* την αυξησιν του σωματος ποιεῖται *unto the edification of itself in love.*

THE DIVINITY OF CHRIST.

"It is, I think," says a late correspondent in the Monthly Repository, "the essence of the new dispensation that it is a revelation of God in the person of his Son; hence the importance which the Scripture attaches to the just knowledge of the Son, inasmuch as it is only in a knowledge of the Son that we can have a true and saving knowledge of the Father, and receive the peculiar blessings of the new covenant." The remark may startle some readers, and lead them to infer otherwise of the writer's views than he perhaps intended; but it will be read with pleasure and interest by many, as a symptom of more deep and more profitable reflection upon a grand scripture truth than the controversialist has often *time* to make. It seems to shew, too, that the time for the extreme dread of terms which have once been used by the orthodox, is passing away, and that even an Unitarian dares to talk of the divinity of Christ without fear of misinterpretation. And surely among the truths that gain ground upon us every time we allow them to be fairly put before us, none is more capable of practical proof than this, that the **REAL** believers in the divinity of Christ are those who see, in all he did and said, the Father's presence; who trace a complete unison between God and Jesus; who can scarcely think of the one without thinking of the other:—they have no idea of separate views, separate minds, separate feelings. Christ is, indeed, the effect—God the cause.—Circumscribed by the limits in which he moved on his earthly course, our views of the Son are finite and limited.—There is exactly that proportion of dependence, of reference to a higher will, which is inseparable from our conception of a derived being; but, this allowed, and I see no bounds which can be assigned to his moral perfections. As the express image of God, there must have been a loveliness and majesty of which our minds can form no full conception; and, more beautiful as it doubtless appears the more we contemplate it, we have no reason to suppose that our highest views can reach it. Hence it is, that to him who has been accustomed so to view it, it is always painful to hear the question of our Lord's humanity handled in the dry and barren way it often is. The consequence of our rejection of the common ideas respecting his divinity is, in many minds, the practical rejection of his divinity altogether. We seem unable to correct one error without falling into another; but, of the two, I confess the error of the *mere* Humanitarian appears to me the greatest. I can forgive the mistake and account *him* no gross idolater, as he is too often called, who, beholding the "glory of God in the face of Christ Jesus," departs a step from the severe simplicity of the letter of the commandment, and gives a portion of his religious homage to the divinity in Christ; it is a noble impulse, and the error, if an error, may surely be pardoned; but I cannot sympathize with him who has received the facts of the Christian religion, without feeling in his inmost heart the divine character of its Founder. And why should he dread to acknowledge, in this sense, the divinity of Christ? If he had fixed upon a character differing essentially from that of the Great Supreme,—if vengeance were the characteristic of the Father, and mercy of the Son, and holiness of the Spirit, and yet "there were not three Gods but one God" in his creed, we might rightly object to the inconsistency, to the idolatry; but, under the present view, there is no room for this objection. The Father reveals himself in the Son. For the comfort and the exaltation of humanity, all that is perfect in virtue and holiness is invested

with a mortal form, and the same voice which says, "He that hath seen me hath seen the Father," says also, "Take my yoke upon you and *learn of me.*"

Exalted ideas of the Saviour bring in their train exalted ideas both of God himself and of man. Man, indeed, feels the glory of God in a thousand ways. But it is when he regards him as deigning thus to reveal and manifest himself to his creatures, that he perceives the most of condescension and benignity; and then, also, he learns truths respecting himself and his own capacity which otherwise he would but imperfectly have attained. If this Jesus, this being in whom the glory of God shone, was given "as an example that we might follow his steps," who shall call that faithful servant presumptuous, who speaks of a growing likeness to God as the grand aim of existence set before us in the gospel? Men may think little of these things except as matters of theological speculation; but let them give up their minds fairly to the contemplation of a single truth of this nature, and well may we abide the result of the question — "Do not the grandeur and beauty, the fitness and proportion, the mercy and consideration of the Christian dispensation, grow upon you, the more you contemplate yourself and it? Is there any thing in the compass of thought so magnificent, and at the same time so soothing to human weakness? Tired of the ever-renewed and painful task of self-justification; sick of defending himself and creatures of the dust like himself from misrepresentation, the Christian, one would think, would gladly seize upon an undisputed verity like this, make it his own to view in all its height and depth and breadth and length, and stay not till he had extracted from it hope and loftiness of purpose, and calm determination that it should be his heritage and portion for ever. But, alas! we look not often thus at the truths we most profess to prize. We wander on from one glorious field to another, like the vagrant butterfly, rather than the patient and devoted bee, which brings up the deep riches that are stored within the forms of beauty around her.

Yet the time must come, and the proof of it is greatly strengthened by the doctrine of which I speak, when the practical application of much which now serves us chiefly as a theme for nice speculation or mere argument, will raise the human character above its present level of mediocrity. No one can look through society, and compare its state with the gospel standard, without feeling that what Christianity has already done for the world is little in comparison of what we are taught to expect it will ultimately do. And one of the principal reasons of this is, that the grand truths of the gospel have been hitherto regarded too much as commodities which we are to transmit one to another, instead of letting them do their reformatory work in our own spirits.

THE WATCHMAN.

No. III.

"Watchman, what of the night? Watchman, what of the night? The Watchman said, 'The morning cometh, and also the night.'" Isaiah xxi. 11, 12.

Few things are more deceptive, we had almost said mendacious, than official reports of the progress made by exertions for the furtherance of religion. Of positive and direct falsehoods we do not accuse their authors, but we do accuse them of misleading their easy-minded followers.

By vague generalities, by calls upon the people for gratitude to Almighty God, by pretended special interferences of divine providence, technically designated "the hand of the Lord,"—pretensions these equally efficient to work upon the ignorant with the miracles of the Popish church, nor scarcely, if at all, less impious: by these devices, managed with consummate art, by art which much experience has perfected, and the employment of which daily use renders amazingly easy, the leaders of modern Evangelism contrive to make the people believe that in each object to which they lend their attention, "a great," as well as an important, "work" is carrying on; and that as their spiritual guides spare no labour, so they should spare no expense, to gather in the harvest of the Lord. We have seldom read a report that unites greater pretensions with less reality than one which now lies before us, issued last January by the "British Society for promoting the Religious Principles of the Reformation." The object of this Society is to convert the Catholics of Ireland. Its chances of success will, we allow, be somewhat less scanty since the righteous measure of emancipation has at length been consummated. But let not the hierarchy of the English Church in Ireland expect much in the way of reformation. They have power, it is true, but it is of the wrong sort; the legal and physical power they possess diminishes their moral and persuasive power. And withal they are devoid of a good cause. They have nothing, or next to nothing, to offer the people. In the controversy, if they remain true to Mother Church, the Catholic will have the best of the argument; and the only means of securing success is to carry the principles on which they argue to their legitimate extent both in theory and practice. To convince the enlightened Catholic, they must become Dissenters. The Society to which we have alluded is supported by a sufficiently long list of great names, but we shall see in the sequel how bad a succedaneum these are for solid arguments and a good cause. Three years have now been spent in endeavours to convert the Irish Catholics to the faith of the English Church. In the first year great doings were talked of. The House of Commons was told that it need not trouble itself with Catholic Emancipation; the British Society would soon render it unnecessary by converting all the dissidents. A second year came. The scene was overcast. Friends even feared the reformation "was suspended." But a new ray of hope appears. The work of the third year revives the heart half-desponding, and "the Parent Committee cannot conclude this very important extract" (from their detailed report) "without calling upon the friends of truth to unite with them in fervent thanksgiving to Almighty God, who has so manifestly blessed their labours during the past year."

From this imposing conclusion turn we now to the recorded effects. Our readers remember the old story of the Mountain in Labour; we fear the offspring in this case also will prove little better than a *ridiculus mus*. From the invitation we have just transcribed, one would expect actual instances of conversion by hundreds at least. The extracts from the Report containing, we suppose, the marrow of the matter, do not authorize us to believe that ten persons have declared themselves converts. We have not imposed upon ourselves the toil of reading the lengthy extracts so closely as to say there is not in them a single instance of avowed conviction, but we will say that a cursory inspection has not disclosed even one to our view. The amount of the Report is—A meeting was held for discussion. The assembly was unusually large. The Rev. Messrs. A. and B. delivered most impressive addresses. There was (or there was not) an opposition. But it availed little. The audience were *evidently* conciliated by what was advanced. To satisfy

our readers that we have given a just account, we will make a few extracts. "A meeting was held at the Wesleyan Chapel in this town which was both numerous and respectably attended, and to which no interruption was given." "We possessed in this instance the advantage of being permitted to speak without opposition"! Certainly, with a bad cause to manage, the less "opposition" the greater the "advantage." "Not the slightest symptom of impatience or disorder appeared." "The hearers seemed deeply impressed with the importance of the subjects brought before them." "The meeting was most powerfully addressed by Mr. Gordon for about two hours and a half. A very respectable Roman Catholic stood in front, and the tears ran down his cheeks." Even of him we hear nothing about conversion. Strange that so sensitive and lacrymose a hearer should not have been converted. However, the good man wept, and this was carefully noted, carefully reported, and carefully published. Tears, it seems, are precious things in the eyes of the Reformation Society, and so eager are its votaries to catch a few stragglers on the cheeks of their hearers, that we warn our friends, if any attend these pitiful addresses, and wish not to be advertised the kingdom over as "respectable" hearers bedewed with tears, to restrain or remove all abundant perspiration which such meetings may excite, and which the eye of faith may take for the wished-for trickling tear. Again, "The meeting did not present any thing of interest out of the usual way." What! not one solitary tear? "I snatch a few minutes to say that our work prospers." The meeting was what is usually considered an average *turn out*. What elegance of diction, what demonstrations of prosperity! "Generally they have not *taken amiss* our discussion of their principles." Further reason to "rejoice in the success with which it has pleased the great Head of the church to bless the efforts of our Society!" The Reformation Society seems to be desirous of enjoying as often as possible the "advantage" of encountering no "opposition." The Report mentions several cases in which disputants who offered themselves on the Catholic side were rejected, or hardly admitted to speak. "This meeting, as usual, was attended by a crowd of Romanists, and a cobbler of great polemical fame in the country stood forward as our antagonist, but we objected to him on the score of respectability." Why? Are not a cobbler's arguments as good as those of a prince? Respectability quotha! Was he not an honest man? Is not that enough to satisfy our reformers? Matthew, if we remember right, was a publican, not much more respectable, we opine, than a cobbler, and yet he was allowed, not to oppose, but to defend the gospel. The secret of the cobbler's being silenced lay, we doubt not, in his having "great polemical fame." Aye; he was too long-headed for our clerical talkers. He would have stuck to them like his own wax. They like not to come in contact with the sterling and vigorous sense of the people. We would match the same cobbler against any score of the Society, and one or two of them may, for aught we care, be taken from the list of Vice-Presidents, and write themselves bishop or lord. Another instance: "Just as the Chairman was about to pronounce the adjournment, a young aspirant to popular favour stood forward as our opponent, and was proceeding with a cut and dried speech against the second reformation, (how magniloquent!) when the Chairman objected to hear him on the score of respectability." By a special grace, however, it has happened that a layman was permitted to speak. "They brought forward two young men, sons of tradesmen, (alas! if they were cobblers!) who by a *liberal* (Heaven bless their Reverend liberality) construction of our regulations were pro-

nounced *respectable laymen* and permitted to speak." But it is so pleasant to have all the talk to one's-self, and to dispute without "opposition," that the "advantage" must be secured as often as possible. Hence, "two Romanists offered themselves, and there is strong reason to suppose that one of them was a Jesuit (angels and ministers of grace, defend us! a Jesuit! did you say a *Jesuit*?) in disguise, as he refused to give any description of himself. He was not in consequence permitted to speak: and the other could not be heard as the time of adjournment had arrived before he presented himself." If fair play merits success, to how large an amount is our "Second" Reformation Society not entitled! Seriously, it is amazing that people allow themselves to be fleeced on such paltry pretences, and that professors have the boldness to call on their priest-ridden disciples to be thankful to Almighty God for such signal success as we find recorded in this Report. Boldness, we say, not relatively to man, but to God. For it is bold, not to say audacious, to pretend that God has manifestly blessed labours, the results of which not even votaries can state without self-impeachment and condemnation.

Since writing the above, we have seen an appeal lately issued by the Society on whose reports we have animadverted. The appeal calls loudly on Christians to contend earnestly for the faith at a period "wherein a specious show of what is called liberal principles is widely spreading, and thereby rekindling that doctrine, that if a man be sincere to his principles, whatever they be, it will be well with him—an opinion which the Church of England has branded with the name of heresy."

But there is something worse than this. Besides the spread of this odious principle of liberalism, "every year, of late, Popery has been advancing." The appeal then furnishes us with some statements, drawn partly from Catholic and partly from Protestant authorities. Between the years 1824 and 1829 there has been, in England and Wales, an increase among Catholics of fifty-three chapels and fifty-seven priests. The total number of Catholic chapels in the united kingdom, in 1829, is 468, and the total number of priests 484. The Catholics possess eight colleges in England, of which that of Stonyhurst, in Lancashire, is the most considerable. This college has room for 400 or 500 students, independent of the professors and domestics; and it is said to contain, at the present moment, 500 individuals of various descriptions, of which number the pupils alone are supposed to be between 200 and 300. This number may be taken as an average for the last twenty-five years. Within a quarter of a mile of the college is a seminary for boarding and educating boys preparatory to their entering the establishment at Stonyhurst. By the exertions of the priests connected with the establishment, the doctrines of Catholicism are said to have been widely spread in the neighbourhood of the college. We have certainly no wish to hear of the extension of Catholicism in these kingdoms; but if it does spread, the clergy of the Church of England are chiefly to blame. Let them do their duty; above all, let them reform the errors of their church, and then, in contest with the Catholics, reason and scripture will, beyond a doubt, prevail over mysticism and human authority. Now that the Catholic question is settled, we are disposed to think that in Ireland there will be a falling away from the communion of Popery. Whether or not the separatists will join the Established Church, or to what extent they may do so, remains to be seen. But the elements of a change are at work in Ireland. One society in Dublin, the Kildare-place Education Society, state, in their last annual report, that £8752 was received by them in the last year, in voluntary

contributions; that 192 schools were opened without the aid of the society; that 1500 schools are now in connexion with them; and that there were 124 applications for aid in erecting new schools; 1600 children are now receiving instruction in the model school; and 11,392 children have been instructed in this school from the commencement. They have distributed, in the last year, 59,092 cheap books, (and they are *good* as well as cheap, as we know of our own knowledge,) making a total of 1,291,794 sold by the society since the commencement of its labours. Besides this institution there is the London Hibernian Society for establishing schools and circulating the Scriptures in Ireland. This society (according to its own statements) provides scriptural instruction for every class of the community; establishes and maintains day, sunday, and adult schools, in which boys, girls, or grown persons, are taught to read the Holy Scriptures in English or Irish; it employs numerous Scripture readers who read and distribute the sacred volume in the Irish or English language; and none, however poor, or whatever their religious sentiments, are excluded from its schools. It supports, at the present time, 1046 schools, which afford instruction to 67,326 scholars. Many other societies of minor importance might be named; and though, in many of their details, these institutions are not what we would have them to be; yet, if they do nothing more than awaken and stir up the public mind, they will confer a great benefit on that fine but unfortunate country.

The Christian Observer for the last month gives us reason to hope that the Watchman will not be utterly useless to our orthodox brethren. Their tone, we begin to hope, will be lowered, and their regard for fair dealing augmented. Our readers may remember some strictures which occurred in our first number, on a passage extracted from the Observer, relative to "the too well-known Mr. Robinson of Cambridge." The Observer replies, with all due humility, that it did not, by the language used, intend to imply that Robinson was cut off for preaching Unitarianism. We are glad to hear the fact. But what impression would readers receive from the language employed? We contend the inference would be, that his death was the consequence of a divine interposition to vindicate the truths of orthodoxy. We take, however, the editor's disclaimer; we acquit him of intending to mislead, but we doubt not he has misled; we absolve him of equivocation—still he stands chargeable with ambiguity, to say the least. He may have meant no harm, but if harm ensues from his obscurities, the sooner he, or his correspondents, mend their style the better. The editor, also, in the same paragraph, allowed his readers to imagine that Whitby was not an Unitarian. To this he answers, he does not reply to every query of his correspondents; his pages are open to discussion. But it is not a matter which admits of discussion. Doubt there is none—room for argument there is none. This the editor knows, and he is highly blameable for allowing his pages to convey erroneous impressions to the minds of his readers. But we are sorry to be compelled to add graver charges. The editor continues—"As little justice is there in various other charges which the Repository has lately urged against us; such, for example, as that in reviewing 'The Child's Faithful Friend,' published by a well-known Unitarian bookseller, we invidiously suppressed the publisher's name; whereas, it is never our practice to give publishers' names in our reviews or announcements." The facts are these: The Observer, in a review of the Christian Child's Faithful Friend, warned its readers against the work, "as no notice is given in the work itself of its real object," and complains still farther that

of the books which Unitarians publish for the young, "few of them comparatively *bear upon their front any badge of their origin.*" It further stated that the *policy* of concealing the origin of works had been acted on in respect of the Christian Child's Faithful Friend. The reply in the Monthly Repository was, The work bears the name of an *Unitarian* printer and an Unitarian publisher. The Observer grants that the publisher is well known. Such are the facts. The Observer says the work conceals its origin; the Repository answers, it declares it in the name of "a well known" Unitarian bookseller. The Observer complains that the charge of his suppressing the name of the bookseller is invidious, for he never mentions such things. Marvellously just to suppress the evidence, and then declare there is none! "O, but I always suppress the names of booksellers." Then how could you tell the falsehood that the work bore on its front no badge of its origin? You knew it was not so—you knew you were stating an untruth—you saw the name of the publisher—you acknowledge he is "a well-known Unitarian bookseller"—and you are therefore convicted of dishonesty. Come, Mr. Editor, meet this charge—it is openly put—meet it openly. You are bound, in regard to your own character, to repel the accusation, if it be possible; and you are equally bound to tell your readers that you were dishonest, or mistook, or wrote with a zeal not according to knowledge, or what you will, when you said that the Christian Child's Faithful Friend had no badge of the party whence it came. Tell them, also, that the index which it exhibited you suppressed; that the evidence it gave of its origin you withheld, in order to ground on such suppressions your uncharitable and unjust insinuations and charges. If you add, "I always omit the names of publishers;" they will answer, "This you ought not to have done in a case where the question which you yourself originated, respected the source whence the work came. In such an instance to suppress the name of the publisher was to suppress the ordinary evidence of the origin, and the very data that would have negatived your shameless assertions." In your original review of the Faithful Friend, Mr. Editor, you say, "The Improved Version, instead of 'He that believeth and is baptized shall be saved, but he that believeth not shall be damned,' mildly reads, 'He who professes faith in me shall be admitted to the privileges of the Christian community; he who does not believe shall remain under all the disadvantages of a heathen state.'" Here too, Sir, you have stated an untruth. You say it reads what you quote, instead of the Common Version. It does no such thing; and if you had looked into "the Improved Version," you *knew* it stated no such thing, and have basely, and with gross falsehood, attempted to misrepresent your brethren. If you did not look into it, you are severely reprehensible for affirming what you knew not, and what you might have readily ascertained. You are called upon, Sir, to meet these charges. Your own character is at stake, and your party is in some measure implicated in the result. The words you affirm the Improved Version "mildly reads instead" of the common translation are not found in the text, but in the margin; what it does read *instead* of the common rendering is, "He who believeth and is baptized shall be saved, but he who believeth not shall be condemned." From a writer who descends to such arts to serve a cause we do not, we avow, expect an honest retractation; but we have little doubt that the Observer will, from fear of a public exposure, pay somewhat more outward attention to truth in the future; except, indeed, it shall appear that of the Reformed as well as of the Catholic Church, it may be said, in the words of Bishop Burnet, "an invincible humour of lying, when it might

raise the credit of their religion, or order, or house, runs through all their manuscripts."

Before we quit this subject we would warmly recommend our readers to patronize the Christian Child's Faithful Friend. We do so because we know its merits; because we know from experience its suitability to the class of readers for whom it is intended. The editor informs his readers that he intends to enlarge the work when sufficient numbers are sold to enable more to be given at the same charge. And we join with him in thinking that this might be accomplished if the opulent were to purchase copies for gratuitous distribution. But the charge of the work (one penny) is so small that much opulence is not needed to enable the benevolent to extend the usefulness of the Faithful Friend. There are few Unitarians who could not afford to take the work for themselves, and most persons amongst us could purchase regularly an extra copy or two for their poor neighbours; and we doubt not that the present or the loan would prove no less acceptable than useful.

We are glad to find that Churchmen, as well as other people, at length take correct views of the probable consequences of the settlement of the Catholic question, as well as of the claims which the Catholics possessed to emancipation. A letter in the Observer from the Rev. D. Wilson, of Islington, contains the following passage: "Fellow-Christians, *there is no ground of alarm*; the pending measures are so far from constituting a sin against God, that they are a paramount dictate both of piety and wisdom; they will eminently contribute to the honour of the Protestant faith, to the stability of our Protestant institutions, to the safety of our Protestant Episcopal Church, to the pacification of our irritated fellow-countrymen, and the prevalence of pure Christianity throughout the empire." The editor also thus speaks: "We are asked, 'Will this measure, after all, quiet Ireland?' We reply, that we think it will powerfully conduce to that end; but whether so or not is not the only question. We believe it to be a measure morally and religiously right; and thinking this, it is but a secondary inquiry to ask, whether it is politically expedient; though politically expedient it doubtless is." In the same article this Protestant editor shews us the value of his advocacy, whose speech against the Catholics was set in letters of gold. "The late Duke of York was a mere political Protestant; he acquired popularity by voting against the removal of Catholic disabilities; but his Protestantism did not prevent his being a gambler and living in other immoralities."

A sermon is now before us preached by a Portuguese priest at the Catholic chapel, Stonehouse, before the chief persons of the refugees, who, for a time, were permitted by our government to find an asylum on English ground. The sermon was delivered on the birth-day of Don Pedro, the Emperor of Brazil, in thanksgiving to the Almighty for the arrival in England of the young Queen of Portugal. Were we, as Englishmen, to give an opinion of the composition, we should not hesitate to term it an entire piece of inflation. But what appears extravagant to the inhabitant of one country may appear moderate in the eyes of an inhabitant of another; and it is possible, therefore, that the hearers of the sermon may have listened to it with pleasure, and have approved it when read. It is certain that the preacher tells his audience that "*it is nature that speaks out, and nature that listens.*" This being the case, dame Nature assumes sometimes a strange and fantastic aspect. Even the most orthodox of our land would now-a-days carefully avoid language like the following: "Explain to them the sacrifice of the *Man-God*, expiating our crimes to the Ancient of Days,

with his own most precious blood ;” “ depict to them the *annihilation* of the Divinity, under the fragile form of human nature.” On matters of such high import as the *God-man*, a little bombast may, however, be allowed. But to whom or what do our readers think the following quotation applicable : “ But what do I behold ? What prodigy is this ? I see in the horizon a little cloud arise from the sea ; a star, like to the morning star, appears at a distance, and approaching, dissipates the darkness and horrors of the tempestuous night, and announces the luminary of day ! I see upon the waters a noble virgin ; the silver moon forms her footstool, the sun gilds the mantle which falls from her majestic shoulders, the stars surround her head as a diadem of light !” This, readers, this prodigy, this cloud, this star, this noble virgin with majestic shoulders, with all the retinue of heaven for her suite, is the harmless, powerless girl, daughter to Don Pedro. Thus the orator proceeds : “ She touches at Gibraltar, she listens and hears, sentiments of indignation at every sound animate her delicate cheeks ; the standard of Alfonso Henriques is unfurled ! Rejoice, Portuguese ! Rejoice, ye proscribed ! it is our Queen who comes ; it is the tender *mother* who comes in search of her children ! The Usurper totters on his throne ; his infamous satellites, confused and panic-struck, like a vessel beaten by the storm, without rudder or pilot, already feel the bitter remorse of treachery. Rejoice, Portuguese ! the daughter of the Cæsars is arrived. Let us exult in the Lord, brethren ; our sufferings are *at an end*.” Notwithstanding the pompous nothingness of much of this sermon, it may, we doubt not, be considered as at least an average specimen of the style of preaching which prevails in Portugal. The preacher has been disciplined in his mind by affliction, by contact with men of utterly opposite taste, by that reflection which the adoption of liberal ideas in political matters necessarily implies, and may therefore be expected to exhibit the style of his countrymen in rather a subdued than an exaggerated form. In spite of the bombast of the discourse, it cannot be read without a melancholy pleasure, arising from the sentiments in favour of liberty and true to nature with which it is interspersed, mingled with the recollection that he who utters them is one of many who have given up all for a good and holy cause, and are wanderers in strange lands, and far from their families, destitute and almost hopeless. The sermon contains descriptions of the state of affairs in Portugal which we know from private sources to be too true. “ Perjured priests,” says the preacher, “ profane thy altars ; the roofs of thy sanctuary re-echo the sanguinary supplications of a corrupt clergy.” “ Our virgins violated, our wives persecuted, our orphans abandoned, justice sold, the blood of the just man put up in public auction.” The present misery of Portugal is owing chiefly to the clergy. They are the chief supporters of the existing tyranny. They are the implacable enemies of all improvement. With them all crimes are pardonable but one—offences against religion.

What a solemn and fearful thought it is that the professed ministers of the religion of peace, and of the holy and benevolent Jesus, should be amongst the chief enemies of mankind, and the cruelest and wickedest of our race ! The following quotation from a letter lately received from an English correspondent will serve to illustrate our remarks : “ Situated as we are in Lisbon, religion is the last subject to converse on with the natives ; and for this reason the greater part are falling into the error committed at the beginning of the French revolution. The priests will not allow their flocks to think for themselves, and force them to attend mass ; the consequence is, they turn Atheists. The parish priests have orders to take an account of all their parishioners, and to notice all those who do not attend mass regularly. Num-

bers who formerly absented themselves are now obliged to conform; otherwise they would be informed against as belonging to the clubs of Freemasons. The clergy are straining every nerve to throw odium on the Constitutionals and Freemasons, whom they class together; and no crime is committed that is not laid to their charge. Two men were lately ordered for execution who had lain in prison for years on a charge of murder. There they might still have remained, or even have escaped justice altogether, though they had committed *many* murders, had it not been discovered that they had been guilty of some sacrilegious robberies. This, in the present state of church excitement, could not be pardoned, and they were doomed to expiate their crimes on the gallows. The place of execution is situated full a mile and a half from the prison, and the criminals are conducted by a heavy guard of horse and foot police; a number of friars, the company of *Mercy*; the senate, and the judges who passed sentence. The criminals are clothed in a white vest, the halter round their necks, and a small crucifix in their hands with the image of our Saviour. As they pass many churches on their way, it is customary to say prayers at each, though the criminals are supported on each side by a friar who gives them spiritual advice as they proceed. On the passage of the two criminals mentioned before by the Magdalen church, a Royalist preacher got upon the steps and held forth for about twenty minutes, casting every reproach upon the Constitution and Freemasonry, saying, that the criminals present were specimens of their sect, nothing but robbery and murder being their aim. Thus were the poor wretches detained trailing through the streets more than three hours. An excommunication was recently fulminated from the Patriarchal church against all Freemasons and those connected with them. The patriarch had had it in his possession some time, but was unwilling to publish it. Some partisan of Miguel, however, got to know of this, and soon found means to force its publication."

We have, in a preceding number, intimated that the "Revivals" that now engage the chief attention of the Evangelicals in this country, were first set a going in America. We also expressed a hope that the shameful scenes which had been connected with them there, would not be reproduced here. To detail these would occupy more space than we can spare for one subject. But as we find the orthodox periodicals lauding the manner in which "the work" has been effected in the United States, it may be well to exhibit a small specimen. The account we are about to give is expressed in the very words of the orthodox, and is indirectly conveyed in a convention, lately held in America, to consult on certain differences of opinion in respect to revivals of religion. In this convention, convoked by two leading Revivalists, a number of votes was passed to serve as rules in the further prosecution of "those exhibitions of hypocrisy, profaneness, and folly, which lately occurred in the western part of New York."* From these votes, the grave determinations of an ecclesiastical convention, we learn the following facts. In America, and in connexion with Revivals, it has been thought that God works independently of human instrumentality, and without any reference to the adaptation of means to ends; much human infirmity, indiscretion, and wickedness, have been mingled with the exertions made; females have engaged in prayer in mixed assemblies; measures have been introduced into congregations to promote and to conduct Revivals without the approbation of the ministers; meetings for social worship have been held, in which all spoke according to their own inclination, without a moderator or

* Christian Examiner for July.

president ; persons have been called on by name in prayer, both private and public, and this was voted by the convention to be proper in small social circles ; there have been audible groaning, violent gestures, and boisterous tones, and unusual postures, in prayer ; ministers have been spoken against as cold, stupid, dead—as unconverted, or enemies to revivals of religion ; as heretics or disorganizers, as deranged or mad ; persons have been received as converted merely on the ground of their own judgment, without examination and time to afford evidence of real conversion. This last allegation reminds us of the words of Butler :

Whate'er men speak by this new light,
Still they are sure to be i' th' right ;
'Tis a dark-lanthorn of the spirit
Which none see by but those who bear it ;
A light that falls down from on high
For spiritual trades to cozen by.

Both in prayer and preaching, language has been used adapted to irritate on account of its manifest personality, such as describing the character, designating the place, or any thing which will point out an individual or individuals before the assembly as the subjects of invidious remarks.—Irreverent familiarity with God has been indulged in, such as men use towards their equals.—Young men have been introduced as preachers whose sole recommendation was their ardour, and the value of education has been depreciated ; *things not true have been stated*, or not supported by evidence, (this we knew—now it is acknowledged by the orthodox themselves,) for the purpose of awakening sinners ; the condition of sinners has been represented as more hopeless than it really is ; acknowledged errors have been connived at for fear that enemies should take advantage of them.—Unkindness and disrespect have been shewn to superiors in age and station—proceedings have been adopted which those who have followed them are unwilling to have published—nay, which are *not proper* to be published to the world.—Evening meetings have been prolonged to an unseasonable hour—accounts of Revivals have been exaggerated. Such are some of the acknowledged evils that have attended revivals in America. Yet, notwithstanding the blameable character of most of the particulars adduced above, and the numerous pious frauds there recorded, the Rev. Mr. Beman, one of the contending revivalists in the convention, had the impudence to move, among other motions calculated to encourage rather than to check these acknowledged enormities, the following : “ Attempts to *remedy* evils existing in revivals of religion, may, through the infirmity and indiscretion and wickedness of man, do more injury, and ruin more souls, than those evils which such attempts are intended to correct.” Thus frauds are committed, tolerated, justified, and that, too, by professors of religion ! Yet this audacious justification of acknowledged “ Evils ” was passed in the convention, nine persons—notice, reader, nine religious teachers—teachers of his religion who said, “ I am the way, *the truth*, and the life ”—nine ministers of the gospel voting in favour of the motion, and eight merely declining to vote. What a state of things, in which all the virtue found in a convention of divines consisted in declining to vote in reference to a measure that went to justify falsehood ! Why, they ought to have moved heaven and earth in opposition to such a dereliction of duty—appealing from the convention to the people, and calling on every enlightened and honest man to reprobate such delinquency. Yet these meetings of this dishonest convention were opened and interspersed with singing and prayer, as if in solemn mockery of the most sacred engagements and the most imperative obligations.

CRITICAL NOTICES.

ART. I.—*A Sermon, with the Devotional Services, delivered at Norton, on the 16th of November, 1828, on occasion of the Death of Samuel Shore, Esq., of Meersbrook, Derbyshire.* By Henry Hunt Piper. To which are added, Biographical Notices of the Deceased. London: R. Hunter. Sheffield, G. Ridge. 8vo. pp. 40. 1829.

MR. PIPER has, in this discourse, paid a worthy tribute to the memory of a most worthy individual. The subject of it is the character of the just man (from Prov. iv. 18), and the delineation is as able and beautiful as the theme was appropriate. It well deserves attentive perusal beyond the circle, and that must be a large one, of those to whom it is recommended by the occasion which called it forth. Justice is at the very foundation of moral excellence, and can alone secure the permanence and the value of more shining qualities. And although it may not, to common and superficial observation, seem so lovely and desirable as they are, yet it blends with them harmoniously, and naturally tends to generate them, and by guiding their exercise renders them efficient to the production of individual and social happiness. This is well illustrated by the author in the following passage :

“ Strict and inflexible in its obedience to the dictates of an enlightened mind, it may be thought that justice is of a stern and forbidding character ; that it may form an integrity which you are bound to respect, but will never constitute a moral and intellectual being that you can at once admire and love. Not more beneficial to the earth which it enlightens and warms, not more grateful to the eye which it enables to see all the beauty of form and colour, is the sun, the source of light and heat, than benign and affectionate and benevolent is the influence of justice in its unlimited operation upon the whole character of the upright man. It does not subdue and eradicate the affections ; it is the duty of justice to urge and direct their most amiable exhibition in all that is animating, kind, and endearing. Do we possess the power to soften the cares of life, to open new and perpetual sources of grateful emotion, to make domestic and social intercourse

cheering and refreshing, to calm mental anxiety, and to sooth bodily suffering and affliction, by the display of love and kindness and sympathy and compassion and tenderness ; what more indisputably just than that we should exercise this power and diffuse as widely as we can the grateful agency of these winning affections ? Can it be just to ‘ shut up our bowels of compassion ’ when misery implores—to preserve a cold indifference when circumstances call for warmer feelings—to stifle the dictates of benevolence and affection by the repelling selfishness of pride and disdain ? Can we doubt whether it is just to be, if we are able, the source of pleasure and happiness to others as well as to ourselves, or to be carelessly negligent of our power to please and to increase the sum of social enjoyment ? And as nature has wisely furnished us with the power of inflicting pain, can we regard the dictates of justice and not check this power so as to create no unnecessary suffering, so as not to exercise it injuriously, so as to confine it to its sole proper province, to be the discouragement of evil and the check upon the lawless aggression of those who can be restrained by severity and fear and punishment alone ? If the just man will be cautious as to the purity and correctness of his sentiments, careful of the conformity of his life to their dictates, as observant of the rights and claims of others as of his own, he must be equally anxious to govern his affections, which are the motives to many of the actions of his life ; nor can he comply with the best and fairest claim upon his power to do good if he withhold his heart and all its sacred treasure from those who are so placed in relation to him as to be entitled to this gift, and able, by a like return, to repay the kindness which a just sense of duty has prompted him to show. So powerful is the influence of justice over the best affections of our nature, that if they are exercised without any regard to its dictates, they are often misplaced, and almost always transient in their existence, and productive of misery instead of happiness : while just affections are like just actions—the permanent source of grateful enjoyment, the foundation of a placid retrospect, and of hopeful expectation in what lies before us of action, feeling, and life.—Pp. 17—19.

ART. II.—*An Earnest but Temperate Appeal to the Bishops and Clergy of the Church of England in behalf of Apostolical Christianity.* By a Christian of no other Denomination. Pp. 32.

This pamphlet is an original and rather singular production. It is an impeachment of the church upon the four following articles:—1. The exclusive subscription of her clergy to the Thirty-nine Articles. 2. The retention of the creed commonly called that of St. Athanasius, in her Book of Common Prayer. 3. Some initiatory invocations in her Litany. And 4. The want of uniformity in her morning and evening ritual of devotion.

It is declamatory rather than argumentative, and, as a composition, very defective, though ambitious of effect; but it contains some home truths on the inconsistency of the professions of Protestantism, whose main principle is “the Bible and the Bible only,” with the articles and creeds which characterize and constitute Church-of-Englandism. And if the clergy are not utterly insensible to such “appeals,” it must make them feel “there’s something rotten” in their state.

But what renders the pamphlet worthy of observation is, that it is an attack upon the church from one of its own members, at least from one who belongs to no other denomination, who professes great veneration and attachment for the members of the establishment, who has all his life been connected with her, and who, though he honours conscientious dissent, is neither in principle or feeling a Dissenter. He speaks of himself as “the son of a clergyman who only scorned more than he dreaded or hated dissent; a patron of more than one living of this church; an élève of her schools, a graduate of one of the universities, the companion and the friend in earlier and later life, and almost exclusively so through a long period of years, of one or other of her fraternity; an attendant, and (to my shame, perhaps, be it spoken) never but an attendant, at her places of worship; all the accumulated associations of the infant, boyish, and adult mind are awakened in me at the very sound of her name, and I lament over her infirmities almost with the *storge* of the child.”

It is from such an one that we hear, and with no slight pleasure, as he identifies himself with the church, the following language:—

“Unitarianism, my Lords, is notori-

ously making rapid advances in this island, on the continent of Europe, in America, and well it may; for to what is it generally opposed? To every form and complexion of religion but the Christian, in its own naked majesty of symmetry and hue. These disputants against a common Saviour’s divinity meet us fairly with the words of Christ; we reply to them disingenuously in those of Tertullian or Athanasius. They press us manfully with an undisputed text; we turn round upon them knavishly as weakly with an authoritative comment. They exhibit in its uniform shape an inspired phrase a hundred times repeated; we twist it topsy-turvy, and then with calm effrontery ask them what it means. They stand undismayed in the *terra firma* of Scripture; we seem to dread it as a heap of sand, unless consolidated by the ‘hay and stubble’ of a supplementary theology. Well may the world think us unequally matched on Protestant ground, when evasion, quibble, stratagem, and subterfuge, are our most approved auxiliaries. My Lords, these are hard words; but a pusillanimity so penal, a treachery that thus recoils, wounds one to the heart.”

There is much more in this pamphlet that we could quote with pleasure. We are happy to understand that the Appeal has been heard and heeded by the members of the church, and that “the warning song” has not been altogether “sung in vain.”

ART. III.—*The Catholic Epistle of St. Jude, with a Paraphrase and Notes.* London, Keating and Brown. Pp. 34. 6d.

THE introduction to this pamphlet briefly, as may be supposed, defends the genuineness of the Epistle of Jude against Luther and Michaelis. The precise year when it was written is uncertain. From verse 17 it appears that few of the apostles were then living, perhaps only St. John. The mention of the prophecy of Enoch leads to the subject of traditions, the admission of which constitutes a chief feature in the system of Romauism. Our annotator has probably over-rated the admission of Macknight, which he thus describes:—

“It is reasonable to think, as Macknight justly observes, that at the time the ancient revelations were made, somewhat of their meaning was also given, whereby posterity was led to agree in their interpretation of these very obscure oracles. On any other supposition

it is difficult to account for that uniformity of interpretation which took place from the beginning." With what eyes can a scholar have read the disagreeing comments of the Ante-Nicene, and of the Post-Nicene fathers, and yet maintain that their interpretations were uniform? This cannot be true, at least in the common sense of the words; and no other would suit our author's argument. On the subject of tradition, Bishop Marsh observes, in his recently published "Two Lectures on the History of Biblical Interpretation,"* that "nothing has created more perplexity in arguing about tradition than the confusion of one kind with another."

The colour of authority which tradition might derive from the allusion to Enoch's prophecy by Jude, supposing this to have been *traditional*, is removed by the discovery of an Æthiopic Version of the Epistle of Enoch, in which the very passage occurs (with only the necessary variations) which Jude has borrowed.†

The "Editor" of Jude has subjoined "certain critical notes, with a view to establish the true readings, and to ascertain the genuine and literal sense of the sacred text." On the 4th verse this clergyman of the Romish Church gives the preference to that interpretation which attributes δεσποτην sovereign, Θεον God, as well as Κυριον Lord, to Jesus, alleging that this appropriation of δεσποτην is confirmed by 2 Pet. ii. 1, denying the Lord (Sovereign) who bought them; remarking, however, *the rejection of Θεον, God, from Jude 4, by Griesbach*. The Unitarian may reply, that Jehovah is, in Deut. xxxii. 6, and elsewhere, said to have bought the Jewish people. Is not he thy Father that has bought thee? Or if he think δεσποτης is applicable to Jesus Christ, he may demur to the conclusion that it implies Deity: the head of the church is Christ, and the head of Christ is God ‡ The Geneva version, according to the edition of 1576, sensibly translates Jude 4, "Deny God, the only Lord, and our Lord Jesus Christ." The ordinary French gives, "qui renoncent Dieu la seul Dominateur, et Jésus Christ notre Seigneur." These are impartial translations, not made to serve a system.

Ver. 5. Instead of *Lord*, with the English Version following the received

Greek, the Vulgate reads *Jesus*, which Jerome himself understands of Joshua (whose name in the Septuagint is Ιησας, Jesus); but this Roman Catholic, in the spirit of private judgment, for which we shall not condemn him, chooses to differ from that eminent father, and understands the text in proof of the pre-existence of Jesus Christ. We are willing, however, to side with St. Jerome, when he appears to us to have the strongest evidence in his favour.

In Heb. iv. 8, where *Jesus*, in the sense of *Joshua*, occurs in the Common Version, the Syriac Peshito, to remove ambiguity, adds, "the son of Nun." In Jude, Griesbach reads Κυριος, Lord, with the Textus Receptus, but gives, as of considerable authority, Ιησας, Jesus, which the Vulgate reads.

We quote, with approbation, the editor's note on ver. 15: "To execute judgment, facere judicium, Greek ποιησαι κρισιν, which means, rather to pass judgment or sentence on all. *All* shall be judged, but not all condemned."

The undesirable ambiguity in the preposition *of*, is pointed out in verse 17: "The Protestant version has 'spoken of the apostles,' instead of *by* the apostles, as in the Greek and Vulgate." The Protestant "*Improved Version*" (by leave of Dr. Blomfield) has here the necessary change.

It is well known to the critic that in the last verse of Jude, Griesbach has introduced, upon competent authority, the words δια Ιησῆ Χριστῆ το Κυρίῳ ἡμῶν, through Jesus Christ our Lord. Here also the Latin Vulgate agrees with Griesbach's corrected text. This is true also of the adjective σοφῶς, wise, which Griesbach omits, and with the words πρὸ παντός τε αἰῶνος, which he inserts, so that our Roman Catholic editor presents the concluding verse of the Epistle, as to sense, the same as the Improved Version: "To the only God, our Saviour, through Jesus Christ our Lord, be glory and magnificence, dominion and power, before all ages and now, and for all ages of ages." Perhaps this notice of a Roman Catholic Translation and Exposition of a portion of the New Testament may excite the desire to know something of the Epistle to the Hebrews, published by the same scholar.

We confess ourselves agreeably surprised to find so frequent a reference in the notes to Greek MSS., to Griesbach, to Wakefield, Harwood, and Macknight. We wish that scholars of all Christian denominations would endeavour more to

* P. 15, note.

† See Mon. Repos., Old Series, Vol. XVI. p. 411.

‡ Col. i. 18; 1 Cor. xi. 3.

explain Scripture as biblical critics than as the partizans of particular doctrines and ceremonies. Of this mode, we consider *Campbell* as having set an admirable example in Britain, and G. Rosemüller on the Continent.

ART. IV. — *Catholic Emancipation, King's Coronation Oath, Form of Oath to be Administered to Catholics in Mr. Peel's Bill, considered; or the Substance of a Conversation on these important Subjects, with a view of affording that Information which is so necessary at the present Period.* By a Protestant Clergyman. London. W. Joy, St. Paul's Churchyard. 6d.

THE writer of this tract has succeeded in conveying useful information and liberal sentiments, in relation to the subject which has so much engrossed, of late, the attention of the British public. He has adopted the form of familiar dialogue, the better to answer his end. We can readily believe that his effort must have done good, among that class of readers for whose use the tract was specially designed. We may now congratulate the author, and our readers in general, on the accomplishment of the fond wishes of all the genuine friends of religious liberty. The splendid measure which the opening of the present session of Parliament announced, has now been happily completed. The objections of the bigot

have been fairly heard and amply refuted; the most noble and exalted sentiments have pervaded the minds of all who are capable of elevation; a light has been kindled which has illuminated the dark caverns of ignorance, and pointed out the regions of knowledge; the fears of the conscientious, as well as the craft of the selfish, have proved unavailing; and we may now look forward in confidence to a long series of momentous and beneficial consequences, calculated to advance the general improvement and happiness of mankind.

ART. V. — *The Christian Souvenir; or the Beauties of Blair and Jortin, consisting of Extracts from the Sermons of those Eminent Divines.* 5s. 6d.

WE cannot discover the peculiar propriety of calling a selection from the sermons of Blair and Jortin, by the title of the "Christian Souvenir;" nor of the exclusive combination of two writers who are not very similar, and yet whose differences are not such as to afford the interest produced by a judicious contrast of style. The passages selected contain nothing that is exceptionable; much that is, in its spirit and tendency, excellent. They may safely be recommended to the attentive perusal of young persons, and perhaps advantageously used, in connexion with family devotion, instead of full-length sermons.

MISCELLANEOUS CORRESPONDENCE.

Remarks on the "Defence of Napoleon."

To the Editor.

SIR,

IT was certainly with some surprise that I beheld in the Repository an article entitled "A Defence of Napoleon," and I must add, that this surprise was increased to indignation when I also found that this "Defence of Napoleon" involved an attack of a very violent and unjustifiable nature on one of the wisest, the greatest, and the best men of the present day, or I believe I might truly add, of any age. The reputation and

character of Dr. Channing, fortunately for the interests of human nature, do not depend on the transitory, and often erroneous, opinions of the present day; posterity will do him full and ample justice; and in proportion as pure and virtuous principles and enlightened views of Christianity gain ground, in that proportion he will be revered and beloved; and, I may also add, that in the same proportion he will be *understood*, which, owing to the ignorance and prejudices of society, is at present the case only with minds that, in some degree, may be said, in benevolence and elevation, to resemble his own. I should, therefore, pass over this paper as unworthy of a refuta-

tion, did I not conceive that such false, and I may add, in their tendency, immoral opinions, promulgated in a religious work devoted to the interests of civil and religious liberty, require an exposure suited to the moral and intellectual advancement of the age. The author of them must learn, that the time is gone by when declamation will pass for reasoning, or prejudice be mistaken for wisdom; and that a pure and benevolent system of Christianity is now prevalent, which its advocates are both ready and able to defend against all the assaults of those who would stop the tide of human improvement, and darken with their delusions and vulgar errors the minds of those who are emerging into clearer light. Can any sophistry, for instance, be compared to the following? "War is doubtless productive of many evils; but as God, who has power, wisdom, and goodness, sufficient to prevent it, has thought proper to permit it, we cannot but regard his permission as equivalent to his appointment." So, on such reasoning, if we are to suppose that God approves of our doing every thing that is permitted, there is no atrocious evil we might not justify, for God permits robbery, and murder, and treason, and the sacking of cities, and the misfortunes of the good; but are we therefore to say that robbery and murder and treason are justifiable; or that he has in permitting them given us a license to do them? What says St. James on this subject? "Let no man say when he is tempted, he is tempted of God," &c.: but really this sort of reasoning is too weak to merit much discussion; it lays waste at once all moral obligation if granted, and is a wicked misrepresentation of the great and good Author of our being.*

"*Morality and religion forbid war in its motives, conduct, and consequences.*"† If such be the voice of revelation on this subject, of a revelation proceeding from the Divine Being, with what propriety can we suppose that war, or the exercise of the worst passions, and most cruel propensities of our nature, is the subject of his approbation, and that his "*permission of it is equivalent to his appointment*"? And if, on the contrary, as the gospel inculcates, it is entirely opposed

to benevolence and justice, and to the divine law as laid down by our Saviour, with what propriety can any man professing Christianity come forth in its defence? Then, what shall we say to one who not merely advocates war itself, but the selfish and tyrannical use made of it by Napoleon? A man who, with great powers and immense resources, employed them in the subversion of the liberties of his country; who betrayed the interests of human nature, and made them all subservient to his own personal aggrandizement? Were Napoleon ever so amiable in temper, or kind in disposition, it has nothing to do with his public conduct; he enslaved his own and other countries, and he slaughtered his thousands and his tens of thousands. It may lessen his crime in the view of the politician, that his victims made a voluntary surrender of their lives; but the present inquiry is by the moralist of 1828, and the Christian philosopher who examines the motives which invariably govern the individual, and traces actions to their consequences. Hence we assert that Napoleon created an idol which he worshiped; and persuaded his deluded followers to sacrifice to false glory all the ties of domestic society, and all the finer sympathies of their nature. The character of Napoleon was influenced by one purpose alone; where did he exhibit those traits enumerated by his defender, when they could diminish either civil or military power? Popularity was indispensable to the hero of the people; but let a man be so daring as to cross any purpose he had planned, and he would have little reason to love him, as some of his own family experienced.

Are policy and morality so much at variance that a man may be *politically* right and *morally* wrong? This doctrine cannot be recognized by a Christian philosopher. What then can be said of the conduct of Napoleon to a wife, faithful and devoted through life to his interest and his happiness? Or what shall we say to the humanity of a man who could devote to certain destruction an immense multitude of his fellow-creatures in the bloom of youth and life, for the sake of gratifying his own caprices? Who in his Russian campaign obstinately led them against all remonstrance to death, and evils far worse than death, to fire, famine, and insanity, because he could put no control on his own restless and insatiable ambition; because the cravings of his vanity must be gratified, and his opinion must not be opposed; yet we are to be told, "he was particularly careful

* Our correspondent has here made several citations, which we must take the liberty of abridging his letter by omitting, from Erasmus, Watson, Knox, &c., on the incompatibility of war with Christian principles. Ed.

† Dr. Knox's Essays.

of and kind to his men, adopting every *precaution* to serve and save his soldiers." I deny it not as to individual instances, but I say that his conduct was marked throughout with what Dr. Channing justly calls "a mournful obtuseness of moral feeling in regard to the crimes of military and political life." No doubt he did not intend in this instance to drive his soldiers to destruction and insanity; but he was willing to run *any* risk rather than submit his will to the wiser advice of those around him: to the love of fame he sacrificed all the better principles of his being: his first wish was to dazzle and astonish the world, and for a time he succeeded; but the wise and good look beyond success and great military achievement, and inquire for the political or national improvement which has been effected. And here Napoleon fails; here, in the judgment of one single-hearted and virtuous mind, the gaining of a thousand battles avails him not; he appears as he really is, an unprincipled and selfish tyrant, and all his talents will not redeem him from this impartial opinion of posterity. Dr. Channing has done a lasting service to the world by disrobing him of that false glory which the splendour of his military actions had cast around him, and holding him up to view not merely as a conqueror, but as a man—a man weak, impetuous, and prejudiced, subject to no moral or religious restrictions, and devastating the world at his own pleasure, by the folly of his fancies and the madness of his passions. Nor is this the only benefit Dr. Channing has conferred: by the inculcation of pure and noble principles, of an elevated standard of civil and religious liberty, he has taught the nature of real glory, and he has strengthened the cause of truth and virtue in the hearts and consciences of thousands of his fellow-creatures. He has done this also in a spirit worthy of the Saviour he follows, a spirit which *mourns* over every evil practice, and *rejoices* in whatsoever things are just, whatsoever things are lovely or of good report; and yet the following is the manner in which he is spoken of in the paper I am noticing: alluding to his remarks on Napoleon, its author says, "Our regard for truth, and even for Dr. Channing, makes us deeply regret that he should have written and given it publicity; his friends and admirers may applaud it for its eloquence, but we must condemn it on account of its misrepresentations; and farther add, that eloquence can only be lovely when it supports the cause of truth and justice; if

it be employed in the propagation of error, it is no longer the glorious sun which cheers, warms, and vivifies us by its rays, but the horrid glare of a frightful meteor passing wildly over the earth, producing little besides disgust and terror, and suddenly leaving all in darkness and solitary gloom."

In answer to this, we may justly observe, that if Christianity be true, which we hope our opponent does not mean to dispute, (though the opinions he advances are no proof of his belief in it,) then are Dr. Channing's views sound and safely founded; for they are in complete accordance with the benevolent and merciful spirit of its Author; if Christianity be true, he *has* supported the cause of truth and justice in a most eloquent and impressive manner; if, on the contrary, Christianity is to be considered not as a *rule of life*, but only as a beautiful but *impracticable* theory, and war, and tyranny, and even *murder*, are to be *excused* and *justified* by policy, and necessity, and expediency, and the glory and splendour with which they invest a man in the eyes of the vulgar, our argument is at an end: human virtue is but a dream, and success is the grand test by which we are to judge of human actions; indeed, our author seems to be pretty much of this opinion. Speaking of Washington, he says, "Had Washington failed, and he was more than once on the very point of failing, his memory would have been held in execration;" (we presume he means by judges as wise as himself;) "he fortunately succeeded, and has, therefore, been hailed as the father of his country." We beg leave to observe, that whether Washington had succeeded or failed, by every good man his memory would have been held in reverence and honour, by every man who looks to realities and not appearances, who acts on principle and not on expediency. So far from such an issue diminishing his glory, in the judgment of such a person, it would have increased his admiration to see him still stemming the tide of tyranny and evil in the prospect of personal and national ruin. Are the names of *Sir T. More*, of *Hampden*, *Sidney*, and *Russell*, held in veneration? Washington did not found his claim to the admiration of posterity upon his military talents, in which Buonaparte probably excelled him. It was the wise and moderate use of success, and not the success itself, which conferred such immortal glory on Washington; it was the single-heartedness which sought no selfish aggrandizement, the integrity which power could not seduce,

the patriotism which in the warm moment of triumph looked to the moral good and future liberties of his country, which have covered him with deserved and virtuous fame: abstracted from this conduct, success alone would have gained him little in the eyes of the impartial and the good. As to the imputation of cowardice, which our author has attributed to the Americans in their revolution, we might answer him in his own words—"he excites our smiles." I am no defender of war in *any* case, but acting on the degree of light and knowledge they possessed, the resolution and independence of the American character is too well known and too highly respected in this country by all the friends of freedom and virtue, to be endangered in its reputation by criticism such as this. As to their success being assisted by the aid of the French and the divisions of the English, we would simply ask, where is the human success which is not more or less dependent on fortuitous circumstances? The best-directed schemes, the most persevering endeavours, still depend for ultimate success on a variety of events over which the actors have no control; and it is only with weak minds that to fail is to incur disgrace. It was *not* because Napoleon *failed*, that he incurred shame and censure; it was because his failure stript him of the false glare thrown around his actions, and exposed them in their true light to the world; it was because they would not bear examination. The Americans have not failed. They have secured their freedom; but it is in their high character as a moral and enlightened nation, in their political integrity, and their liberal and benevolent institutions, that they are laying the foundation of a glory more durable than any which their success alone could have given them. Any attempt on our part to diminish the reputation they have so dearly bought, and so justly deserve, can only redound to our own disgrace; for it would shew us to be incapable of appreciating the value of national freedom, and the exertions of a great and an improving nation.

A LOVER OF TRUTH AND FREEDOM.

Pulpit Misrepresentation: Letters to the Rev. W. M. Bunting, Wesleyan Methodist Minister, Manchester.

To the Editor.

SIR,

THE two following Letters I addressed to the Rev. W. M. Bunting, Wesleyan

Methodist Minister, Manchester. As your readers will easily perceive their object from the perusal of them, any lengthened prefatory remarks would be unnecessary.

LETTER I.

Manchester,
Dec. 27, 1828.

REV. SIR,

I called at your residence twice yesterday, but as you were from home, I have resolved to communicate the object I had in view, in writing. On the present occasion I deem no apology necessary, and the only justification I shall offer for this intrusion on your notice is that contained in the following words of Dr. Aikin: "It has at all times been so common an artifice of party to stigmatize its adversaries by some opprobrious name, that particular examples of the fact may be deemed unworthy of notice. Yet, where individuals actually suffer from the impudent licentiousness with which this is done, and obnoxious ideas are associated in the public mind which have not the least connexion, some appeal to truth and reason, on the part of the injured, is natural, if not necessary."

I attended, on Thursday evening, the religious services of the Oxford Road Chapel, when I was much hurt by some remarks in your sermon relative to what you termed Socinianism. Now, Sir, it sometimes happens that we talk about what we little understand, and this is the most charitable construction I can put on your conduct. If you had known what Socinianism really is, if you had read a single page of the writings of Socinus, you never would have ranked his followers with Sadducees, Pharisees, and Infidels. I was surprised, Sir, to hear you assert, after you had mentioned the Sadducees and Pharisees, and after having exposed the scepticism of the one and the base hypocrisy of the other, that "*we have Socinians now who reject Christ and the Atonement.*" This assertion was followed by some not very charitable remarks on the dreadful consequences of such rejection, which you represented would be the everlasting wrath of the Almighty. You afterwards supposed that there might be some even of your own auditory who were tinctured with Phariseism and Socinianism, and accordingly you burst forth in the following strain of eloquence: "*O ye Socinians and Pharisees, ye rejectors of the Son of God, we warn you,*" &c. Your memory, Sir, I dare say, will supply you with what followed. Now it happens that your supposition was not wholly incorrect, and

that there were some of your auditory strongly infected with Socinianism. I may instance myself and two friends. How many Pharisees you might have beside us I have no means of ascertaining, for I am not in possession of that astonishing secret (which, alas! falls only to the lot of the privileged few) of determining the sincerity and salvability of men.

I have now, Sir, to remonstrate with you on the very serious injustice which you have done to a whole body of professing Christians, who, though they may not be as numerous, are as respectable and, probably, as sincere as that of your own. I presume that you used the term Socinian to denote, not only the avowed followers of Socinus, but those also who are known by the more correct and appropriate appellation of Unitarian Christians. In this vague sense the term is now generally employed by those who have assumed all piety and religion to themselves. But, Sir, allow me to inform you, that the terms Socinian and Unitarian are far from being synonymous, and that to employ them to denote one and the same person is manifestly incorrect. A Unitarian is not a Socinian, inasmuch as he rejects the authority of Socinus as a spiritual leader, together with some of his doctrines. The Unitarian calls no one master in religion but Christ, and no one father but his God. He disclaims the term Socinian, because it imposes a *human yoke* on another's disciples whom Christ alone hath made free. Beside, a Unitarian is not a Socinian because he rejects some of the doctrines which Socinus insisted upon as of great importance. I will instance but one—the worship of Christ. Socinus asserts that Christ is an object of worship—the Unitarian contends that he is not, and in obedience to the teachings and example of Jesus, worships the Father only. It is plain, then, that a Unitarian is not a Socinian; and when, Sir, you have occasion again to employ that term in the pulpit, be candid enough to inform your hearers the sense in which you use it.

But, Sir, I have now a more serious charge to prefer against you, a charge of *misrepresentation and calumny*. I would gladly use milder terms, but the claims of truth are paramount, and I must call things by their proper names. You said that “a Socinian is a *rejector* of the Son of God.” Now, Sir, I ask you for your authority—for the *evidence* that the Socinian rejects the Son of God. It signifies nothing whether you meant by the term

Socinian the followers of Socinus or the Unitarians, or both; I ask you on *what evidence* you preferred so serious a charge? Have you read any of the writings of Socinus or of the Unitarians? Where do you find in them the denial of the sonship of Jesus Christ? Refer me, Sir, to the page of some of our acknowledged writers in which that important truth is impugned, or I must tell you, that you are a *false accuser* of the brethren. I write not in spleen, but your charge is an awful one, and demands a bold and an honest reply. To call a body of Christians, who, for any thing you know to the contrary, are as sincere and upright as your own, Pharisees and rejectors of the Son of God, is uncharitable and unjust. It is a matter of fact, Sir, and not of mere opinion, on which I am now animadverting. Both the Unitarian and Socinian profess to believe that Jesus Christ is the Son of God, and I ask you, what right you have to deny their sincerity? “Who art thou that judgest another man's servant? To his own master he standeth or falleth.” Consider, Sir, this sober advice, whenever you have again occasion to speak of Socinians and Socinianism. “Who made thee a ruler and judge over us?”

You may say that the Socinian rejects the Son of God, inasmuch as he entertains different views from yourself relative to his nature and person. But, Sir, this plea, however specious it may appear to those whose eyes are blinded by prejudice, avails you nothing. The Socinian has as much right to say that you reject the Son of God, as you have to prefer the charge against him. The fact is, neither has a right to the assertion, for it is slanderous and false. Beside, what would be the impression made on the mind of your audience when you coupled the Socinian with the Pharisee, Sadducee, and Unbeliever? Why, they would evidently infer that the one was as unholy as the other, and, consequently, join with you in consigning them to everlasting damnation! Now, Sir, I appeal to your understanding as a man, and to your conscience as a Christian, whether you have not preferred an awful and unjust charge against your brethren, in asserting that they deny the Son of God? This denial would be understood in its worst sense, when you arrayed them in company with the proud and hypocritical Pharisee and the sceptical and immoral Sadducee. The severe remarks which you made relative to the conduct and principles of these two ancient sects, equally applied, according to

your *classification*, to the moral state of the Socinians, and of course to all others who fall short of the present standard of orthodoxy. Shameful injustice! when in one sweeping censure of the Saviour, which was applied to a certain sect of hypocrites of his day, you included, by an unholy application, some of the most excellent of the earth: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"*

Now, Sir, I leave you to reconcile these things with your conscience and your God. The charges which you made might have originated in the want of correct information respecting the real sentiments of those against whom they were preferred. I hope, and am ready to admit, that they did; and in this respect I have endeavoured to set you right. But this, recollect, alters not in the least their injustice. The injurious consequences of misrepresentation, though unintentionally made, remain the same in the minds of your congregation. It is your duty, Sir, a duty which you owe to others as well as to yourself, to form a more correct acquaintance with the religious sentiments of those who differ from you, before you pronounce those sentiments antichristian and damnable. Indeed, what authority have you to decide the future destiny of your fellows? Even Christ himself, who was thoroughly acquainted with all the motions of the human soul, condemned none but the immoral and wicked. How arrogant, then, in any of his disciples to lay claim to an authority which was not recognized by the Son of God! He has solemnly warned his followers against judging and denouncing each other: "Judge not, that ye be not judged; for with what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again." But, Sir, I am aware that some preachers, of the high orthodox school, speak of the Socinians and Unitarians as though they had a special license from heaven to decide on the purity of their motives and the saving nature of their faith. To misrepresent and condemn them seems the very climax of orthodox preaching. The pulpit is often disgraced by being made the scene of these unhallowed denunciations. That place in the Christian temple, from which persuasives to justice and mercy, to brotherly kindness

and universal benevolence, should proceed, is, alas! too frequently converted into the judgment-seat of the Almighty! I would recommend, Sir, as not unworthy your attention, the sentiment contained in the following extract from "Robinson's Plea for the Divinity of Christ." It appears that that highly gifted man, whose mind was too independent to become the mere tool of a party, and too honest and enlightened to retain unscriptural dogmas, was annoyed by the religious bigots of his day. He represents them as asking him, "Why do you not persecute, at least with your tongue, those monstrous Unitarians? Because I have no warrant from Christ to do so; nor the least inclination to forge one. This is well enough. But why do you praise them in every company? Because a mistaken man may merit praise from that very industry which led him into error; and for that integrity which makes him, against his interest, support it. But what occasion is there to keep company with them, and to maintain an intimacy with them? Because on every other article they edify me; and on this we agree to differ. In the possession of this truth I think I have the advantage of them.* In regard to many others, I am not worthy to speak to them; I glory in being their disciple! In what light, then, do you consider a sincere man who denies our Lord's deity? In the light of a mistaking brother; in every other attitude an object of esteem; in that of denying this doctrine, an object of my tenderest compassion. All this argues great coldness to your Lord! I had rather be frozen into a formalist, than inflamed with the fire of hell; in the first case I should be a harmless statue; in the last, a destroyer like the devil."

I would to God that every Christian breast possessed the spirit of this great and good man! Then we might safely conclude that the age of illiberality and persecution was gone for ever! The unhallowed spirit of sects would be absorbed in the mutual exercises of love and kindness, which are the best proofs we can give of our discipleship to Jesus. To promote this great object is the design of the present communication. I utterly disclaim any personal

* To avoid what may seem an ambiguity, it may be necessary to state that these words were used by the preacher.

* The reader scarcely needs to be reminded that Mr. Robinson afterwards changed his views on this and other theological subjects, and became a decided Unitarian.

feelings, and though I have written plainly, I trust not uncharitably. I have discharged what I consider to be a duty; and in the hope that what is herein contained may be both useful to you and profitable to myself, I am, Rev. Sir,

Yours very respectfully,
GEO. BUCKLAND.

Rev. W. M. Bunting.

To the above letter, Mr. Editor, it is necessary to state, that I received a very brief and unsatisfactory reply. I therefore addressed Mr. Bunting again, earnestly requesting him to be more explicit in the statement of his sentiments on the subject of our correspondence. The following is a copy of my second letter:

REV. SIR,

Manchester,
Jan. 12, 1829.

I have been favoured with your reply of the 5th inst., and must confess that I am somewhat at a loss as to its proper meaning. I very much regret that you should have deemed it expedient to observe so strict a caution as the brevity of your letter indicates. I can assure you, that I had no other object in view in my former communication, than that justice might be done to a body of Christians to which I have the honour and happiness to belong; and to whatever conclusion you might come, after having given my animadversions "a deliberate consideration," the interests of truth would not have materially suffered had you been a little more explicit in the *statement* of that conclusion. As to the brevity of your answer being to your own mind fully justified by the result of your consideration, I must say, that to my mind it is any thing but that which I had a right to expect, and which the circumstances of the case required.

Allow me then, Rev. Sir, respectfully to solicit an *ingenuous* reply to the two following questions: Do you sincerely believe that "*Socinians are rejectors of the Son of God*"—that they "*deny Christ*," and ought to be classed with the Pharisees and Sadducees of antiquity? If so, *what is the evidence* on which your belief is grounded?

Anxiously waiting a reply, in failure of which I shall deem it my duty to publish our correspondence to the world—with every feeling of personal esteem, and with sincere well wishes for your ministerial usefulness,

I remain, Rev. Sir,

Yours most respectfully,

GEO. BUCKLAND.

Rev. W. M. Bunting.

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P. S. If you should be desirous to obtain a more correct knowledge of the *real* principles of Unitarianism, or as it is misnamed Socinianism, I should be very happy to supply you with the necessary means.

To this my last letter, Mr. Editor, I received a brief acknowledgment, in which Mr. Bunting neither retracts nor attempts to justify the charges preferred in his sermon, and declines all further controversy on the subject. My *sole* reason for not publishing *his* letters is from motives of delicacy, as I wish not to subject myself in the slightest degree to the charge of having violated the rules of private correspondence. As Mr. Bunting has not thought proper to offer through a private medium any reply to the questions contained in my last letter, and as he charges me with "serious misapprehensions of his meaning," (of which, I must confess, that I am wholly unconscious,) I now most respectfully call upon him to state, in the pages of the Repository, what those misapprehensions really are. And permit me, Mr. Editor, in connexion with this subject, most earnestly to request the friends of Unitarianism, and its ministers especially, to keep a watchful eye on the advocates and journals of reputed orthodoxy. It is from the pulpit more particularly that our sentiments are misrepresented. What is uttered there is generally implicitly believed, and we have scarcely a chance of counteracting its influence. But as soon as our opponents perceive that their conduct does not pass unnoticed, that they are not allowed to misstate our opinions with impunity, they will begin to learn the necessity of being a little more guarded in their assertions, of expunging certain favourite phrases from their theological vocabulary, and a stricter observance of that command will be effected, which teaches, "*Thou shalt not bear false witness against thy neighbour.*"

GEO. BUCKLAND.

Manchester, Feb. 14th, 1829.

True Worshipers at Wareham—Reply to Mr. T. Cooke.

To the Editor.

SIR,

HAVING been attacked personally, without the slightest provocation, in your pages, I claim the right of reply. An assertion may be made in one line, the refutation of which would occupy a page. This remark will, I hope, excuse the length of this article.

I shall closely confine myself to Mr. Cooke's statements, and reply to them one by one. I shall not mention names unless the seceding party compel me to do so in some future communication.

He says, "many of the oldest and most respected members have separated." Now, Sir, the oldest in the church and congregation, without one exception, inflexibly adhere to us. So much for age. If by respectability he means opulence, we concede the point up to that definition, but not a hair's breadth beyond it.

I am charged with having abused unsuspecting kindness, confidence, and forbearance. "Kindness"—I acknowledge; not the shadow of obligation; I owe no man any thing. "Forbearance"—this we shall explain presently, touching the term "Trustee." "Abused confidence"—I appeal to the leading Unitarian, whom I shall designate Alpha, whether I have ever concealed my principles or intentions for eleven or twelve years. I challenge him to turn my accuser.

Mr. C. then describes our denomination, and what the majority of our members believed. He has been egregiously imposed upon. Broadly and distinctly do I defy Alpha and his friends to prove the fact within the last fourteen years.

"Rev. Mr. Thomas" became pastor in 1800, when he publicly avowed himself a disciple of "Watts and Doddridge;" and a Unitarian gentleman said to Alpha's friends on his settlement, "You will repent of this."

He was never known to speak of Christ as a derived being. He positively told both our present deacons, "I am not an Arian," and swore in Chancery to the same effect (*Wakeford v. Thomas*); and his constant doxology was, "for Christ's sake, to whom be glory for ever and ever."

He sent relief to the "suffering Germans," as pastor of the Old Independent Meeting. He publicly refused to join his church to the Unitarian Association. He officially refused to admit Kippis's Hymns as a manual of worship. A deceased Arian relative of Alpha's declared, "We might as well have an avowed Independent, for we have all their doctrines." Latterly he asked the Rev. Daniel Tyerman to supply for a fortnight, and frequently invited Messrs. Durant and Gunn into his pulpit. When about to leave in 1822, a friend told him an attempt would be made to introduce a Unitarian. "A Unitarian, Sir!" he replied, in a voice of thunder. "Never, Sir, ne-

ver; make yourself easy; it shan't be; I'll stop a twelvemonth rather." I challenge the seceders to disprove these statements.

For the sake of argument, I admit that I may have used the expression referred to by T. C., though I do not remember it. It is highly probable that I did, as no minister ever was more explicit on the atonement and sacrifice of Christ, the fall of man, the influence of the Spirit, regeneration, Satanic agency, justification by faith, and the immediate happiness or misery of departed spirits, than Mr. Thomas. Of Christ he always spoke as God with us, God manifest in the flesh, the King of glory. I certainly never expected that the language of colloquial confidence would have appeared in your columns, but as T. C. has set the example, something he said to the "young man" shall appear in its proper place.

By "repeated solicitation," I was admitted Trustee. Hear the facts. At Christmas 1817, three Trustees were regularly nominated without opposition, but as an *adjournment* was moved, no regular entry was made. I was one of the three. The thing slumbered for a twelvemonth. At Christmas 1818, money was wanting. I moved that the question of the Trustees be first disposed of. An awful pause and deep musings of heart succeeded. Another adjournment took place. *Alpha would have kept me out if he could.* (Where was their unsuspecting confidence? Mark the dates, 1817, 1818). In the interim, I offered to abide the award of any of the following parties, viz. the minister, the church, the trustees, or the subscribers, and I pledged myself if either decided against me, quietly to leave and disturb them no more for ever. I simply said, If I am not worthy a place in your trust, I will not occupy one in your church and congregation. Alpha shrunk from the appeal, and I was admitted. This is solicitation!

"Personally insulted Mr. Thomas." Now, Sir, almost all the seceders were present. A Unitarian gentleman said to him at the time, "Sir, your conduct to Mr. Brown demands every apology." I defy the Unitarians to say I was the aggressor. He wanted me to expel children from the Sunday-school, *because their parents worshiped elsewhere.* In the remaining part of the paragraph T. C. discovers such a palpable ignorance of facts and confusion of dates, as must make Alpha's friends blush for their champion.

To one expression alone shall I refer, viz. "my ingenious manufacture of small votes." When the subscribers came to the vote in 1826, we had a majority of 29 to 4. (In the church 43 out of 51 adhered to us.) Now, Sir, of these 29 the collecting-book will prove there was not one who did not subscribe to the former minister, nor one of whom Alpha, personally or by proxy, had not cheerfully taken their money up to the previous quarter-day. I defy him to disprove it.

At last a green spot appears in this Oasis of misrepresentation—"Calvinism obtained a complete ascendancy." *This is true.*

We now come to the trustee (Alpha) who held the deeds; which was the fact. The invariable usage of nearly a century has been for the trustees to sign an order appointing a person to keep them. Alpha is the only individual, for a century, who has kept them in violation of that usage. They were never committed to him by the body, or with the consent of the body. He obtained possession of them by accident. At Christmas, 1827, the oldest trustee desired to see them. They were brought. It was afterwards resolved, "that the oldest trustee do keep them for the future." I do not here impugn Alpha's motives; but I state facts which I defy him to disprove.

"Subscriptions returned." I have lately paid the Rev. Mr. Brown his salary; a note written by him can be produced declining to receive the trifling contributions of the Unitarians, viz. one twelfth part of what they gave their former minister. They were at the time negotiating for another place of worship, and avowed their only object in paying any thing was to retain possession and a title to vote. They were told their present subscriptions would be returned, yet they sent them. The Rev. Mr. Brown would not receive the money, and accordingly it was sent back. On the same principle they might have subscribed 6d. per ann., and complained if it had been refused. *Their right to their seats*, be it remembered, was not affected by the return of their money. They could only have been forfeited by a twelve-month's absence, on statedly belonging to another congregation. Mr. C. says he had these facts chiefly from me. Now, Mr. Editor, let any one read his description of my conduct, and judge whether a man in his senses (especially such a deep intriguing one as he makes me) is likely to give such a representation of himself. That I told him I conceived any

means sanctified by the end! That I "covertly advanced," and at length avowed, purposes which "at first were not suspected"! With all due gravity I deny it. I deny what he says of the majority in paragraph three. I deny the statement about Mr. Thomas's sentiments. To paragraph four, for form's sake, I plead guilty. I deny that I ever gave the statement in paragraph five, and the truth of all of it, save the middle clause. None will suspect that he had paragraph six from me. As for paragraph seven, it refers to facts that have occurred since I last saw Mr. Cooke; yet he had his information chiefly from me!

Now for a word or two spoken by Mr. C. to the "young man." He said on this occasion, "I do not dispute your right to act as you have acted; I do not question your honesty; I am aware interest would have dictated the opposite course: but *is it kind* in you?" I asked him what he would have said to me had I done as much for Unitarianism as for Calvinism. He smiled and replied, "Perhaps that would alter the case." The sense of these words I solemnly depose to. He speaks of me as conscious of guilt. Sir, I repel the insinuation with scorn. As a man, I claim no exemption from imperfection; but as a Congregationalist, I have a consciousness that I would not part with for worlds. It has cost me the loss of friends, a large measure of social comfort, the sacrifice of interest, and the misrepresentation of foes. I retain, however, what is infinitely dearer, the "*mens conscia recti*." I would pay the same price again for it, and solemnly declare that I would, in the main, act as I have done, if again placed in similar circumstances.

With this, my correspondence with Mr. Cooke, through the medium of your journal, closes. For the *sake of others only*, I regret that this affair is brought before the public. Personally, I fear no inquiry, will shrink from no investigation; and here, once for all, I fearlessly challenge the Wareham Unitarians, who have been eye-witnesses to my congregational conduct for nearly fourteen years—I challenge them to substantiate Mr. Cooke's assertions. To no other persons will I reply, nor even to them, if they write anonymously. I will meet them front to front, if they choose, before the next Unitarian Association in Dorsetshire, and my "enemies themselves being judges." All I demand is, "a clear stage and no favour." I am accused. I am innocent. I have a

right to demand a trial. I do not burn for the fight; I would rather decline it; but, be it remembered, I fear it not. It is for Alpha and his friends to decide whether the contest shall take place, and when, and where, and how.

JOHN BROWN.

Slavery in the Mauritius.

To the Editor.

SIR,

I HOPE you will spare room in the next number of the Monthly Repository for a short account of the state of things in the Mauritius; that colony on which the representatives of the British nation have lately bestowed such substantial proofs of approbation, by selecting it as the only spot in our eastern empire in which the proprietors should be allowed the same advantages as those enjoyed by the West-India planters.

Pray, Sir, inform those amongst your readers who have not attended to the subject, that in this favoured colony the slaves are driven by the whip to labour from sixteen to nineteen hours daily, even out of crop time; that the food on which they support this toil is about equal in quantity, but far inferior in nutritious quality, to three of our muffins (this is not the allowance for one meal, but for the four and twenty hours; the deficiency the poor creatures endeavour to supply by drinking large quantities of water, and by eating offal and carrion, when they are so fortunate as to find any); that they have scarcely any clothing, and no bedding, not even a rug, blanket, or mat, but that they generally lie down to sleep on the bare ground in a miserable hut pervious to the weather; that the ordinary punishment inflicted at the will of the master or manager, is about a hundred lashes with a heavy whip or a split rattan, either of which instruments will make incisions into the flesh and lacerate it at every blow; the punishment of a collar and chain is often superadded, even young girls being made to wear, for many days together, irons weighing seventy-six pounds English, which is about five times the weight of the heaviest chains with which felons are double-ironed in England.

The result of this treatment may be given in a few words. The annual mortality on the estate of Bel Ombre, as it appeared in the returns of 1819 and 1825, was one in six and a quarter, while it was only one in thirty-seven or thirty-eight, amongst the whole *free* black and coloured population of the island, as it

appears from the returns of the period from 1816 to 1821 inclusive. As the estate of Bel Ombre was represented by Sir Robert Farquhar (the late governor of the island) as a pattern of good management, and one of the best regulated estates in the colony, it is to be feared that the rate of mortality is not less on many of the other plantations. In the district of Port Louis, however, it does appear to have been considerably less, though still frightfully great. By the returns of the years from 1815 to 1820 inclusive, the mortality amongst the slave population of this district was nearly at the rate of one death yearly in every ten or eleven persons, while, during nearly the same period, the annual mortality amongst the whole free black and coloured population of the island was (as above stated) only one in thirty-seven or thirty-eight. That is to say, there were every year almost four times as many deaths amongst the slaves of Port Louis as there ought to have been, and there were six times as many deaths amongst the slaves at Bel Ombre as there ought to have been. Or the horrible fact may be thus stated: of all the slaves that die in Port Louis nearly three out of four are murdered; and of all the slaves that die at Bel Ombre five out of six are murdered.

Will the nation continue to sanction this havoc of human life? Will it continue to reward the murderers?

H. H.

Fire at Sheerness, and Humanity of the Hollanders.

To the Editor.

SIR,

You will oblige a constant reader by the insertion of the following extracts:

“HUMANITY OF THE HOLLANDERS.—Extract of a letter.—A most remarkable instance of humanity and benevolence of the Hollanders was evinced towards an Englishman of the name of *William Pennell*, a native of Folkstone, in the county of Kent, landlord of the late Coburg tavern, in the Wine Street, city of Rotterdam, who, with his wife and six children, was burnt out on the morning of the 26th of March, 1829—the fire originating from a warehouse under the tavern. There was not even time to save any of their clothes. Most liberal subscriptions were set on foot, and the greatest acts of kindness and feeling shewn to the wife and their helpless children by the ladies of the city, by sending clothes and money to their assistance.

"The money already subscribed when the writer of this note left Holland amounted to 3600 florins, equal to 300*l.* sterling. This was effected in a week, and the poor sufferer (through the assistance of these generous Hollanders) is now carrying on business in a house of the same name."—*The Times* of April 16, 1829.

"FIRE AT SHEERNESS.—Mr. Brothers, of Sheerness, who had for several years been the principal supporter of the Unitarian society in that place, was the severest sufferer by the dreadful fire which recently happened there; and as he has received no pecuniary assistance from his neighbours, although his mite was promptly tendered to some similar sufferers on a former occasion, his case is offered to the consideration of the Unitarian public, from a persuasion that it will excite their generous sympathies in his behalf.

"The flames breaking out in the house immediately adjoining that in which he resided, it was with difficulty and peril of their lives that he and his wife and six children made their escape from the devouring element, with barely a covering to their bodies.

"Having opened a shop in the Druggist line, he had just laid in a considerable stock of goods, which, with his household furniture, he was on the point of insuring, when, by this sudden catastrophe, he was deprived of the whole, amounting to 870*l.*, unable to rescue any part of it from destruction.

"These peculiarly untoward circumstances, together with the consideration of the religious prejudices which, from having been conspicuous as a Unitarian, have long operated against his pecuniary interests, will, it is presumed, plead in his favour with the liberal-minded, more particularly with his brethren of the Unitarian persuasion.

"Subscriptions will be thankfully received by Mr. Horwood, No. 3, Walbrook Buildings, Walbrook."—*Monthly Repository Wrapper*, April, 1829.

"The gentlemen who recommended this affecting case to the attention of the public, affix the date of Nov. 10, 1827,—and yet, Sir, I deeply regret having to state, that down to March 31, 1829, there had been subscribed towards the assistance of this *ruined family* only the trifling sum of 3*l.* 14*s.* When I read the above article in the *Times* newspaper and recollected the advertisement, I must honestly confess I felt ashamed of my country; and I hope your readers will pardon me when I add, still more so of my Unitarian bre-

thren. But on reflection I have been induced to hope, that the readers of the *Monthly Repository* have not become acquainted with Mr. Brothers' strong claims on their sympathy and their Christian benevolence. Feeling little interest in advertisements, they have passed over that of the *Fire at Sheerness*, unconscious that a fellow-creature, a fellow-Christian, had long been appealing to them in vain. This charitable construction I am bound to put on their conduct, as the prompt and generous aid afforded to the late Mr. Gisburne and his dependent family is fresh in my memory. In the hope that those in whose benevolence I then felt an honest pride, need only to have their attention called to the distress of Mr. Brothers and his numerous family, to come forward with equal promptitude and generosity, I have ventured to put the two extracts together. I must add, that I am personally unknown to Mr. Brothers; but I most earnestly request your subscribers to read both the extracts attentively. Let them emulate the truly Christian conduct of the HOLLANDERS, and then our Lord and Master will not fail to declare at the *great day*, "Forasmuch as ye have done it unto *these*, ye have done it unto *me*."

A MAN OF KENT.

Thoughts on Education.

To the Editor.

SIR,

IN your last number, I observe *Thoughts on Education*, which contain some excellent remarks, but the writer of which does not appear to me to have taken a sufficiently comprehensive view of the subject. In all that he has said of the importance of attending early, and always, to the acquisition of a knowledge of chemistry, &c., I cordially agree with him, and I have been for forty years labouring to carry such views into effect, with what success or in what manner is nothing to my present purpose. The error he falls into is, that he does not consider sufficiently the number of years for which useful education is to be supplied, or he would not have recommended high payment to masters on the ground of its being a saving, if they taught as much in one year as was before done in five. Now I would consider that we have to provide for sixteen years or more, during which the habits of the future man are to be established, and a foundation laid for a life of progressive improvement. The period till eight or nine would be best spent with an intel-

igent mother, and such assistants as she might be enabled to employ, but in many cases a preparatory school, if a good one, should be resorted to. From nine to fifteen or sixteen, a general school would be found the best, if conducted on such a plan as to ensure attention, in way of preparation to all the important objects suggested by the Essayist. Education should then be completed by attendance on the lectures in some university or a seminary like that at York College. Professional education would require some variation, and perhaps some branches of business would afford less time; but instead of teaching every thing in as *short* a time as possible, the object should be how a certain number of years may most profitably be filled up. There is another point on which I differ from your Essayist; he is for neglecting Latin and Greek altogether, seeming to make no distinction between the *almost exclusive* study of them to the neglect of more important objects, and the giving them up entirely; and he argues chiefly from the little benefit derived from them. It must be allowed that they are of less benefit than they might be, and that they are in general taught on a very bad system, but even as they are taught, they are of much more use than the Essayist seems to be aware of. Even a scanty knowledge of Greek and Latin, and that soon forgotten, has a tendency to prepare the mind for learning other things; and one object of much that a child is taught is to exercise his mental powers. I have ever found in my intercourse with the world, that those who have not had what is called a classical education, learned other things with more difficulty, and in a less perfect manner, than those, of equal abilities, who had. Considering languages as important only as means of acquiring knowledge, and admitting fully the utility of the modern languages, I still think that universal grammar, a knowledge of the principles of language, can never be well acquired without a knowledge of the two ancient languages, to the illustration of which most attention has been paid. Now the period which elapses between the time in which a boy should begin to learn and the commencement of manhood, that time in which he is to begin to bring his acquirements into practice for his own benefit or that of others, is long enough to admit of acquiring a competent knowledge of Latin and Greek, and of all the objects your Essayist recommends; and what I wish to advise is, not that attempts should be

made to bargain for the acquisition of so much knowledge in so much time, and to shorten this by throwing the dead languages overboard, which has too much of commercial speculation, but to study how the acquisition of Greek and Latin may be improved, simplified, and rendered more effectual, without neglecting any other object. My approbation of the general tendency of the essay, and my concurrence in almost all the remarks on present defects, makes me the more anxious to enter a protest against the length to which the Essayist would go; and though I may be prejudiced by early habits and the views I have long been guided by in education, I cannot be *interested*, because I have arrived at a time of life when it can be of little importance to me, as an individual, what plans are adopted, and have also had such various pursuits that it would be no difficulty to me to adopt any plan which might be found most advantageous.

Δ.

January 17, 1829.

*Observations on the Resurrection of
Jesus Christ.*

To the Editor.

SIR,

MY attention has been lately directed to the subject of the Resurrection of Jesus Christ, and if you deem the following observations worth notice, or at all calculated to elicit from others new light upon the matter, I shall be much gratified at your giving them a place in your excellent publication. The subject is one of unquestionable interest; and though it may be thought by some that all has been said upon it that can be said, I cannot but flatter myself that, with the generality of your readers, further remarks designed to remove obscurities will find a ready attention.

After the ascension of Jesus, when the prejudices of the apostles as to the temporal ascendancy of the Messiah were removed, the fact of the resurrection is the burden of their constant preaching. This they set forth as the ground-work of the Christian system, as the crowning circumstance, without which all the rest would fall to the ground. If Jesus had not risen, he would not have been the Son of God, and there would have been no future life. *If Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he*

raised not up, if so be that the dead rise not. 1 Cor. xv. 14, 15. And again, Paul, in his discourse upon Mars' Hill, has this expression : *Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained ; whereof he hath given assurance unto all men, in that he hath raised him from the dead.* Acts xvii. 31. And, once more, we have another declaration to the same effect in the speech of Peter to Cornelius, Acts x. 39, 40, 42 : *And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem ; whom they slew and hanged on a tree : him God raised up the third day, and shewed him openly. And he commanded us to preach unto the people, and to testify that it is he who was ordained of God to be the Judge of the quick and the dead.* But multiplied quotations would only occupy space, and the most superficial reader of the New Testament must have perceived that the death of Jesus is hardly ever mentioned without allusion to his rising on the third day ; for the difficulty to my mind has always been, how the evidence of a future state is dependent on the fact of the resurrection.

The authority of our Saviour was sufficiently established by the miracles he wrought in his life-time ; he declared our future existence, and, as a disciple of his, I rely most fully on his promise. His resurrection was unique : as to our existence in heaven, which is all we are concerned to know, it proves nothing, as far as I can judge. My conviction of immortality would have been the same, had he never appeared to his disciples, but ascended at once to his Father. The Materialist may, perhaps, find an argument in it to support his opinions : but even he might dispense with it, since he has the assurance of a future state given by one who proved that he spoke with authority ; and whatever his speculative sentiments as to the nature of the body we shall receive, he can safely trust that the divine promise shall not pass away. To his disciples Christ's visible appearance after his crucifixion was highly useful and important ; we know their earthly expectations and their despondency when these were dissipated by his death. *We trusted this had been he who would have redeemed Israel,* was their saying ; and when he made himself known to them, their hopes revived, and they saw that the divine scheme was not fully disclosed. Had they not seen him and handled him and conversed with him, they would in all probability have returned to their

former occupations, and dismissed the subject from their thoughts as a delusion they had laboured under. They would not have been prepared for the effusion of the Holy Spirit on the day of Pentecost, if they had not previously had converse with him, and were assured that he still lived to help on the work. Jesus prophesied his death and resurrection, but more, I apprehend, for the sake of his disciples than as a circumstance that concerned the evidence of his religion to believers in all future ages. The apostles triumphantly asserted the fact of his resurrection as the removal of their own prejudices, and the condemnation of the unbelieving Jews of their day. But the interest, I apprehend, of the fact is lost to us who have none of those prejudices that first existed, which it was instrumental in removing : and we must regard it as a fact of the same nature as the other miracles, standing upon the same foundation as they, but not more affecting the evidence of our immortality.

But this is not the prevailing impression among believers. Influenced by the frequent mention of the resurrection, they imagine it has some special connexion with the doctrine of immortality : and in all the sermons I have met with on the resurrection, the practical application is taken up in enforcing the proof derived from the one to the other. I do not say it is not the duty of every minister to insist upon the resurrection : I do it myself, and should deem myself guilty of dereliction, did I omit to do so ; but I really think we strain our point, that we injure the cause with infidels, when we treat of the fact of the resurrection as disconnected with the other miracles, and having a separate bearing upon the grand doctrine of the gospel. All enlightened Deists profess to believe in a future state : what they want is, I imagine, an assurance, a positive promise ; the doctrine is too grand, too immense, to rest upon vague inference, especially when so many adverse appearances present themselves. It is this promise that Christianity gives, and in this it yields the completest evidence human beings can desire ; the destiny is known only to God ; and God declares, by Jesus, what our destiny is. The resurrection I cannot see gives any additional proof : it is a part of the series of miracles that established the divine commission of Jesus, and there is no propriety in distinguishing it from them, and assigning it a separate, a peculiar use.

The late George Walker, of Notting-

ham, has two admirable sermons on the subject. Among the lessons taught by the resurrection, he says that it affords a triumph over the unjust ground of offence which contracted minds would conceive, who judge of the goodness of a cause by its success, that if Jesus had not risen, men would have fancied he had been defeated in his scheme, and have withheld their support. He also considers it a token of the love of God who permitted this sacrifice; but who was anxious to honour Jesus above ordinary martyrs, by shewing him openly to the world. All this is very true: but it does not invalidate my previous remarks. These ends might have been fulfilled by other means: the whole life of Christ, and the future success of his gospel, shew, in the amplest manner, the divine love and the honour God sought to confer on his well-beloved Son. But the most valuable use he could distinguish of this fact, is the evidence it affords to "the senses of men of that reward which righteousness may promise to itself from that Being who delights therein." Mr. Samuel Bourn, in the Eleventh Discourse of his First Volume, considers the fact of which I am speaking as "an experimental evidence of a future state, more proper in itself to determine our belief, and in all its circumstances to govern our practice, than the most probable conjectures of the ablest reasoner." "If," says he, "there ever was an instance of a person actually returning from the dead to assure men of a future life, this fact is decisive, and is a kind of proof which gives the mind more content and satisfaction than the deepest refinements of the wisest philosophers." This, I apprehend, is carrying the fact too far, and arises from a misconception of the apostles' meaning, when they so frequently make mention of it. No doubt, if the resurrection could be disproved, it was true, in their sense, that the whole scheme must fall to the ground, because one instance of falsehood would be fatal to the truth of the whole. In no other sense can the saying hold good.

I have presumed, Sir, to offer the above remarks more for the purpose of information than to lay down any fresh hypothesis. If I am mistaken, it will give me the sincerest pleasure to be set right; I may, perhaps, be wrong in my idea of the use of the fact of the resurrection as conceived of by the generality of mankind; I can only say I have written from my own impressions and observation; and in all the books to which

I have had access, I find those views insisted upon which I have ventured to animadvert upon. Hoping that some of your enlightened readers may be induced to communicate their sentiments for the benefit of the community, I remain, &c.,
ENQUIRER.

Smith's Designed End to the Socinian Controversy.

To the Editor.

Clapton,

SIR, February 5th, 1829.

IN 1813 I communicated to the Repository (VIII. 710) some account of "A Divine Antidote to a Devilish Poison," a volume, published in 1696, by Dr. Gregory, a beneficed clergyman of the Church of England. It is described as "a scriptural answer to 'a designed End of the Socinian Controversy, written by John Smith.'"

That tract, of whose author's history, or its first reception, no account could be recovered, was found among some waste paper by the pious and learned Michael Dodson, and reprinted, under his direction, in 1793, for circulation among the tracts of the Unitarian Society.

I endeavoured to shew how ill-supplied with scriptural arguments, against the "heretical clock maker," was the Reverend Doctor, though abounding in the varieties of rancorous abuse, and astounding the "illiterate mechanic" with "words of learned length and thundering sound." Little did I then suspect that John Smith had been tempted to recant, and thus, it is to be feared, (unless some caution apparent in his "retracting" should absolve him,) to "make shipwreck of faith and a good conscience," awed by the terrors of a Bishop's Court. That Protestant Inquisition, the spirit of the times, and not the repeal of absurd and unrighteous statutes, (for which, probably, we must wait till "the schoolmaster" has been much longer "abroad,") has now rendered comparatively harmless, and its threats, generally, a *brutum fulmen*.

The following document I transcribed, not long since, from "Bishop Kennet's Collections" among the *Landsdown MSS.* (938 N. xvi. fol. 242). On a comparison of dates, the doughty Dr. Gregory can scarcely escape the imputation of having hit a man when he was down, or, in concise pugilistic phrase, given a coward's blow.

Should there be any among your readers (they must, I think, be a rapidly

decreasing number) who fondly look back to "Gabriel or William on the British throne," and still vaunt the fabulous good times of "the Glorious Revolution," this instance of direct persecution, in 1694, may serve at least to qualify their admiration, even if it fail to correct their judgment.

J. T. RUTT.

"Die Mercurio xxiii Januar. 1694, coram Henrico Newton, Legum doctorem, Henrici Lond. Episc. Vicario, in Spirs. Generali, compartit Johannes Smith parochie Sancti Augustini Londinensis civis et clock-maker, cui Dominus objecit librum per eundem Johannem Smith, scriptum et publicatum, cui titulus, *A Designed End to the Socinian Controversy, &c.*, Anno Domini, 1694, impressum, in quo varii continentur errores in religione et contrariæ triginta novem Articulis Ecclesiæ Anglicanæ, quarum omnia fassus est esse vera ac submitit se.

"Tunc Dominus monuit eum ad agnoscendum crimen, quod ad statem perfecit legendo ac subscribendo schedulam presentibus annexam."*

Jan. 23, 1694.

"Whereas I, John Smith, Citizen of London, presuming too far upon my private reason and understanding, have lately compiled, and rashly against my duty sette forth a book entitled, *A Designed End to the Socinian Controversy, &c.*, printed in the year 1694, and thereto, with unusual confidence have set my name in which book I have undertaken to assert, maintain and prove several points in divinity, contrary to the Articles of Religion commonly called the

* Wednesday, 23d of January, 1694, before Henry Newton, Doctor of Laws, Vicar-General in Spirituals to Henry [Compton] Bishop of London, appeared John Smith, of the parish of St. Augustine, London, citizen and clock-maker, to whom his Lordship objected a book, written and published by the said John Smith, entitled, *A Designed End to the Socinian Controversy, &c.*, printed in the year of our Lord, 1694, in which are contained various errors in religion, and contrary to the Thirty-nine Articles of the Church of England, all which he confesses to be true, and submits himself.

Then his Lordship admonished him to acknowledge his crime, which he did immediately by reading and subscribing the schedule annexed to these presents.

Thirty-nine Articles of the Church of England, and contrary to the established laws and statutes of the realm—I, John Smith, do hereby declare, that I am very sorry for the same, and wish, with all my heart, I had not either written, or caused to be printed, the said book, asking forgiveness of all such as have been hurt thereby, or justly scandalized thereat, and retracting all pernicious errors and heretical positions contained in the said book. And I do hereby promise, with sincerity and truth, to abstain from all occasions of falling into the like miscarriage as much as in me lies, and to behave myself, for the time to come, as befits an humble, peaceable, modest, and quiet Christian. In witness whereof, I have hereunto set my hand, &c.,

"JOHN SMITH."

Increase of Crime.

To the Editor.

SIR,

IN your number for February are some very excellent remarks upon a topic of such importance, that I trust you will indulge me with a portion of your pages for a few observations which the perusal of that article suggested. In the review of the Bishop of Lichfield's Charge, your correspondent has introduced the subject of the increase of crime, its sources and its remedies. Now, Sir, I confess that it appears to me that many have been alarmed at the awfully rapid increase of crime, because they have not attentively considered all the circumstances of the case. It must not be forgotten, that during the last twenty or even ten years, the population of these kingdoms has increased in a degree unprecedented in our history. It is, however, forgotten that this increase has taken place principally in the inferior classes of society; and it is a melancholy truth that these are the classes which furnish the largest proportion of our unhappy fellow-creatures who become the victims of crime. Taking these circumstances into consideration, it may perhaps admit of doubt whether the increased number of criminals be greater than might be expected from the increased number of those whose situation most exposes them to the influence of temptation. I confess that, in my opinion, the number, great as it is, is not greater than might have been anticipated; and if documents could be produced to establish this opinion as a fact, the philanthropist as well as the moralist might rejoice in the conclusion.

But the number of criminals is con-

fessedly great, and no inquiry can be more important than that which is directed to the means of diminishing the number. In addition to the admirable remedies which your correspondent has proposed, allow me to suggest, that perhaps one of the most powerful would be found in the prevalence of that moral restraint among the lower classes of society which would preserve from an early and improvident marriage as the dictate of prudence, combined with the highest personal purity, in obedience to the precepts of the divine law. It is confessed that great progress must be made in useful knowledge and good habits before this result can rationally be expected. But it would be criminal to despair. Powerful causes are even now operating, and in the prevalence of a purer faith, in the dissemination of the principles of a sound morality which unites the highest good of the individual with obedience to divine and human laws, such a result may be anticipated, and will be found to influence all the classes of the community. That your pages, devoted as they are to advance the progress of liberal sentiments and of a pure theology, may accelerate the event, is the fervent wish of, Sir, yours, &c.,

EPSILON.

Christian Tract Society.

No. 6, Goulston Terrace, Pentonville,
SIR, April 14, 1829.

WILL you permit me to say, that I am instructed by the Committee of the *Christian Tract Society* to forward to all the Ministers in our connexion a copy of the Rules and last Report of the said Society, and respectfully to solicit their support, whether by preaching a sermon in re-

commendation of it, or by adopting any other means of promoting it which they may deem suitable. I have also permission to add to that communication a few of the Society's Tracts, that ministers may be better able to give to others an idea of the sound moral principles which our Tracts are adapted to convey. To many ministers the proposed communication has been made; and, for the sake of economy, I am desirous of intimating to such as have not received it, that by application through any agent in town, at No. 3, *Walbrook Buildings*, they will find the packets ready for them. Subscribers to the Book department of the Unitarian Association can receive them when their allotment of books is sent. The Treasurer* has lately received a handsome donation of Twenty Pounds from one friend to the Society, whose benefaction will be duly recorded in the next annual Report; but other contributions are necessary before the Committee will be enabled to publish *many* new Tracts. The History of William and Mary Allen, and an Address to the Children in a Sunday-School, have been deemed by them suitable to the Society, and have been added to the Catalogue. I will venture to express my hope, that many active friends of truth and virtue, besides the ministers of religion, will lend their aid to promote the objects of the *Christian Tract Society*, admirably calculated, as it seems to be, to furnish one remedy for that deplorable corruption in public morals on which a writer in a late number of the *Repository* has so ably and judiciously treated.

B. MARDON, Secretary.

* James Esdaile, Esq., Bunhill Row.

OBITUARY.

Rev. W. HASSAL.

1829. Feb. 6, at *Manchester*, aged 78, the Rev. W. HASSAL. He was educated for the ministry in the Warrington Academy, and, on the completion of his studies, in 1773, accepted an invitation to become the pastor of the Presbyterian Congregation at Rochdale. This charge, however, he was soon obliged, by a failure of voice, to relinquish. He then opened a school, which became and con-

tinued, for several years, the resort of as many pupils as he could accommodate, from the most respectable families in Rochdale and its neighbourhood. He was afterwards very actively and extensively engaged in the management of the Rochdale canal and the coal-works connected with it. But, though compelled to leave his original profession, he carried with him into his other pursuits the spirit of a Christian minister. He continued a

constant and devout attendant in the house of prayer, and thus, as well as by the serenity of his temper, the kindness of his manners, and the cheerfulness of his conversation, (qualities which made his society especially attractive to the young,) he rendered persuasive in his example the religion which he could not teach from the pulpit. In his latter years, his voice had so far recovered its strength, that, during the vacancy of the pastoral office that ensued on the death of the Rev. Thomas Threlkeld in 1806, he was enabled to give the Rochdale congregation his occasional assistance. His services, at this time, are said to have been highly acceptable. After a residence at Rochdale of more than half a century, he removed to Manchester, where he spent the last two years of his life. During a considerable part of this time, he suffered much from asthma and the growing infirmities of age. But his cheerfulness did not forsake him. It had its source in principles over which age and disease have no power. It was the light of faith and hope shining around him, and by that light he could behold a refuge near from every pain and every trouble.

MR. THOMAS LONGSTAFF.

Feb. 13, at *Bishop Auckland*, THOMAS LONGSTAFF, aged 60, a gentleman well known throughout the three kingdoms as a successful Lecturer on Astronomy, and various other branches of Natural Philosophy. He was a man of plain and unassuming manners, industrious in his habits, and strictly upright in all his dealings. As a philosopher he was almost altogether self-taught. He had many original ideas on scientific subjects, which he used to defend with considerable ingenuity. As a Lecturer he was eminently successful. His style was without ornament, but clear and perspicuous. He always spoke extemporarily, which he did with ease, fluency, and considerable energy. His illustrations were apt and familiar. His apparatus was one of the most complete of the kind, and in the management of it he displayed great dexterity and originality. He has left behind him many original essays upon different branches of science; and a little before his death he was busy in preparing for the press a work on Theoretical and Practical Agriculture, which perhaps at some future period may be published. In religion he was a consistent Protestant Dissenter, a warm and steady friend of civil and religious liberty. He maintained perfect

freedom in religious inquiry, acknowledging no power in any man, or body of men, to prescribe what he was to believe or reject. He knew no distinction of name, or sect, or party. He regarded the whole rational creation as the great family of God, and believed that all were designed for and would ultimately enjoy happiness. His religious opinions were derived entirely from the Scriptures; for early in life he became dissatisfied with the commonly received notions, and determined to study the Bible for himself. Accordingly he betook himself to the study of the Scriptures; and the Scriptures only, and after several years' close examination and anxious study of the sacred volume, he became convinced that "there is one God and one Mediator between God and men, the man Christ Jesus."

JOSHUA GRIGBY, Esq.

Justum et tenacem propositi virum.

March 6, at his seat at *Drinkston*, in *Suffolk*, JOSHUA GRIGBY, Esq.

The death of Mr. Grigby will be severely felt and deeply regretted by those who were acquainted with his many estimable qualities, and by all the friends of justice, liberality and truth. He was a man of steady principles, of sound judgment, and undeviating integrity; of quick penetration, a clear head, and a vigorous understanding. With a high sense of honour, he was feelingly alive to every virtuous and dignified sentiment. In the intercourses of society he was animated, acute, well-informed, and conversant with the world. His manners were easy, natural, and correct. Habitually polite and attentive, he never forgot the respect due to others, or trespassed on the rules of good breeding, by obtruding on or abruptly engrossing the privileges of conversation, which are free and common to all; but was particularly distinguished by that urbanity and strict propriety of deportment so becoming and so essential to the character of a gentleman.

Constitutionally active and alert, Mr. Grigby's intellectual faculties were always awake, and the energies of his mind were immediately roused to exertion on every occasion that called him to the post of duty, as a public man and a magistrate. In decision he was conscientious, deliberate, and just; in execution, prompt, firm, and intrepid; ever prepared to patronize and encourage any practicable undertaking which had for its object the public good, or the welfare

of deserving individuals. He took an active and leading part with his brother magistrates in the important concerns of the new gaol at Bury, and in its internal regulations and management; an establishment which is justly considered one of the best-conducted prisons in the kingdom.

In his private friendships he was warm and sincere, always most kindly ready to devote his time or sacrifice his personal convenience whenever his advice or assistance could in any way promote the interest or contribute to the gratification of a friend. Ever ardently attached to the cause of liberty, civil and religious, he seized every occasion that presented itself to advocate the principles and extend the influence of pure and rational freedom, which he considered essentially connected with the happiness of the human race; and, with unabated interest, maintained to the last an irreconcilable and uncompromising repugnance to every species of tyranny and oppression.

Impressed with these sentiments, he, at an early period of life, and soon after the close of the American war, indulged the impulse of his enterprising mind by making a voyage to the United States, and surveying with great interest the scenes where the cause of genuine freedom and independence were so nobly contested, in that awful struggle which terminated in consequences of the highest moment, not only to that great and rising country, but to the whole civilized world. In the course of his tour he had the honour of an introduction to General Washington, the liberator of America, and the illustrious president of Congress, and was highly gratified by his interesting visit to that great man—how pre-eminently great!—whose wisdom, magnanimity, and moderation, checked the reins of ambition, and crowned his head with laurels more lasting and honours more substantial than all his military glory, or all his splendid achievements.

In the year 1810, Mr. Grigby served the office of high sheriff for the county of Suffolk. Residing in the country, he made no sacrifice of his time to dissipation, and having no taste for the sports of the field, devoted his attention to the more useful and important occupations of agriculture; he was assiduous in the cultivation and management of his estates, in encouraging improvements in husbandry, in promoting the employment of the labouring poor, and in forwarding every undertaking calculated to advance the prosperity and happiness of the people; thus adding to the pursuits

of a country gentleman a character of utility and dignity. It should also be observed, that in all his habits and occupations he studiously avoided every appearance of parade and ostentation.

His natural vigour and strength of mind was shewn in no common degree by the firmness and resolution with which he sustained the sufferings of a tedious and distressing complaint, and the exertions he made to repel its depressing influence.

With respect to religion, that great concern, so important to the internal satisfaction and personal respectability of every human being, it may be sufficient, in this place, to observe, that Mr. Grigby entertained liberal views, and the sentiments of a rational and enlightened theology; with just notions of the evidences of Christianity, and an humble reliance on the truth and faithfulness of God in the fulfilment of his promises, declared in the gospel of Christ, who has given us all needful support and consolation under the sufferings and afflictions of the present life, and raised our views to the animating hope of brighter scenes beyond the darkness of the tomb and the precincts of the grave.

T. J.

Brompton, April, 1829.

MRS. SARAH EDWARDS.

March 9, at *Taunton*, in the 73d year of her age, SUSAN, the wife of the Rev. Theophilus EDWARDS, many years the respected pastor of the Presbyterian congregation at Tavistock, and subsequently of the Unitarian congregation assembling at the Mint-Meeting, Exeter. The following observations formed the conclusion of a discourse, on the moral uses of protracted sickness, delivered at Mary-street chapel, on the Sunday subsequent to her interment:—"The event which has called forth these remarks has removed from our Christian society one of its fairest ornaments, and deprived our social circle of one of its most amiable and interesting members. You who had the pleasure of her acquaintance, who knew her in the days of happiness and in the days of her affliction, can justly appreciate her character and estimate its worth. Her morals were not only blameless but exemplary, shedding a benign and holy influence on all around. Her religious principles were the result of judicious inquiry and serious meditation, and well did they sustain her both in life and in death. For more than two years she was afflicted with partial, and ultimately, with total blindness, besides much suf-

fering from other causes. But these evils, which among the generality of mankind might have clouded the brightness of every joy, and deepened the gloom of every sorrow, were borne by her with the steady fortitude and humble patience of a Christian. With a serenity and resignation which all who saw them might envy, she committed herself into his hands who knoweth what is best for all his creatures; and, at length, having well sustained the part assigned her,

‘It pleased pitying heaven to send the kind release,
And bid afflicted worth retire to peace.’

Surrounded by the respect of her acquaintance, by the confidence of her friends, and by the most tender and dutiful attentions of those who well merit the appellation of *children*, she sunk, without a struggle, beneath the silent stroke of death. She is no more! But she has left to her surviving friends the consolation of which sorrow is so peculiarly susceptible—the memory of a life well spent. May her mantle fall upon her relatives, her friends, and on all who loved her! May the same good spirit which animated her dwell also in them, and then, when ‘immortality shall be swallowed up of life,’ they shall be found together in that happy land, where neither time nor death shall ever part them more.”

MR. DAVID EATON.

April 9, in the 59th year of his age, after a long and painful illness, which he bore with true Christian resignation, Mr. DAVID EATON, No. 187, High Holborn, extensively known throughout the Unitarian connexion; by the members of which, as well as by many others, he was very highly esteemed for sterling excellence of character, and for native good sense. Mr. Eaton was a native of Brechin, in Scotland, from which place his father, who was by trade a shoemaker, removed when the son was about three years old, to Perth. Afterwards, while he was still young, the family resided in Edinburgh, and Mr. Eaton has been heard to speak of his having seen, from the Calton Hill, the effects of popular fury in the year 1780, when the Catholic Chapel in that city, as well as in Glasgow, was reduced to ashes; and there can be no doubt that, young as he was, his mind was suitably impressed with this exhibition of popular bigotry. The unsteady and rambling life of his father led the family ultimately to settle

in York, some little time after the death of his mother. Very remarkable difficulties and hardships were early endured by the subject of this obituary; but the hand of Providence is seen directing him to a spot where he was to be singularly useful in exciting among a number of uneducated persons a spirit of inquiry into the meaning of Scripture, with fewer acquired advantages than ever, perhaps, fell to the lot of any who have succeeded in this useful labour. His “Narrative of the Proceedings of the Society of Baptists in York,” drawn up originally at the suggestion of the late admirable Mrs. Cappe, and first published September, 1799, was very favourably received by the Unitarian public, and liberally encouraged by Mr. Lindsey, to whom the author was introduced by Mr. and Mrs. Cappe. This, his first performance, came to a third edition. Mr. Eaton came to London in the year 1802, and was immediately favoured with the particular notice of Mr. Lindsey, with whom he appears to have kept up a close intimacy till the death of that venerable confessor. Mr. Rutt also did, to his honour, very early seek his acquaintance, and was in various ways useful to him. This gentleman was the means of introducing him to a congregation at Billericay, destitute of a minister, in consequence of the removal of Mr. Fry. With this congregation, however, Mr. Eaton’s stay did not exceed eighteen months; the love of personal independence appears to have influenced him in this step, and in a subsequent rejection of an invitation to settle with another small congregation in the country. Mr. Eaton began business as a dealer in old books, soon after his re-settlement in London, continuing for some time, also, the trade which he had learned from his father. On the removal of Mr. Vidler from the bookseller’s shop in Holborn, for many years previously kept by Mr. Marsom, Mr. Eaton succeeded him, and conducted this business with great credit to the time of his death. It was about the time of his settlement in Holborn that he was able, by a happy union of circumstances, to carry into effect a scheme for missionary preaching, and the promotion of Unitarianism among the poor, which he had some years before suggested to Mr. Cappe and Mr. Lindsey, and of which an outline was published by him in a paper, signed “An Unitarian,” inserted in Mr. Vidler’s Magazine for September, 1805. Mr. Eaton is known to have promoted the publication, if he did not suggest the idea, of Mr. Wellbeloved’s Family Bible. Mr.

Eaton's own deliberate and matured views of religious subjects agreed with those of the Unitarian Baptists. In the year 1826, he delivered one of the Four Lectures at Worship Street in defence of the rite of baptism; the subject which was allotted to him, viz. its practical efficacy, agreeing well with the distinguishing character of his mind; and he was admitted, even by those who differed from him in speculation, to have accomplished his task with much good sense and genuine piety. About June, 1828, he was appointed to succeed Mr. Gilchrist as Afternoon Preacher at Worship Street; but such is the uncertainty of human health, that he was able to officiate only a very few times. Mr. Eaton was twice married. By his first wife he had no children; his second, the daughter of Mr. Champion, of Reading, is the mother of five healthy children, who have in the industry and integrity of their father a strong motive to virtuous emulation. A list of his several publications we place below.* The funeral took place on the 16th, at Worship Street. His grave is immediately contiguous to that of the learned and venerable Bulkeley, author of *Notes on Scripture*, and various other publications. An excellent and impressive funeral sermon was preached at Worship Street, on Sunday 19th, by the Rev. R. Aspland, to a large and most respectable congregation, from 1 Cor. xv. 15: "The last enemy shall be destroyed, even death." The following remarks are from the Address delivered at the interment, by the Rev. B. Mardon, who had been appointed to

officiate on this occasion at the particular request of the deceased.

"We now commit to the grave the mortal body of one who was lately among ourselves, well known to many of us, and esteemed for the soundness of his principles, the expansion of his mind, the variety of his knowledge, and his devoted and zealous attachment to what ever was liberal in its character, adapted to promote the glory of God and the happiness of mankind. He, whose mortal remains we now deposit in the tomb, was no idle trifler, no uninterested spectator of the ways of men, no wicked and slothful servant; but one who had very diligently improved the means which Almighty God had bestowed upon him, and had attained to an eminence for a rational acquaintance with the Scriptures, and for successful efforts to promote religious truth, which can rarely be affirmed of persons possessing far superior advantages to those originally enjoyed by our respected and lamented friend. Fellow-christians, I love not the language of panegyric, but I hold it to be a sacred duty to speak the truth on solemn and important occasions with peculiar boldness. Our deceased friend, for whom I claim no exemption from ordinary human frailties, might not in the estimation of the thoughtless world be deemed remarkable for his scriptural knowledge, because he held several views of Christian truth not yet commonly received; yet does it appear to me, that he meditated more deeply than they, he understood human nature better than they, he was more conversant with the spirit and grand intent of Divine Revelation.

"It is my full belief, that by the sagacity of his mind, and his modest, genuine, and active love of truth, he has served God effectually, and by the influence of plans which he originated or encouraged, will benefit generations yet unborn.

"Let us believe (and my own acquaintance with the deceased confirms me in the belief) that the principles of religion were inwrought in his mind; that the thoughts of religion, and in particular the thought of death, were familiar to his soul; and that he either is now, or will be at the time of God's appointment, reunited with those excellent persons who, while here on earth, favoured him with their intimacy and friendship, and reaping the fruits of his earnest, heartfelt, faithful efforts in his Master's service."

* 1. *Scripture the Only Guide to Religious Truth. A Narrative of the Proceedings of the Society of Baptists in York, on relinquishing the Popular Systems of Religion from the Study of the Scriptures.* Third edition. 1823.

2. *Letters to the Rev. John Graham, in defence of the above.*

3. *A Familiar Conversation on Religious Bigotry, Caudour, and Liberality, &c.*

4. *The True Interests of Religion considered; a Sermon, preached before the Annual Assembly of General Baptists.* 1818.

5. *An Essay on the Moral Benefits of Death and Evil to Mankind.*

6. *The Practical Uses of Christian Baptism. One of the Four Lectures.* 1827.

INTELLIGENCE.

Lancashire and Cheshire Unitarian Missionary Society.

THE Annual Meeting of this Society was held in Manchester on Friday, April 17, 1829. There was a religious service in the morning in Mosley-Street Chapel, which was introduced by the Rev. J. Cropper, of Bolton; and a very excellent and appropriate discourse, characterized by a devout earnestness and Christian simplicity, was afterwards delivered by the Rev. J. Hinks, of Liverpool. The preacher dwelt for a considerable time on the religious advantages which the Unitarian enjoys in common with his brethren of other communions. At this part of the preacher's address we were pleased to observe that the leading principles of revealed religion, whose sole object is to refine and exalt the human character, are recognized by the enlightened and rational of all denominations. During the delivery of this part of the discourse the thought occurred to us, how might the members of every church be led to regard each other as the brethren of one family, notwithstanding the few slight shades of difference that may appear in their countenance—how might they be induced to co-operate with one another in lessening the amount of human misery, and in enlarging the boundaries of the Redeemer's kingdom upon earth—did they fully understand and feel their common and intimate relation to each other, as the equal partakers of the privileges and blessings of the gospel! We were glad to learn that this part of the discourse will be appended to the Committee's Report. The preacher then proceeded to point out some of the advantages which are peculiar to Unitarian Christianity; the simplicity and consistency of its doctrines, its analogy to nature, the unison of its spirit with the best affections of the heart and its entire adaptation as a moral and religious system to the wants and condition of humanity. He then concluded by deducing from these important considerations the most powerful motives to virtuous exertions, and insisted on the imperative duty of Unitarian Christians to support more liberally than they hitherto have done such institutions as are calculated to make known their peculiar opinions,

and to promote the best interests of the human race.

After the religious services, the friends of the Society (about sixty-five) retired to the school-room connected with the chapel, where they partook of a plain and economical dinner. The price of the dinner was such as to admit the poorest members of our denomination, and we hope to see at the next anniversary more of that highly useful class of men, whose improvement and happiness it is the chief object of this Society to promote.

After the cloth was withdrawn the business of the Society was transacted; the Rev. J. R. Beard, of Salford, in the Chair. The report of the Committee's proceedings during the past year was then read; after which the following gentlemen addressed the meeting on subjects connected with the promotion and spread of scriptural truth: Revs. J. G. Robberds, J. J. Tayler, J. Hinks, W. Johns, G. Buckland, and Messrs. R. Potter, E. Shawcross, R. Nicholson, and F. Duffield. During the greatest part of the past year the Society has supplied with preachers three congregations, Oldham, Swinton, and Astley. At the two last-mentioned places there are large Sunday-schools, and the congregations are in a flourishing state. Middleton was supplied by this Society till Midsummer last, when it was thought desirable to give up the chapel on account of the smallness of the attendance. Occasional services have since been conducted in a private house; little, however, can be done here unless a more convenient room could be procured, and the means of the Society increased. In addition to the regular supply of these stations, the Society's Missionary, Mr. Buckland, has been accustomed to preach on a week evening in various places, with a view to break up fresh ground or to strengthen and increase the congregations already established. In connexion with preaching, it has been his uniform practice either to give or lend tracts of a doctrinal and practical nature. To shew the extent of the operations of this Society, and what it has done with the very limited means placed at its disposal, we make the following extracts from the annual report read at the meeting: "In addition to what has been done at and near the regular stations, the Committee

have to report that since the last annual meeting Mr. Buckland has visited the district about Padiham four times. At Padiham he has preached on these occasions fourteen times, to congregations averaging about 220 persons. He has also attended several of their prayer and conversational meetings, with which he has been much delighted. He states farther, that they have a well-conducted Sunday-school, consisting of 280 scholars, several of whom are adults. Your Committee deeply regret that this zealous and indefatigable people should be involved in poverty and distress; and have no doubt but they will receive the sympathies of every generous and benevolent breast. It is pleasing and satisfactory to know that the sacred and pacific influences of Unitarian Christianity have proved the solace and support of these its humble but sincere professors; which is one among the many proofs of the suitability of its doctrines and spirit to the capacity and condition of the poor. At Huncoats Mr. Buckland has preached once to more than 100 persons; at Cheapside three times to large congregations in the house of a Methodist; at Higham twice to more than 120 people; at Lower Moor, near Clitheroe, in the open air to several hundreds. In these last four places he was the first preacher of Unitarianism that ever appeared. In several of these places, and especially in the last, which the Padiham preachers have since visited, a considerable impression has been made in favour of the new doctrine. Mr. Buckland has also preached twice at Newchurch, and three times at Ratton-stall. In June he was accompanied by Mr. Beard, who preached twice at Padiham to congregations of near 300 persons, and once in the open air at Downham, a village three miles from Clitheroe, to more than 150 persons. At the same village Mr. Buckland has preached three times during his missionary excursions. He states that there are in it about a dozen Unitarians, who are very desirous to have a missionary."

"From the facts contained in the foregoing statement, the Committee trust it will appear that the members of the Missionary Association are not engaged in an experiment likely to be wholly unsuccessful. They are now enabled to appeal in behalf of that experiment to congregations raised where before there was no public worship, schools established where before there was no instruction, and the pure doctrines of the gospel preached where before they had not been known." After stating that these re-

sults are not so disproportionate to the small means of the Society as to render unadvisable the trial of what might be done with larger, it goes on to say,

"The good to which the members of this Association look as their great object, is the diffusion of truth—not merely speculative, but practical and influential truth; that truth which will make men free from sin, and fill them with love to God and to one another. The means to which, under the Divine blessing, they look for the accomplishment of this object, are the support of public worship and gospel preaching, the establishment of schools, and the circulation of books. The efficacy of these means, they are aware, will mainly depend upon the spirit in which their missionaries apply themselves to their work of preaching, and their teachers to their work of instruction, and their readers to their business of learning. The Committee rejoice in believing it to be the sincere desire of every one who goes out as a preacher for this Association, to keep in mind that the great end of Christian preaching is not merely the instruction, but the *reformation* of the hearer. In like manner, they trust it is remembered by the teachers in their schools, that their business is, by every means in their power, to produce a moral and religious impression on their pupils. And by every one who assists in the circulation of their books, they also trust is felt the exceeding importance of ministering rather to the sincere and humble desire of religious and moral instruction, than to the mere love of controversy."

"They who approve the object above stated, who think, also, the means which have been mentioned suitable to its accomplishment, and who wish them to be employed in the spirit which has been described, are respectfully solicited to give their support to an association which recommends this spirit, employs those means, and pursues that object."

Manchester, April 18, 1829.

Sussex Unitarian Association.

A MEETING of this Association was held at Brighton, on Wednesday, March 18th. The service was opened by the Rev. C. P. Valentine, and the sermon delivered by the Rev. G. Duplock, from James ii. 18. At the close of the service, a meeting took place in the vestry, when it was proposed by Mr. Holden, and seconded by the Rev. J. C. Wallace, that in consequence of the excited state of public feeling, the discussion of the

subject appointed for conversation (Reasons for and against Religious Establishments) should be postponed *sine die*. After a short discussion, this proposition was put and carried.

About forty persons sat down to tea at the King and Queen. Dr. Morell having taken the Chair, a lively and interesting conversation took place on the question—"Does Religion consist of anything more than Moral Obligations?" Several gentlemen delivered their sentiments, and the meeting was concluded by an account of the success attending an attempt to open a place of Unitarian worship at Searmes Hill.

Lewes, March 9, 1829.

Removals of Ministers.

The Rev. J. H. RYLAND has accepted an invitation to become the minister of the congregation of the Newington-Green Meeting.

Presentation of Dr. Lardner's Works to the Rev. Henry Montgomery.

THE Unitarian Christian Congregation of Salford, Manchester, have recently presented to the Rev. Henry Montgomery a copy of Lardner's Works. The following inscription, written in the work, expresses sentiments in the spirit of which thousands of the friends of religious liberty in this country will heartily concur:

"Presented to the Rev. HENRY MONTGOMERY, by the Society of Unitarian Christians assembling for public worship in the Unitarian Meeting-house, Green-Gate, Salford, Manchester;—a Testimonial of their sense of the obligations conferred upon them by his eloquent and effective services on their behalf at their Anniversary, held December, 1828; and more especially of the admiration which they feel of the integrity and talent with which, in trying circumstances and evil days, he defended, in his native country, the great and important cause of Religious Liberty.

"Manchester, Feb. 1829."

Catholic Question.

Parliamentary Proceedings.

HOUSE OF COMMONS.

Monday, March 23rd.

Mr. BANKES divided the Committee upon an amendment to the effect of excluding Catholics from Parliament—for the amendment 84, against it 207. Sir ROBERT INGLES proposed that the words

"ecclesiastical as well as civil" should be added to the clause of the oath which bound Catholics to respect the present settlement of property—negatived by 276 to 114. Mr. ESTCOURT proposed that the words "the present Church establishment as established by law" should be inserted in the clause in which Catholics abjured all intention of interfering with the existing establishments—negatived by 262 to 99.

Tuesday, March 24th

Mr. ROBERT DUNDAS, Sir ROBERT INGLES, and Mr. TRANT, attempted to exclude the clause which affected Scotland, on the ground that it violated the Union Treaty, by admitting Papists to office—the amendment negatived by 158 to 45. The Marquis of CHANDOS moved that Catholics should be excluded from the office of First Lord of the Treasury—(or Prime Minister, as his Lordship understood it)—negatived by 218 to 98. By a clause in the Bill, a Catholic Minister is precluded from advising on ecclesiastical affairs; and hence the office of Prime Minister, it was observed by Mr. PEEL, is so much shorn of the patronage which forms its chief strength, as to render it improbable that a Roman Catholic would be called to fill it. However, to obviate the possibility of such an appointment, and the objections to the exercise of Catholic patronage by a Commission, Mr. PEEL carried an amendment to vest it, for the time, in the Archbishop of Canterbury.

Thursday, March 26th.

The Irish Freehold Bill passed the Committee. Mr. Moore moved various amendments—1st. To extend the operation of the Bill to all boroughs, cities, and corporate towns in Ireland: 2d. To except the Protestant forty-shilling freeholders from its operations: 3d. That the qualification should be raised from 10*l.* to 20*l.* The first and second amendments withdrawn, and the last negatived by 112 to 16.

The Relief Bill was read a third time in the House of Commons on Monday, March 30, after a long debate. The Marquis of CHANDOS divided the House on an amendment that the Bill be read six months hence; which was carried against him by 320 votes to 142—majority 178. Colonel SIBTHORPE was still more signally beaten in a motion to exclude Roman Catholics from the corporations—negatived by 233 to 17. Mr. SADLER wound up the lament of his party in the following strains:

"Sir, the people of England want no

incentives to come forward in defence of the altar and the throne, the cause of their fathers and of their God. Sir, the abettors of this measure say triumphantly that the Bill will pass: the triumph is over their former selves—their present countrymen. Sir, we will contend the cause to the last. In this moral battle we stand at the Thermopylæ of Protestantism, secure of immortality even in defeat; nor would it be a defeat but that some recreant Mælian leads the enemies of the institutions of his country through secret passes to their melancholy triumph. Exult then over the still faithful band who remain true to their principles and professions! Boast in your majority! Carry up your Bill to the other branch of the Legislature as in a triumphant procession! Tell us of the honours, the wealth, the influence, you muster in its train? These, Sir, may be there. But I tell you who will not, Sir. The people of England will not be there; they will not assist you to carry up this nefarious Bill; they stand aloof; and, despised and insulted, they pursue it through every stage of its progress, with curses not loud but deep—but with curses that may still deepen and wax louder, till, as they once did, on a like occasion, they break forth in those thunders which shook the very pillars and foundation of the throne. This Bill you will take up; but it will be received by a noble race, which has hitherto sent its heroes to the defence of the cause of England—of a sacred order who have gone to prison and to death for it. We fix our hopes on them; but even they, Sir, are not our last hope. We trust in our Monarch and our God! Sir, I have done. I am aware my feeble voice can have no influence. I am told none would, however powerful, against the phalanx united in hostility to the Protestant cause. Cemented and influenced as it is, reason, entreaty, remonstrance, are unavailing. All I can do is done. I have laid this last offering upon the altar of my country, humble as it is. My life should be added, could the sacrifice be availing!—a feeling which I partake with millions!”

HOUSE OF LORDS.

Tuesday, March 21st.

The Relief Bill was read a first time. Lord BEXLEY objected to the second reading on Thursday, on the score of want of precedent for such haste; and he was supported by Lords MALMESBURY, ELDON, FARNHAM, SIDMOUTH, LONGFORD, and WINCHILSEA. It was

answered by Lord HOLLAND, that the search for precedents had been partial; for the acts it was now proposed to repeal had been passed much more rapidly, and bills for suspending the *habeas corpus* had been passed in two or three days. It was determined that their Lordships should proceed.

Thursday, April 2nd.

The second reading of the Bill was moved by the Duke of WELLINGTON. His speech lasted above an hour: in its general structure it resembled Mr. Peel's introductory statement to the House of Commons; but it was more concise, and the speaker had evidently made the best use of the debates in the other House, and a number of his points were extremely well put. The state of Ireland—the state of the Irish Church—the state of public opinion—and the impossibility of devising any other remedy for present or future evils—formed his main grounds. The Duke reviewed the history of Ireland for the last two years. He argued, that there had been an organization of the people for the purposes of mischief; proofs of which organization had been afforded by the declarations of its framers and managers—by the effects of such organization on the elections of churchwardens—the election for Clare—the consequences of that election—the proceedings of a person who went, at the head of a body of men, into the North of Ireland—by the simultaneous proceedings of a variety of persons in the South of Ireland—by the events which ensued in other places—by the attack of a town by a body of men from Augher, who were driven out by the inhabitants with arms in their hands. The evils which had before existed were still further to be aggravated by the adoption of a measure for putting an end to all dealings of Roman Catholics with Protestants. Such a situation of affairs rendered the law almost powerless, and exposed the lives and properties of his Majesty's subjects to the greatest danger. Even the King's prerogative was clogged, for Ministers could not advise his Majesty to create a Peer, and thus incur the dangers incidental to the election of a member to fill the seat vacated by such creation. There was no law to reach this state of things, for there was no tangible resistance to the laws. Neither could new laws be obtained, owing to the divided opinion of Parliament.

“I am positively certain that this state of things, bordering upon civil war, with nearly all the evils of civil war, might have continued for a year and a

half, or for a considerable time longer, to the great injury and decay of the country; and that those who managed this state of things would prevent that resistance which would alone create or justify a civil war. They know as well as I do that they are not strong enough to wrestle with the King's Government—they know that they would be the first victims of any attempt of that kind; and knowing this, and being, as I believe them to be, able and sensible men, and being perfectly aware of the nature of the materials with which they are working, I say I do not doubt that this state of things might have continued for years, and your Lordships would never have had the opportunity of putting it down by force. But even if I were certain that we possessed any such means, I should certainly wish to avoid using them, if possible. My Lords, I have passed more of my life in war than most men, and I may say, in civil war; and if I could avoid by any sacrifice whatever—if I could avoid even for one month a civil war in a country to which I am attached, I would sacrifice my life to do it. (*Loud cheering.*) There is nothing which destroys the prosperity of a country to such a degree as civil war—in which the hand of one man is raised against another—in which neighbour strikes at neighbour—in which a son is ranged against the father, the servant betrays his master, and the whole scene ends in confusion and devastation."

He asked for what all this enormous mass of evil was to be encountered?

"The cause for which all these evils are to be encountered is, we are told, the preservation of the principle of the constitution of 1688. The principle of the constitution of 1688 is, we are told, the permanent exclusion of the Roman Catholics from Parliament."

The Duke proceeded to argue very forcibly, and to adduce many proofs from history and the statutes, against this doctrine. He then came to the necessity of the measure before the House. He was aware that the Bill went further in concession than any previous scheme of relief; and the reason was, his knowledge of the consequences which followed the concessions of 1782 and 1793. "So long as any restriction is continued, concession not only increases demand, but gives increased power to enforce that demand."

The Archbishop of CANTERBURY led the opposition. He was so hostile to the principle of the measure, that he moved an amendment that "the Bill be read a second time this day six months."

His Grace grounded his opposition to it upon the fact avowed by the heads of the Catholic clergy, that their religious principles were not only unaltered but unalterable; that the Catholic clergy exercised a most dangerous influence over the temporal as well as spiritual concerns of their flocks; that little reliance was to be placed upon their gratitude, as was shewn by the manner in which they had abused the elective franchise, by the efforts they had made to raise taxes for improper purposes, by their making the places of public worship meeting-houses for faction. He hinted at the possibility of extinguishing the Church of England in the Colonies if the Colonial Department were in the hands of a Catholic Secretary of State. He was not dissatisfied with the securities.

The Archbishop of ARMAGH, the Primate of Ireland, seconded the amendment. He felt assured that the Bill would not tranquillize Ireland. The Catholics themselves did not contemplate the tranquillity of the country: the great mover of agitation is reported to have declared, that he had accepted the compromise of seven shillings and sixpence in the pound, in the present session, only that he might hereafter come forward and insist upon the payment of the balance of twelve and sixpence. The Bill would increase the power of doing mischief without lessening the inclination. It would not make the Church of Rome more tolerant, or induce the priesthood to consent to hold an inferior rank to a clergy the divinity of whose order they denied. His Grace was against exposing the Church to danger upon the calculation of future facilities of defence.

The Bishop of OXFORD conceived the Bill to be called for and sanctioned by an evident necessity. His Majesty had recommended the measure; it was supported by all the Princes of the Blood, except the Duke of Cumberland; by a large majority of the other House of Parliament, and of the rising intellect of the country. The consequences of its rejection would be a civil war; and when the sword was sheathed, they would just be where they were.

The Duke of RICHMOND, the Bishop of SALISBURY, and Lord WINCHILSEA, considered the measure to be fraught with peril to our civil and religious liberties.

Earl SOMERS was convinced that the Protestant religion, so far from being destroyed, would be secured and promoted beyond its present condition. They had given the Catholics power, and it was bad policy to deny them their rights.

The Earl of HAREWOOD thought the

Bill neither calculated to pacify Ireland nor to secure the Church. The ingenuity of man could scarcely have devised a measure less likely to accomplish their ends. It merely rewarded the Catholic Association.

The Marquis of LANSDOWNE supported the Bill, in a fluent speech.

The Bishop of LONDON thought the Catholics had something beyond emancipation in their view. The Catholic clergy would not be benefited by the measure; and they would strive to obtain those ulterior objects. Strongly as he opposed the Bill, however, he concluded by saying,

"If this measure should pass into a law, of which scarcely a doubt exists, I will do all in my power to impress on the minds of the clergy with whom I am connected, the propriety of giving a cheerful acquiescence to the act of the Legislature—to urge them, in consequence of it, to a more vigilant attention to their duties, and to furnish, by their zeal, their learning, and energy, new bulwarks to the Church in place of those which have been removed."

The Marquis of SALISBURY and the Earl of ENNISKILLEN thought the Bill the death-warrant of the Church of Ireland.

The Earl of WICKLOW, on the other hand, considered the opposition to the Bill as the result of prejudice, and prejudice alone.

The debate was then adjourned to Friday, when the discussion was opened by the Archbishop of YORK, who in moderate language opposed the measure, because the securities did not appear to him at all sufficient to protect the Protestant Church of Ireland; for he admitted that the measure would be attended with no danger to the Church of England. But with reference to the Established Church of Ireland there was nothing to prevent that conflict between the Church established by law and the Roman Catholic Church supported by numbers, which there was too much reason to fear would follow this system of yielding to the utmost the claims of the Catholics of Ireland.

The Bishop of DURHAM was more decided in the tone of his opposition, which partook more of a religious than a political character.

"The few observations," he said, "which I have ventured to submit to your Lordships are such as, a short time hence, might not be so patiently listened to in this House; for I fear the time is not distant when a Protestant bishop may not have it in his power to deliver his sentiments in this House with the

same freedom which on this occasion, as on former occasions, I have been permitted to enjoy."

The Duke of SUSSEX, along with much good temper and considerable tact as a debater (in a skirmish with Lord KENYON), exhibited a familiar acquaintance with some points of theology and of constitutional law.

On the oath of allegiance:

"It has been contended that the Roman Catholic, by virtue of his connexion with the Pope, is in a condition in which he finds his allegiance is necessarily divided. Give me leave to say, my Lords, that this term 'allegiance' is either very much misunderstood or very grossly misinterpreted. The term 'allegiance' is one of civil import only, and means a faithful adherence to all the civil duties owing by subjects to the laws, and to that authority by which they are governed. Now, I take upon myself to say, on their behalf, that the English and Irish Roman Catholics are as ready to take this obligation, and have proved it under as trying circumstances, as any other portion of his Majesty's subjects."

On the oath of supremacy:

"If I understand any thing of the oath of supremacy, it grants to the Crown full and complete predominancy in all ecclesiastical affairs and the temporal government of the Church; but it confers no spirituality; and in these is contained nothing which the Roman Catholics feel any difficulty in conceding. I wish both parties to recollect, that the supremacy belonging to the Crown of England, and the supremacy of the first bishops of the Christian church, widely differ. The one confers, as I have already said, power over all the ecclesiastical affairs and temporal government of the church; and the other is strictly limited to matters of faith and doctrine, and can only be exercised by ecclesiastics. The King of England assumes no spiritual attributes which the Catholics feel bound to resist. In these they submit to the Pope, and no other."

But the great speech of the night was delivered by the LORD CHANCELLOR; who addressed himself not only to every branch of the general question, but more particularly to a defence of his own character from the assaults of Sir Charles Wetherell, and the insinuations of Lord Eldon.

Towards the close he spoke of the church's securities.

"If I am asked after this, what do I consider the security which the Protestant religion possesses against the attacks and the hostility of Popery, I answer,

that I rely on the soundness of our faith—on the arguments by which that faith has been supported in all former times—and upon the power by which I know it can be supported in the present. I was brought up in the reverence of the doctrines of that church; and in the opinion, that no man of an enlightened understanding could attentively consider them without being fully convinced of their truth and their purity. In that faith I was brought up; to that faith, from conviction, I adhere; and I cannot suffer myself to indulge the slightest fear that, even supposing the Catholics and the Protestants to be placed under the same circumstances, there would be the slightest fear of the Catholic undermining or affecting the religion of the Protestants. I appeal to the right reverend body I see before me as a proof of the truth of this assertion; and I appeal to the character of the clergy, with many of whom I am intimately connected, and to many of whom I owe great obligations, as a security for the integrity of the Protestant religion. * * * I know and feel that the subject is exhausted. It admits of nothing new in argument or illustration; nor can I plead any thing but the vastness of the stake as an apology for intruding myself so long upon your Lordships' attention. We are called upon by every thing that is valuable to us as men, and sacred to us as Christians, to carry forward this great measure for the maintenance and the security of civil and religious liberty; and I conjure you, at this the last hour, not to waste your time in trifling, or bestow grudgingly and with a bad grace, but to do your work manfully, and to give liberally as well as quickly. Millions are looking to your Lordships' decision with hope and with fear. The peace and the prosperity, perhaps the safety, of the empire is in your hands: let me conjure you to adopt that course which the wisest and the most upright of our senators have advocated; and if I could hope that my name would be ever associated with theirs, even though the last and the lowest in the accomplishment of this great object, I should look upon all other honours as trifling in the comparison." (*Loud cheers.*)

The Earl of FALMOUTH opposed the Bill.

"Where were the securities? Did their Lordships ever behold a Bill, after so much promise, with so few securities, so naked, so devoid of every thing in the shape of security? It kept quite clear, he might say sacrilegiously so, of every

thing like security. He did not agree that the admission of some fifty Roman Catholic members into the Lower House would be quite so harmless as some would represent it. Let them recollect the result of a former division in that House; the question regarded church property in Ireland, and the object of it was to promote a different appropriation of it; for that motion 79 voted; now, had the fifty Roman Catholic members been in the House, they also would have voted for such motion, and thus it would have been supported by 129 members. He did not mean to say that 129 members would have carried the measure, though they might have done; but he could not hide from himself that 129 members, acting in a body, must become a formidable opposition. The Catholic Association was but a small minority to the rest of the kingdom; and yet that minority frightened a great portion of the Aristocracy, and overcame the noble Duke who was supposed the firmest Minister that ever held office. Again, supposing the King—a future King—had a Roman Catholic favourite, and appointed a Catholic Premier and Catholic Secretaries of State: might they not advise, and naturally enough, the Sovereign to make an addition to the Peerage, selecting the objects for such Royal favour from the Roman Catholic gentry? He repelled the idea of being thought a Reformer; but if this Bill passed, how would it affect Parliamentary Reform? If there were any doubt as to its tendency, ought it not to be removed by the fact, that the Radicals to a man were charmed with this Bill? The Unitarians and Unbelievers of all sorts were charmed with it."

The Earl of MANSFIELD spoke at some length against the Bill, which was supported by Lord GODERICH and the Marquis of ANGLESEY, and the House adjourned to Saturday, when the debate was opened by the Earl of GUILFORD, who spoke against the Bill; Lord LILFORD supported it.

The Earl of WESTMORELAND, though he supported the measure, took blame to himself, and every member of Lord Liverpool's government for the last ten years, for its being now so imperiously necessary. He thus illustrated the state of parties in Ireland.

"He remembered a story in Erasmus—a conversation between the Evil Spirit and Charon—in which the former tells the latter that he must get a new and a larger boat, for so many souls would be coming over, in consequence of reli-

gious disputes upon earth, it would be impossible to convey them in his present bark. The Evil One described the earth to be deluged with blood upon religious questions: father was opposed to son, brother to brother, landlord to tenant—in a word, human nature was at war upon points of religion. If Erasmus were alive now, he could not more accurately describe the existing state of things. Father was opposed to son, brother to brother, landlord to tenant—even the fair sex took part in the quarrel (*laughter, in which the ladies seated near the Throne joined*); and every body was crying out on behalf of humanity and the poor suffering Irish, although the Irish, as a body, had no more to do with it than the people of the Mogul empire."

Lord SIDMOUTH had other remedies than concession: he would have the Irish emancipated from poverty, ignorance, and bigotry; he would give them an officer similar to an English Lord Lieutenant, to control the magistracy; and he would abolish absenteeism.

Lord LIVERPOOL saw little danger to the Church of Ireland, and none at all to the Church of England, from passing the Bill.

Lord TENTERDEN, the Lord Chief Justice of England, gave his opinion on the constitutional law of the case: he admitted that Parliament had the power to alter the law; nevertheless he opposed the Bill, as insufficient to any good.

Earl GREY supported the measure; and, in the course of a long speech, considered the whole of the objections which had been urged against it, on the ground of the irrevocable nature of the Bill of Rights, the Act of Settlement, and the various measures which constituted the Revolution of 1688. He contended warmly for the indefeasible right of Parliament to alter and amend those statutes. He shewed that they had been frequently altered—nay, that some of their most important provisions had been actually repealed. He then adverted to the period of 1807—the time when, as Secretary of State, he introduced a measure for allowing Roman Catholics to fill the ranks of officers in the army. Declining to notice the arts by which the Ministry of which he formed a part had been driven from power,—on the pretence that the throne and altar, and the country itself, were endangered by this measure,—he called the attention of the House to the fact, that the very Ministry that succeeded them introduced a bill for the admission of Catholics into the army; and at the present day a Roman

Catholic might be commander-in-chief. So much for the fears which their admission to power ought to be allowed to produce. He next proceeded to examine the alleged irrevocability of the articles of Union between England and Scotland; and shewed that in a variety of cases respecting the church government and church patronage of that country, repeated instances had occurred in which those articles were directly contravened. He likewise shewed that the Legislature paid no respect to them in a variety of other cases. From the whole of which he inferred, that there was nothing either in the principles of the Revolution, the articles of the Union, or any acts subsequent or anterior to those, which tied up the hands of the Legislature from dealing with the subject under consideration. He then proceeded to an examination of the Coronation Oath; and endeavoured to shew, by a variety of documents, the sense in which King William took it, and the sense in which it had been proposed to that Monarch. The gist of his argument on this topic was, that the Coronation Oath was taken, and administered to the King, for the purpose of limiting his power in his executive capacity, and not at all for the purpose of disabling the Crown from giving its sanction to any measures which the two Houses of Parliament might agree to for the relief of his Majesty's Roman Catholic subjects. He adverted to the Treaty of Limerick, and to the undertaking therein ratified by King William, that Catholics should be admitted to Parliament, and that he would consent to any act of the Legislature requisite for accomplishing that object. He then entered at considerable length into the argument of expediency. It had been doubted whether this measure would give tranquillity to Ireland. No man could look into the womb of time and say what fruit would come from the seed they were now sowing. All they could do, as feeble mortals, was to come to the best decision their judgment dictated. But let what would be the result of this measure, he was sure that without it our position would be very dangerous. What could our ablest generals do in case of a foreign war, with the entire population of Ireland in favour of the enemy? With the fleets of America on one side and those of France on the other, our chance of preventing an invasion of Ireland, particularly after the facilities our pusillanimous policy had given France by the abandonment of Spain, would be exceedingly small in-

deed. With respect to the Church of England, he concurred with those who said that it would be in no danger from this measure. The Church of Ireland, do what they would, could not but be in a dangerous situation, as it was the church of so small a minority; a minority which, he verily believed, was caused by the very laws meant to depress the Catholics. (*Cheers.*) The only chance of preventing a Catholic ascendancy was the passing of the present measure. Nothing, in his opinion, was more to be deprecated than a Catholic ascendancy; but even if that was to be established, he still thought Ireland might continue to be united to us by the strictest bonds of amity. If Ireland were separated from us by our refusal to grant her requests, it would be a small consolation to us that we had maintained unrepealed acts of Charles the Second. Earl Grey concluded by passing a high eulogium on the Duke of Wellington.

The Earl of ELDON's speech was pretty equally divided between defending himself, attacking (by implication) the present Chancellor, and denouncing the principles of the Roman religion. He frankly avowed that he would not attempt to convince those who differed with him. He said very little upon the principle of the bill, and indeed conceded some of the main points; but he reserved himself for the Committee, when he promised to suggest some alterations.

LORD PLUNKETT said that he had had great curiosity to hear the arguments of the noble and learned lord (Lord Eldon) against the measure; but without meaning him any disrespect, he must say that this curiosity had been most agreeably disappointed, for he had not heard one argument in support of the assertion that the Church and Constitution were in danger. He agreed with the Right Reverend Prelate (the Bishop of Oxford) who said that expediency was a sufficient ground on which to proceed when any principle of justice was not violated. Now no principle of justice was violated by the repeal of the disabling laws, which were themselves passed on grounds of expediency. (*Cheers.*) He conceived that justice would be violated by the rejection of this measure. Lord Plunkett entered into a detailed statement of the wreck of social happiness in Ireland occasioned by these laws. It had been said that time would bring its own remedy; but he denied that. In time, the Catholics would increase in wealth and power; and if we waited till they were

three times more wealthy and numerous, we should find them three times as dangerous. We had tried the experiment of governing a people surrounded by free institutions, on the principle of giving them no share in framing the laws under which they lived; and we had naturally and properly failed in the experiment. The only alternative was the employment of military force or the correction of the laws. But even if they should resolve upon resorting to the first, they would have to overcome the unwillingness of the Catholics to come out into the open field. They knew too well the power they could wield legally, without having recourse to violence, to do so. It was not pretended that the present measure would directly injure the church, but it was said that it might lead to something that would endanger it. He begged only to remind the Right Reverend Prelate who had said this, that the danger which pressed upon them was immediate, whilst that which they wished to avoid was remote. The Roman Catholics must have the power as well as the will before they could overthrow the Established Church. But how could they ever have that power, whilst one branch of the Legislature was obliged to be Protestant, as well as the head of the Executive Government? And not only that, but they were certain of having a Protestant majority in the House of Commons, for it could not be supposed that the Protestant constituency of England would elect Popish representatives. He did not think either that the Irish members of Parliament would be so universally Catholic as seemed to be feared; but even if they were, it would be very hard indeed if they could carry on a conspiracy, supposing that they had the help of Popish Ministers, against the interest of the Established Church, whilst the Protestant people of England were looking on. (*Cheers.*) It was said that we might hereafter have a King that was a Papist but pretending to be a Protestant. That was a most curious argument: to satisfy those who urged it, nothing less would do than passing a law against hypocrisy. (*A laugh.*) Lord Plunkett entered into an historical review of the different measures taken with regard to the Catholics from the reign of Queen Elizabeth downwards; shewing that whenever the Catholics were opposed to the State, it was from political, not religious causes. He shewed that the Bill of Rights had no connexion with the dogmas of the Catholic faith. In conclusion, he expressed his firm belief,

that the measure under discussion, and none other, would give peace to Ireland.

Lord FANNHAM spoke a few words.

The Duke of WELLINGTON replied; and after a brief explanation from Lord FALMOUTH, the House divided. For the second reading: Contents present 147, proxies 76—217; Non-contents present 79, proxies 33—112; majority in favour of the second-reading, 105.

The House was in Committee on Tuesday and Wednesday. Several amendments were proposed, but all rejected by large majorities.

Friday, April 10th.

The Duke of WELLINGTON moved the third reading, which was supported by the Marquis of CAMDEN, Lord GRANVILLE, the Earl of HARROWBY, the Bishop of NORWICH, the Duke of ATHOL, Lord MIDDLETON, the Bishop of LICHFIELD, the Duke of SUSSEX, the Marquis of LANSDOWNE, and Lord HOLLAND; and opposed by the Earl of ELTON, the Earl of ARINGDON, the Duke of NEWCASTLE, the Earl of RODEN, the Earl of FALMOUTH, the Duke of CUMBERLAND, the Bishop of BATH and WELLS, and Lord RUSSELL. Their Lordships divided: Contents present 149, proxies 64—213; Non-contents present 76, proxies 33—109; majority in favour of the third-reading, 104.

The Disfranchisement Bill was also

read a third time, and passed without a division.

On Monday, April 13th, the Royal Assent to both Bills was given by Commission.

There is then no longer a *Catholic Question*. The Political Equality of Religions has become a principle in the British Constitution. All that remains to be done is to bring the details of Legislation to a conformity with the principle. Let the friends of Religious Liberty but keep this object steadily in view, and it must in time be fully accomplished. Every Session of Parliament will, we hope, witness the rectification of some anomaly, until all the minor vexations of Intolerance have followed the great Curse into the gulf of oblivion. Already a divine Spirit of Peace seems brooding over this lately agitated Empire. May the blessing of the God of Peace, whose providence we recognize and adore in this wonderful event, fulfil our prayers and realize our anticipations, by the extent, the permanence, and the beneficence of its results!

CORRESPONDENCE.

More from N. B. on the same topic would not be "trespassing too much on the pages of the Repository."

A. H. F.'s letter is superseded by the longer communication, inserted, on the same subject.

Constant Readers may observe that some signatures have been already appropriated by constant writers.

We like the piety better than the poetry of A and G. and E. G. B.

"A layman who understands Scripture naturally of himself with (without?) being taught," has the root of the matter in him, but his branches need training very much.

Communications have been also received from Philalethes, Rev. Joseph Hutton, and Cornelia.

Among the replies to Correspondents last month was one addressed to the Rev. John Brown, of Wareham, the Editor having confounded Mr John Brown with the Rev. James Brown, of that place, from whom a communication on the same subject was inserted in the February Number. Mr. John Brown's Letter appears in the present Number.