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*Dr. J. Pye Smith in Reply to Professor Chenevière, on the late Theological Controversies at Geneva.*

Homerton,  
June 8, 1824.

SIR,  
**D**EPLORING, as I cannot but do, the difference in religious sentiments between yourself with probably the majority of your readers, and the person who now addresses you, I am assured of your entire concurrence and cordial support in any well-meant attempt to vindicate the rights of humanity and to protest against domination over conscience, or any of the forms of oppression, for the sake of religious opinions.

Professor Chenevière's "Summary of the late Theological Controversies at Geneva," appears to me to require some animadversion in this point of view. He has made an extremely uncandid and unjust attack upon persons, whom I regard as deserving the esteem of all the friends of liberty and religion: and he has committed a heinous aggression against the dearest right and most imperative duty of mankind, the open profession and peaceable practice of religious conviction.

The general effect of M. Chenevière's verbose and declamatory production might be safely trusted to the perspicacity of your readers. An enlightened Englishman, familiarized to the principles of religious liberty, cannot fail to discern, through the diffuseness of the Professor's style and the cloudiness of his reasoning, an arrogance of pretension and an assumption of claims which would have well befitted a St. Dominic or a Gregory VII. Melancholy indeed it is, to see men who occupy the higher stations among the citizens of a renowned Protestant Republic, and who boast of their glory and purity, their knowledge and virtue; yet proving that they have not learned the first rudiments of truth and reason with regard to the rights of conscience, free inquiry, and honourable profession of religious belief.

I wish to spare my time and the patience of your readers, by maintaining the utmost brevity: but I fear that I shall not be able to bring what I have to advance into very narrow limits. Misrepresentation can seldom be corrected in as little room as it is made. I must also premise that I write only from my own resources. I have not sought to my friends at Geneva for information; nor in writing to them, have I alluded to M. C.'s paper. That paper itself, with such a general acquaintance with the facts as I conceive myself to be possessed of, is sufficient for the occasion.

I. I request your attention to the pusillanimous and evasive manner in which M. C. and the major part of the Genevese clergy endeavour to *hide their religious sentiments*.

Scarcely was the venerable Benedict Pictet cold in his grave, when a general lukewarmness, and soon a manifest departure, took place with regard to the great doctrine of the Reformation, (and which I must call by an infinitely higher title, *the principal doctrine of the Scriptures*,) SALVATION AND HOLINESS BY GRACE, THROUGH FAITH IN A DIVINE REDEEMER. After twenty years of management, and secrecy like that of the heathen mysteries, (for thus it was judged prudent to cajole the people,) in 1725 subscription to the Confession of Faith of the Reformed Church of Geneva was abolished. In less than thirty years afterwards, D'Alembert posted the majority of the Genevese clergy as Deists in disguise: and their miserable defence exposed them helpless and silent to the triumphant exultations of their neighbour at Ferney, and the indignant tauntings of their fellow-citizen J. J. Rousseau. M. C. and his party, in the present day, have shewn themselves worthy imitators of their ancestors and models in subterfuge. Why have they, for so many

years, been solicitous to avoid in their public discourses every thing as to doctrine and motive which, upon any system, could be called *purely* Christian? Why have their favourite subjects been industry, friendship, pleasure, the care of one's health, the panegyric of their country, homage to the laws, and other topics furnished rather by Seneca, Rochefoucault, and Montesquieu, than by the prophets and apostles of inspiration? Why is it their habit to cover their faith or want of faith under general terms, designedly capable of a variety of interpretations? Why do they use language calculated to mislead and deceive: as when M. C. says, "Each one of the Pastors confessed that Jesus was a Divine Being"? (P. 5.) They know well that, had they the integrity and the honour to speak out, one would say, "I am an Arian of the old school;" another, "I incline most to the sentiments of the Polish Socinians;" another, "I rather attach myself to those of the modern English Unitarians;" a fourth, "I adopt the system of the German Antisupernaturalists;" and, last of all, not a few would have to confess, "I have never taken the pains to make up my mind upon any religious doctrines or opinions whatsoever."

II. I solicit the particular notice of yourself, Sir, and all your readers to the *domineering and intolerant spirit* of M. C. and those who think and act with him.

When subscription to all human confessions, articles, and tests, was abolished in the Church of Geneva, it was with the intention that the most free exercise of mind should take place on all religious subjects, that the interpretation of scripture might be altogether unshackled, and that the clergy might be under no manner of impediment in promulgating, or the people in receiving, whatever each one among them might conceive to be true. And were not these good effects produced? Was not such a state of things the most favourable for "proving all things, and holding fast that which is good"? If, from such a cause, the interests of Calvinism went rapidly to ruin, and the adoption of latitudinarian systems became all but universal; is it not a strong presumption that the scheme

of doctrine called orthodox, evangelical, Calvinistic, Moravian, Methodistic, *Mômier*, (or however designated for honour or reproach,) is false, that it cannot stand its ground against free inquiry, and that, therefore, the opposite classes of religious opinion must be true, or, at least, approximations to the truth?

To these just questions I will return what appears to me to be the answer of right reason and sober truth.

1. No outward circumstances, nor combination of outward circumstances, can extinguish the liability to err; or can guarantee to any individual, still less to a multitude of persons, the *certainty* of discovering truth. Were this the case, the discovery of truth, instead of being a moral and intellectual operation, would be a merely mechanical process.

2. However favourable in appearance this state of things was to the advancement of sound knowledge and scriptural faith; yet, if it were combined with a growing spirit of levity and irreligion, the absence of fervent prayer, the neglect of the devotional and practical study of the Bible, the employment of no zealous and judicious means for multiplying and diffusing the Scriptures among all ranks of the community, its good tendency would be paralyzed, and it would only nourish a feeling, first of indifference, and then of scepticism.

3. The immediate effect of this state of outward circumstances is properly this, and no more than this; *to withdraw one cause of bias* for or against any religious system: but it leaves all other causes in possession of their power of influence.

4. There are such other causes, numerous and powerful. I need only mention, among the external ones, the sway of fashion and the solicitations of interest; and of those which are internal, that strong and subtle prejudice against truth and holiness which (*as I must profess my conviction that the word of God most plainly and fully teaches*) is deeply seated in the heart of every human being, till he is brought under the governing influence of genuine piety, or right affections towards the holy and blessed God.

5. Besides these general causes, the present case obliges us to refer to

those which, in my humble opinion, spring out of, and are nourished by, the frame and texture of all secular establishments of religion. This class of circumstances embraces a fundamentally wrong view of the proper ground of authority in religion, an attachment to the established system from civil and political motives, the idea of religion as consisting of a certain routine of outward actions, and the regarding of the Christian ministry as a genteel and agreeable profession for youths of a studious turn and a love for letters, apart from a supreme deference to its peculiar nature and proper qualifications. On this last I may be permitted to lay the greatest stress, convinced that, where it is suffered to prevail, it has been, and ever will be, the bane of real religion. But, in civil establishments of religion, this is the natural tendency and the usual course of things: the rank of the clergy is, in a great and regular measure, filled by the sons of the clergy, so devoted even from their infancy, or selected from a regard, not to religious qualifications, but to predilection, literary taste, connexion, or family interest.

6. That all these causes have had their unrestrained scope of operation in the Presbyterian Church of Geneva, must be evident to all who will reflect upon the obvious facts of the case. Besides these, peculiar causes have had their effect. Among these I reckon the compactness of the little State-Church, the facility of its management, the promptitude of its movements, its having its eyes and its hands almost literally in every family, and its being, till the present time, nearly if not entirely a stranger to the existence of Dissenters from its communion.

7. I appeal to M. Chenevière himself, and to all who will inquire into the history of Geneva, whether it is not an undeniable fact, that the relaxation of manners among all ranks of his fellow-citizens has increased and spread, in proportion to the departure from the old theology and the prevalence of that which was privily brought in, cautiously and artfully to supplant it. Is it not a fact, that open infidels and immoral persons have exceedingly multiplied; that such characters, perfectly notorious for infidelity and vice,

come regularly to the holy communion, whenever the routine requires it, without remonstrance or the smallest impediment; and that profligacy and blasphemy among the lower orders have increased at a fearful rate, without (till just now and by the influence of the persons whom M. C. reviles) any counterbalancing increase of pious, humble, sober, and virtuous Christians?

I have been led into this digression, because it seemed incumbent upon me to shew the reasons why a measure, in itself just and laudable, has utterly failed to produce the good effects which would have comported with its own proper tendency. I return to my course of argument, and I lay down this position: *That, by the letter and spirit of the act for abolishing subscription, any and every Genevese minister had, and ever has, THE SAME RIGHT to retain or revive, and to defend and propagate, the old faith of their own Church, which any other Genevese minister had or has to deny and oppose it.*

I will not affront your readers by attempting to prove this position. I even think that M. Chenevière himself will not controvert it. If it be admitted, I ask, with what face of consistency or of common sense do M. C. and his majority in the Venerable Company outrage, calumniate, and, as far as in them lies, persecute (I use these words advisedly) members of their Church, or separatists from it, for no other offence than their holding and teaching the very doctrines which were held and taught by the fathers and founders of that Church? Were the ministers of Geneva freed from the authority of a known, clear, and intelligible Confession of Faith, in order to receive the far heavier yoke of the indefinable and mutable opinions of those who, from time to time, might form the majority in the Company? Yet this gross absurdity is the soul of M. C.'s reasoning.

I have intimated above that the majority in the Company have shewn a disposition to persecute those who differ from them. That, in saying this, I do them no wrong, I need no further evidence than M. C.'s own shewing. His statements in your Number for February, stripped of

their special pleading and reduced to the plain detail of facts, tell us that M. Malan, a minister of spotless character, rare talents, distinguished attainments, and most kind and amiable manners, was, by the intrigues of some among the clergy, first deprived of his situation as a tutor in the college, the chief support of his family; then ejected from the pulpits of the Establishment; then reproached as if he were committing the greatest crime, because he preached in a chapel erected in his own garden, at his own expense with the aid of some friends; afterwards dragged before the Venerable Company (their more usual style) or Consistory, interrogated like a criminal at the bar, or rather like a victim of the Holy Office at Madrid; and finally, deprived and degraded, so far as it was in the power of M. C. and his ruthless associates to degrade such a man, a man whose appearance before them forcibly reminds us of that of Hus and Jerome before the Council of Constance.

Your intelligent readers would not fail to remark it as the climax of M. Malan's offending, that, notwithstanding his being deposed and all the terrible prohibitions of the Consistory, he still "continues to conduct religious worship in his chapel, in defiance of the civil and religious authority." (Mon. Repos. p. 75 of this Volume.) I cheerfully leave to your readers the estimation of this offence; but I must submit a little correction in the terms of the statement. That he is acting in opposition to the *ecclesiastical* authority, I readily enough admit: and may God enable him to stand firm and unmoved against their unrighteous decrees! But I believe that the "*civil* authority" is here unfairly introduced. The Company has not been wanting in its urgencies with the government to gratify their wishes by putting forth its vigorous arm: but hitherto the Council of State has refused to become the tool of the vengeful Consistory. I am happy to cite a passage from a letter of M. Malan to a friend in England written in February last: and, in a letter to myself some weeks later, he makes no mention of any change or the apprehension of a change. "Honourable and impartial justice is the character of our magistrates, who are the most

enlightened and upright men. Our [religious] assemblies enjoy, by the favour of God, a prolongation of peace."

I shall have to request indulgence for another communication upon various other parts of M. C.'s allegations.

J. PYE SMITH.

Bristol,

May 29, 1824.

SIR,  
A CONVERSATION which I had with a friend the other day on the subject of Peace Societies, impressed itself so strongly on my mind, that I am induced to request room in the Repository, more fully to express my sentiments on a matter so important to the virtue and consequent happiness of the world. My friend earnestly protested against what he called the absurd and impracticable lengths to which the system was carried—lengths which, if acted upon in the present day, would be most injurious to mankind! To argue that self-defence was criminal and unchristian, not only in nations but in individuals, was, he said, foolish and unnatural; and proceeding to such extremes, drew upon the Societies the contempt of the generality of men, and prevented many of those who were sincere well-wishers to the cause, from giving it their countenance and support.

I reminded my friend that no test was proposed on the admission of a new member—no question asked or pledge required respecting how far he was disposed to go; and considering this, it would be an unprecedented degree of intolerance in any single person to prescribe to the rest, the boundaries beyond which their convictions must not be allowed to carry them; and say, "Thus far may ye go, but no farther"!

The matter to be settled appears to me to be simply this. "Do you approve of the Parent Society's publications? Our grand object is their dissemination. If they contain solemn truths, deeply interesting to the temporal, and still more to the great, eternal concerns of our fellow-men—can you hesitate to countenance and assist in spreading them as widely as possible among all ranks, that all may learn to think and reason more justly on a subject of such vital moment?"

My friend passed by what I last said, again to return to the impossibility of living in the world we see around us, on such merely theoretical principles, (for believing it our weak side, he chose to go back to our denial of the right of self-defence). But to reply was not difficult. "How does it happen that the large and most respectable body of people-called Quakers, who, for ages, have tried the experiment, live as securely as any other description of persons, though it is well known that they never so resist, as to endanger the lives of those who attack them, and never prosecute for felony? Yet, to say the least, it is a generally-admitted fact, that they are not more frequently the prey of highwaymen or house-breakers, than those who take the full benefit of our *coercive* civil code."

This stubborn fact my opponent could not deny, nor account for on any other ground than the *natural* generosity of man's nature, which thus manifests itself even in the most depraved characters, generally shewing an indisposition to attack those who they know are restrained by principle from defending themselves.

With respect to the necessity of defensive war between nations, I did not fail to bring forward the glorious and most successful experiment of William Penn, who, we all know, settled a colony amongst the savage tribes of America, and without a single implement of offence or defence in their possession from first to last, lived, during a long succession of years, in peace and perfect harmony in the midst of them. He began, indeed, as he went on, acting on the true Christian maxim of "doing to others as he would desire them to do to him." He did not land on a strange shore, and take possession of what ground he pleased: had he done so, he must have built a fort, and filled it with armed men to defend his unjust aggression. The sum which this in the first outset would have cost, this just and truly wise man employed in purchasing the land from its natural owners, —and continuing watchful that strict justice should be at all times practised in the dealings which he encouraged for their mutual benefit, between his own people and them—he remained

safe and uninjured in property amongst these untaught and lawless tribes, as a *friend* dwelling in the *midst* of *friends*. No one molested him or his, though they were in possession of much that must have been highly desirable to the Indians; and these were fully aware, that if a small number of their armed men had gone into the houses of Penn's people in Philadelphia or elsewhere, they might have taken whatever they pleased—no resistance would have been made at the time, and nothing more in future was to be apprehended, than a fair statement of the case, and an appeal to the justice of their chiefs.

While the entire management of Pennsylvania was permitted to remain in the hands of those who might most truly be denominated *friends*, the Christian principles upon which they uniformly acted, proved themselves its amply sufficient defence; and happily an experiment so deeply interesting to the whole human race, was suffered to last fully long enough to convince the least willing to believe the possibility that it could be so, of its entire success; proving that man is not *born* the *natural* enemy of his brother, but that it is from early false associations which cause deeply-rooted prejudices and evil habits, that he has gone on from age to age, pursuing an occupation, and even considering it as honourable, which necessarily includes in its practice, every species of vice and brutality which can be named!

I perceive, Mr. Editor, that I am proceeding to a length which I was far from intending—but I trust you will indulge me a little farther; the subject is of no common interest, and this is, perhaps, the only opportunity that I may have, of requesting the attention of your readers to it.

The great aim of the Peace Societies is to lead professing Christians to consider whether they are acting as the disciples of him whom they call their Master, when they refuse to lay open a subject of such vast importance before the eyes of their fellow-men. We need not fear that a change of long-established opinions should *too rapidly* take place. The poor and ignorant are generally slow of apprehension respecting matters they have never been taught to think of,

and, therefore, difficult to impress; and with the rich, the *spirit of the world* is a still stronger barrier against the attacks of reason and conscience. Who is there, in the upper ranks of life, that has not some near or distant connexion with persons in the army or navy? And this, we may well believe, shuts up the hearts and understandings of thousands against all inquiry into the necessity or lawfulness of that profession which affords support, and gives *gentlemanly* employment to their friends or relatives. But the blindness thus occasioned by self-love, short sighted and *cruel* self-love, which would gladly prolong the existence of a mighty mass of evil, to avoid a risque of future loss or inconvenience to the few in whose well-being it takes an interest, does not make the cause of peace less the cause of truth and of genuine Christianity.

If this consideration has little weight with the children of the world, there is yet an argument which, by taking away all present alarm, may soften their indignant feelings, respecting the future *dire* effects of what, in contradiction to their fears, they term our *theoretical* and *impracticable* plans. We entirely agree with them, that kings and cabinet ministers are of all men the least likely to second our views. They have hitherto ruled by the sword, and will, of course, be among the last to relinquish its use. Till this kind of rule can be dispensed with, the war system will only slowly, and at first almost imperceptibly lose ground; therefore, none of those who are or have been enriched or ennobled by the *craft*, can have any thing to fear, except a gradual diminution of public esteem (which may already be perceived) for themselves or those who have already entered on the blood-stained career. The present generation may go down to their graves covered with gilded laurels, before the multitude will be aware of a diminution in their splendour—and from their gains nothing will be taken: while those who hold the public purse employ soldiers, they will doubtless be well paid.

By the great "Author and Finisher of our faith," that *imperishable seed* was laid in the ground, which will spring up producing a plant for "the

healing of the nations"! which will finally obtain a glorious victory over every description of evil; and this most destructive branch of it already takes alarm from the zealous exertions of a few peaceful men. We look for no farther miracles than have already been displayed. He, whom the *Almighty* sent to "save mankind *by turning away every one of us from his iniquities*," has furnished his true and enlightened followers with ample means to bring about this mighty change. His perfect precepts and his bright example have "showed us *what is good*"! Both decidedly proclaim, that it is essential to "do justice, to love mercy, and to walk humbly with our God,"—none of which things are practicable in a state of warfare.

The more I consider, the more certainly do I come to this conclusion; either the flaming sword must wrest the New Testament from our hands, and utterly destroy, or again immure it between walls impenetrable to the public eye; or its precious records, which so plainly and powerfully delineate the character of our Lord, and so incessantly in the epistolary parts exhort his followers to view him as the perfect model set forth for their imitation, will change that instrument of destruction, and its fellow enemy of man, the spear, into those useful helpers of the human race, the ploughshare and the pruning-hook.

War and real Christianity cannot subsist together. Men have called, and firmly believed themselves to be zealous followers of the benevolent and holy Jesus, while, with feelings of atrocious malignity of which the savage beasts of the desert are happily by nature incapable, they were leading bands of their fellow-men to the destruction of their brethren! Nay, more than this; when they have been conducting to the stake or the rack, those for whom Christ both lived and died, because they asserted opinions differing from their own, they have not only thought themselves, but have been believed by multitudes of professing Christians, to have been true and meritorious disciples of him who "was led like a lamb to the slaughter," who, "when he was reviled, reviled not again;" but willingly laid

down his life for those who nailed him upon the cross,—spending his last agonized breath in prayers for their benefit, and urging the only plea by which, as far as we are able to judge, the Divine compassion was likely to be moved in their favour—“Father, forgive them, *they know not what they do.*”

The thick veil which, during what we justly term the *dark ages*, covered men's eyes, can, on the subject we are now considering, scarcely be said to be at all removed from those of the vast majority of every denomination of Christians, Quakers only excepted, in the present day; and I once heard one of these, when a Peace Society was about to be formed, express an earnest hope that it was not intended to circulate the tracts amongst soldiers! Sad state of society surely, when Christian truth must be carefully concealed from a very large and very ignorant body of men whom it peculiarly concerns, because it will be found utterly inconsistent with what are called the *duties* of their profession! Can a clearer proof be imagined, that such a profession never *did*, never *can exist* in a truly Christian community? “He who hath not the spirit of Christ, is none of his!” Fearful denunciation pronounced by an apostle against not only the perpetrators but the abettors of robbery, murder, and all the dreadful list of crimes consequent on the war system, by whatever name, or under whatever sanction, it is carried on.

The patriots of Spain and Greece, and of South America, and those who have so zealously assisted them in and from our own country, I venerate as men possessed with a noble love of justice, and of the rights and privileges with which an impartial and infinitely benevolent Creator has endowed every individual of the human race. And when we consider how our youth in the middle and upper ranks are educated—how early and how assiduously they are initiated into the minutest knowledge of the inhuman and demoralizing doctrines and practices of Heathenism; can we wonder that they should be disposed to take the world as it is, and not distinguish between saying, “Lord, Lord,” to him whom they have been taught to *call* their Master, and the more diffi-

cult task of “doing the things” which he commands?

It is less easy to excuse or to account for the blindness of a different description of men, and more especially of those who have devoted themselves to the *Christian ministry*, many of whom speak of a military life with perfect complacency; some even consenting to their sons embracing it! These persons, we must conclude, have their eyes still sealed up, chiefly, perhaps, by a love of the world, and are unable to perceive the glaring inconsistency, or rather the complete contrast between the life of a soldier and that of a real Christian.

May we not be allowed to conjecture that this blindness (which may be more or less culpable, according to the circumstances and situation of each individual) is permitted to remain on the mental sight of many, even in countries where the Scriptures are open to view and speak on the subject of war in characters as visible as the sun at noon-day, till tyrants, and civil tyranny, shall be banished from the earth? It is most consolatory and encouraging to perceive that the government of the United States, which, by all lovers of rational freedom must, I think, be allowed to be the most generally beneficial of any now existing, is *decidedly* the most favourable to peace, and the subjects of it far more, in proportion to their own numbers, than any other people, warmly partake in this truly Christian feeling; a happy sign this, that the world is indeed becoming *wiser*, in the true and most enlarged meaning of the word.

I fear, Mr. Editor, that yourself and many of your readers will think this a long, and, perhaps, a desultory paper. But it contains *truths* of the most momentous kind, on a subject deeply interesting to every thinking mind. I have never pretended to any skill in composition; what I write comes *from the heart*, and if, in a very few instances, what I now send should reach the *hearts* of those to whom it is addressed, my time will have been well bestowed, and as a sincere well-wisher to the cause, you will be glad to have furnished me with the opportunity.

MARY HUGHES.

SIR,

*Leicester, May 10, 1824.*

A VERY handsome monument has been recently erected in the Great Meeting, Leicester, to the memory of the late Dr. Alexander, of this town, of whom an obituary is contained in the Repository of last year (XVIII. 56). I inclose you a copy of the inscription. Those who, like myself, were well acquainted with the deceased, will acknowledge the justness of the character here drawn of him. If you will allow it a place in your valuable Miscellany, you will gratify many of his friends, and oblige your constant reader,

C. B.

Sacred to the Memory of  
EDWARD ALEXANDER, M. D.,  
Of Danett's Hall, near Leicester.  
Remarkable for purity and simplicity of character,  
For piety to God, and disinterested love of man,  
His whole conduct exemplified the two commandments  
On which "hang all the law and the prophets."  
As an able and conscientious physician,  
And in prompt and gratuitous services to the poor,  
He has rarely been equalled.  
Blessed with vigorous faculties, and ardent feelings,  
His benevolence, expansive as his mind,  
Shed its balm on all within the sphere of his influence.  
He was a firm opponent of despotism, public and private,  
A fair advocate and generous supporter  
Of civil and religious liberty.

This cold marble may record his admirable qualities,  
But their due appreciation must be sought  
In the hearts of those whom his affection delighted,  
His friendship gratified, his bounty relieved,  
And his skill restored to the enjoyment of ease and health.  
It pleased God to arrest him in his medical career  
In the month of June, 1810,  
As one "of whom the world was not worthy."  
Also to visit him with long and excruciating suffering,  
Which he bore with unshaken fortitude and resignation.

In full hope of a joyful resurrection, through Christ,  
He died November 27th, 1822, aged 55,  
Was deposited, the 5th of December, within St. Mary's Church,  
In a vault belonging to his place of residence.  
In this chapel he worshiped,  
And here is erected this monumental tablet  
By his faithful, affectionate, and devoted widow.

*Letter from Ex-President Jefferson  
to Ex-President Adams.*

(From the *Boston Patriot*.)

"JEFFERSON and ADAMS.—A few months since, a most wicked effort was made, by the treacherous publication of the Cunningham correspondence, to destroy the merited popularity of John Q. Adams, from an expectation, that the friendship, which Mr. Jefferson had so long entertained for his venerable father, would be converted into resentment, in which the Republicans would not only participate, but visit the supposed wrongs of the father upon the son. So far from this desired result being produced, the people recoiled with

horror from the deed, and their indignation has been loud, deep and universal. But to shew, still farther, how impotent has been the malignant blow, aimed at an aged patriot, who is trembling on the verge of the grave, permission has been granted to publish the following *voluntary* communication, from the illustrious sage Monticello to his distinguished compatriot, in the glorious career of the Revolution, which must overwhelm with shame and mortification, the participants in that wanton outrage upon confidential intercourse, and blast for ever, their desperate hopes, to send to their tombs as implacable enemies, two of the only three surviving signers of the Declaration of Independence.

While the holiness of friendship is thus preserved from vile profanation, the citizens of the United States will rejoice at the triumph of virtue, and learn how to appreciate those lofty sentiments and that exalted friendship which neither time, political dissensions, nor private enemies can obliterate.

“*Monticello, Oct. 12, 1823.*”

“DEAR SIR,—I do not write with the ease which your letter of Sept. 18, supposes. Crippled wrists and fingers make writing slow and laborious; but, while writing to you, I lose the sense of these things, in the recollection of ancient times, when youth and health made happiness out of every thing. I forget for a while the hoary winter of age, when we can think of nothing but how to keep ourselves warm, how to get rid of our heavy hours until the friendly hand of death shall rid us of all at once. Against this *tedium vitæ*, however, I am fortunately mounted on a hobby, which, indeed, I should have better managed some 30 or 40 years ago, but whose easy amble is still sufficient to give exercise and amusement to an Octogenary rider. This is the establishment of an University, on a scale more comprehensive, and in a country more healthy and central, than our old William and Mary, which these obstacles have long kept in a state of languor and inefficiency. But the tardiness with which such works proceed, may render it doubtful, whether I shall live to see it go into action.

“Putting aside these things, however, for the present, I write this letter, as due to a friendship, co-eval with our government, and now attempted to be poisoned, when too late in life to be replaced by new affections. I had for some time observed, in the public papers, dark hints and mysterious inuendos of a correspondence of yours with a friend, to whom you had opened your bosom without reserve, and which was to be made public by that friend or his representative; and now it is said to be actually published. It has not yet reached us, but extracts have been given, and such as seemed most likely to draw a curtain of separation between you and myself. Were there no other motive than that of indignation against the author of this outrage on private

confidence, whose shaft seems to have been aimed at yourself more particularly; this would make it the duty of every honourable mind to disappoint that aim, by opposing to its impression a seven-fold shield of apathy and insensibility. With me, however, no such armour is needed. The circumstances of the times in which we have happened to live, and the partiality of our friends, at a particular period, placed us in a state of apparent opposition, which some might suppose to be personal also: and there might not be wanting those who wished to make it so, by filling our ears with malignant falsehoods; by dressing up hideous phantoms of their own creation, presenting them to you under my name, to me under yours, and endeavouring to instil into our minds things concerning each other, the most destitute of truth. And if there had been at any time a moment when we were off our guard, and in a temper to let the whispers of these people make us forget what we had known of each other for so many years—and years of so much trial; yet all men who have attended to the workings of the human mind, who have seen the false colours under which passion sometimes dresses the actions and motives of others, have seen also these passions subsiding with time and reflection, dissipating like mists before the rising sun, and restoring to us the sight of all things in their true shape and colours. It would be strange, indeed, if at our years, we were to go an age back, to hunt up imaginary or forgotten facts, to disturb the repose of affections, so sweetening to the evening of our lives.

“Be assured, my dear Sir, that I am incapable of receiving the slightest impression from the effort now made to plant thorns on the pillow of age, worth and wisdom, and to sow tares between friends who have been such for near half a century. Beseeching you, then, not to suffer your mind to be disquieted by this wicked attempt to poison its peace, and praying you to throw it by among the things which have never happened, I add sincere assurances of my unabated and constant attachment, friendship and respect.

TH. JEFFERSON.

“*John Adams, former President of the United States.*”

*Irish Episcopal Incomes.*

**I**NQUIRIES into the state of the Irish Church are becoming more frequent, more earnest, and, we would hope, more effectual. The managers of this huge establishment will not allow the curtain to be drawn, and the interior to be thrown open to the public view. As yet, therefore, statements relating to the wealth of this anomalous corporation, must be in great measure conjectural. If the conjectures be erroneous, it is easy for the Irish prelates to remove error and doubt by some exposition, on authority, of the real property of the Establishment.

A correspondent signing himself *Laicus*, in the *Morning Chronicle* of the 2nd of June, exhibits the following as a nearly correct list of the revenues of the Irish Episcopal Sees :

## “ ARCHBISHOPRIES.

“ 1. Armagh . . .	£18,000 per Ann.
“ 2. Dublin . . .	6,500
“ 3. Cashel . . .	6,500
“ 4. Tuam . . .	8,000

## “ BISHOPRIES.

“ 1. Derry . . .	£20,000 per Ann.
“ 2. Clogher . . .	12,000
“ 3. Elphin . . .	8,500
“ 4. Cloyne . . .	8,000
“ 5. Meath . . .	7,000
“ 6. Kildare . . .	6,500
“ 7. Ferns . . .	6,000
“ 8. Raphoe . . .	6,000
“ 9. Limerick . . .	6,000
“ 10. Kilmore . . .	6,000
“ 11. Down . . .	6,000
“ 12. Dromore . . .	6,000
“ 13. Killala . . .	5,000
“ 14. Waterford . . .	5,000
“ 15. Cork . . .	4,000
“ 16. Ossory . . .	3,500
“ 17. Clonfert . . .	3,500
“ 18. Killaloe . . .	2,500”

This correspondent proposes that the Archbishop of Armagh as the Primate should receive £6,000 per annum, the Archbishop of Dublin £5,000; the two other Archbishops £4,000, and each of the Bishops £3,000. There would then remain a surplus of £67,000 per annum, “ to be applied to the repairs or building of Churches, to Religious Education, or to any other mode of promoting the interests of Religion in Ireland.” Their Spiritual Lordships of Ireland

have smiled, we doubt not, at the sight of this charitable and evangelical castle-building. Their revenues are safe, so long as they constitute a fund for ministerial patronage and parliamentary jobbing.

*Fraud on the Memory of Anthony Collins.*

[From D'Israeli's Second Series of *Cu-riositys of Literature*, Vol. I. p. 386.]

**A**MONG the confidential literary friends of Des Maizeaux, he had the honour of ranking Anthony Collins, a great lover of literature, and a man of fine genius; and who, in a continued correspondence with our Des Maizeaux, treated him as his friend, and employed him as his agent in his literary concerns. These, in the formation of an extensive library, were in a state of perpetual activity, and Collins was such a true lover of his books, that he drew up the catalogue with his own pen. Anthony Collins wrote several well-known works without prefixing his name; but having pushed too far his curious inquiries on some obscure and polemical points, he incurred the odium of a *Free-thinker*, a term which then began to be in vogue, and which the French adopted by translating it in their way, a *strong thinker* or *esprit fort*. Whatever tendency to “liberalize” the mind from *dogmas* and *creeds* prevails in these works, the talents and learning of Collins were of the first class. His morals were immaculate, and his personal character independent; but the *odium theologicum* of those days contrived every means to stab in the dark, till the taste became hereditary with some. I shall mention a fact of this cruel bigotry, which occurred within my own observation on one of the most polished men of the age. The late Mr. Cumberland, in the romance entitled his “*Life*,” gave this extraordinary fact, that Dr. Bentley, who so ably replied by his “*Remarks*,” under the name of Phileleutherus Lipsiensis, to Collins's “*Discourse on Free-thinking*,” when, many years after, he discovered him fallen into great distress, conceiving that, by having ruined Collins's character as a writer for ever, he had been the occasion of his personal misery, he libe-

rally contributed to his maintenance. In vain I mentioned to that elegant writer, who was not curious about facts, that this person could never have been *Anthony Collins*, who had always a plentiful fortune; and when it was suggested to him, that this "A. Collins," as he printed it, must have been *Arthur Collins*, the historical compiler, who was often in pecuniary difficulties, still he persisted in sending the lie down to posterity, *totidem verbis*, without alteration in his second edition, observing to a friend of mine, that "the story, while it told well, might serve as a striking instance of his great relative's generosity; and that *it should stand*, because it could do no harm to any but to *Anthony Collins*, whom he considered as little short of an Atheist."

So much for this pious fraud! But be it recollected, that this Anthony Collins was the confidential friend of Locke, of whom Locke said, on his dying bed, that "Collins was a man whom he valued in the first rank of those that he left behind him." And the last words of Collins, on his own death-bed, were, that "he was persuaded he was going to that place which God had designed for them that love him." The cause of true religion will never be assisted by using such leaky vessels as *Cumberland's* wilful calumnies, which in the end must run out, and be found, like the present, mere empty fictions!

SIR,

May 10, 1824.

NOT knowing whether the death of Christ, as connected with his spotless and sinless life, has been handled by any one in this peculiar point of view, I merely suggest a hint for others to enlarge upon, should it be thought of any importance. The Apostle Paul denominates our Lord, "the second Adam." The first Adam, by his disobedience, brought *death* into the world; the last Adam, by his obedience to the will of God, brought *life* and *immortality* to the sons of men. Being, then, *without sin*, it would seem that he might have escaped death in any way, and have been translated or changed, as Moses and Elias, had it not been otherwise appointed by Di-

vine Providence: which seems to give some force to our Lord's saying to Peter, "Thinkest thou that I cannot now pray to my Father, and he will send me more than twelve legions of angels?" "How then can the Scriptures be fulfilled, *that thus it must be?*" These angels were certainly not intended to fight against the Jews, but to rescue him, and convey Jesus to the mansions of immortality. His death, then, was *voluntary*. He himself says, "No man taketh it (life) from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." How greatly does this enhance the merit of his sufferings and death! Taking it in this peculiar point of view, I think it throws considerable light on many passages of Scripture which relate to his *humbling* himself, and becoming *obedient* unto death, even the death of the cross.

#### PHILALETHES.

*Dr. John Jones on the Parable of Dives and Lazarus.*

IN compliance with the wish of one of your correspondents, (p. 140,) I send a few remarks on the parable of Lazarus and the rich man, contained in Luke xvi. 19—35. Verse 18 has apparently no connexion whatever with the preceding verses. And this is one of those passages which betray an incoherence in the language of Jesus, while his ideas, in consequence of an intermediate step left unnoticed, are intimately connected. In verse 16, he had the *death* of John in his mind. The law and the prophets were *until John: since that time, &c.* Having this event in his mind, he passed over to the *cause* which led to his imprisonment and murder: and this, as we learn from other parts of the Evangelical History, was the *adultery* of Herod. Thus thinking of the violation of justice and chastity, in the person of Herod, he delivers a general proposition on the subject, without specifying the individual against whom it was levelled. "Whosoever putteth away his wife committeth adultery." "The man that is guilty of such a crime, however great he may be, shall be punished."

In verse 18, we have seen, that our

Lord had Herod the Tetrarch in his mind; this being the case, he takes an occasion to shew, under a feigned character, suggested by this prince, that luxury and sensuality shall be punished in a future state. Hence we see the propriety of the description given of him. He was a rich man, clothed in purple and fine linen, and he fared sumptuously every day. Purple was the peculiar dress of kings and emperors, and consisted, agreeably to the manner in which it is here described, of fine linen dyed of a purple colour.

To the gate of this rich man was brought a beggar, decrepit, naked and diseased. The purple inhabitant notices not the destitute stranger. He neither invites him within his doors, nor sends food for his relief, nor oil to anoint, nor clothes to shelter, his ulcerated limbs. He permits him only to gather the crumbs that fell from his table, and the dogs to come and lick his sores. Lazarus languishes and dies. Dives dies also, and has the pomp and solemnity of a funeral, but here his honours and his felicity ended. The circumstances of the two are now completely changed. Lazarus is conveyed by angels to the bosom of Abraham; but the rich man opens his eyes in torments.

But it is necessary to distinguish between the moral lesson, conveyed by the parable, and the dress or scenery of it, which consists of notions, popular among the Jews, but which Jesus adopted without intending to sanction them, in order to give force, grace and colour to his representation. The great lesson he inculcates is, that there will be a state of retribution, in which the good, however poor and destitute, shall be recompensed; and the wicked, however rich and powerful, punished; in which the present inequalities of the Divine government shall be rectified, the triumphs of vice humbled, and the afflictions of virtue exchanged for a crown of glory. Whatever it contains beyond this, our Lord did not, I apprehend, inculcate as an article of Christian faith. The Jews believed that the spirits of just men were carried by angels to the seats of bliss. Here beatified men are represented as at an entertainment. The most honourable

seat is allotted to Abraham; and Lazarus, reclining after the manner of the Romans at table, has his head leaning on his bosom. See John xiii. Their ideas of torment by fire, are borrowed from the valley of the sons of Hinnom, rendered infamous for idolatry, and particularly for the burning of infants to Moloch, fires being always kept there for that purpose. See Lightfoot's Works, Vol. II. p. 141. Their paradise resembled the Elysium of the Greeks, and, it seems, was separated from Hades by an impassable stream. Such notions as these may serve very well for the scenery of a parable, but cannot be supposed to be an exact account of the hell and heaven revealed in the gospel. In parables, many circumstances, for the sake of dress, colour and ornament, are introduced, though not strictly true, and, therefore, should be either disregarded altogether, or interpreted with great latitude.

It is to be observed that the parable leads us to conclude, that retributive justice takes place immediately after death. Lazarus is, without any interval, in the bosom of Abraham, and Dives lifts up his eyes in torments, as soon as they are closed on this world. But in other parts of the New Testament, judgment is represented as taking place after the general resurrection. Our Lord, however, might here hold it forth as instantaneous, merely to give a greater effect to the parable: and it cannot escape observation, that each of the characters is exhibited not as a pure, but an embodied spirit. Not the soul of Lazarus, but Lazarus himself, is translated into paradise, and Dives has bodily organs in torments.

Though the rich man is punished, the vices by which he forfeited the favour of heaven are not enumerated. He is only said to have been rich, to have been clothed in purple, and to have fared sumptuously every day; and it is insinuated, that he suffered a fellow-creature to perish at his gate through hunger, disease and nakedness. But though this was a grievous instance of inhumanity, it was not his only crime. Herod was both a murderer and an adulterer; and history represents him withal, as actuated by extreme avarice and ambition. He

appears, however, not destitute of some laudable qualities. As soon as he began to suffer, he displays some concern to prevent the sufferings of his relations: and Abraham, in addressing him as a *son*, seems to pity his present condition.

The rich man appears to have had, when among the living, no apprehension of his present doom: and his brethren seemed as little to expect a similar fate. The belief of a future state was general among the Jews. But Herod was in all probability a *Sadducee*, who, like the Epicureans, derided the notion of a future punishment as fabulous. Hence the propriety of our Lord's inculcating it in this place, and his introducing this wicked man as an actor, in illustrating the truth of it. The rich man makes no mention of his *wife* and *children*, whom it was still more natural to warn against coming to that place of torment than his brethren. But Herod the Tetrarch appears to have had no children; and the woman who lived with him the latter part of his life, was the legitimate wife of his brother Philip. It would have been out of character, though he loved her beyond all others, to solicit the intercession of Abraham, in behalf of a woman of this description. So exactly do even the parables of Jesus correspond to truth and nature, wherever correspondence was practicable. He says that he had *five* brethren, whom he wished to apprize of their future doom. This is not accidental. These brethren must have been his relations, and it is remarkable, that the Herodian princes, who governed from Herod the Great, until Herod Agrippa, who was the last of that race, and who governed when Jerusalem was taken, were *five* in number. The destruction of that city was not only known but always present to Jesus, in all its circumstances: and he could not but be sensible, that the power of that family would then terminate.

It deserves our notice, moreover, that our Saviour represents not only the prophets, but also Moses, as preaching a future state and a retributive justice, with an evidence not to be resisted by any who admitted their divine mission; "Abraham saith unto him, They have Moses and the

prophets: let them hear them. If they hear not Moses and the prophets, though one rise from the dead, they *will not* be persuaded." Here the words are so chosen and arranged, that while Abraham appears to refuse the request, he insinuates that it should be complied with, and yet such would be the obstinacy of his brethren, as to continue in immorality and scepticism. The request was more immediately fulfilled in the resurrection of Lazarus, who, as being in his mind when relating the parable, probably furnished by association the *name* which he here gave to the poor man at the gate of Dives.

It was more completely fulfilled in his own resurrection; and yet none of the Herodian family, though convinced of the fact, became converts to his gospel. One of them indeed said on a memorable occasion, "Almost thou persuadest me to become a Christian." The generous wish of the apostle was never realized, "I would to God, that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds." Acts xxvi. 28, 29.

J. JONES.

Clapton,

March 16, 1824.

SIR,  
OF the following lines, the Latin are quoted by *Beausobre*, in his History of the Reformation, as "addressed to the Pope" by Luther, "at the conclusion of his treatise" *De Captivitate Babylonicâ*. They are described by Dr. Macaulay, the translator of the History in 1801, as "the beginning of an hymn written by *Sedulius*, which is sung in the Roman Church at the Epiphany." Dr. M. has added, in a note, (I. 348,) the French and English versions, which are both, I apprehend, of his composition.

J. T. R.

"Hostis Herodes impie,  
Christum venire, quid times?  
Non arripit mortalia  
Qui regna dat cœlestia."

"Herode impie et sanguinaire,  
Pourquoi crains-tu le Christ qui veut naître  
en ces lieux?  
Celui qui donne à tous le royaume des  
cieux,  
N'envahit point ceux de la terre."

“Say, impious Herod! sanguinary king!  
 Why shakes thy guilty soul with coward  
 fear?  
 What tho’ the Christ, whom ancient pro-  
 phets sing,  
 Within these realms in mortal guise  
 appear;  
 Yet learn, the hands that heavenly crowns  
 bestow,  
 Stoop not to seize the dross of those  
 below.”

*A Friendly Correspondence between  
 an Unitarian and a Calvinist.*

(Continued from p. 281.)

*I to N.*

DEAR N. 7th October.

I was coming in due course to your queries, which involve the whole question, and therefore called for much preliminary explanation. But I see that you are much too sore to relish any thing in the style of discussion usual among men, who reason with each other on grounds of equality. You are seated in St. Peter’s chair, and I must make my approaches with becoming humility. If the question between us had respected personal attainments in practical religion, I should be most willing to humble myself even to a worm; but this is not professedly the point in view. It relates to the general sense of the sacred Scriptures in respect to the duration of future punishment—a question in which I honestly confess that I feel myself a party interested, and which therefore I cannot regard with the same degree of *sang froid* which you, who are one of the elect, can do. This distinction in our respective cases you constantly overlook. I should like much to know whether or not your object is to hear what I have to say, or whether it be merely to give me lectures. If the latter, I will hear them, and, what is more, I will weigh and consider them; but then you must not send me queries with spaces for my answers, because this is placing temptation in my way. If we are doing wrong in discussing the decrees of heaven, the blame lies at your door; for you know I would have come to a period long ago; and moreover the discussion *originated with you*. You have only to say desist, and silence ensues.

You say we are running away from

ourselves, and hardening our hearts fearfully. In one sense I wish I could run away from myself and lose myself in divine contemplations; but I understand you to mean that our sense of the importance of spiritual things is evaporating in talk: this is very possible. As for the effect upon the heart of searching humbly into the divine counsels, I have found it very salutary; and I hope to prosecute my inquiries with increasing fervour. I, of course, cannot answer for you.

I shall now turn to your queries, but will not promise to take them in chronological order. “The condition,” you say, “of departed spirits cannot be affected by any thing that we can say, or think, or feel respecting them.”

This the Church of Rome would deny *in toto*; and, as you seem very adverse to the exercise of reason in matters of religion, you ought, to be consistent, to abide by the authority of that church, from which you are a heretical dissenter. They pray for the dead, and allege scripture for the practice. They tell you that Christ after his resurrection preached the gospel to the Antediluvian sinners, and that the phrase “who were sometimes disobedient,” implies that they had then become obedient. But let that pass. Whether or not the condition of departed spirits can be affected by our thoughts or feelings, is more than I know; but this I do know, that no man of sensibility, who has lost a near and dear relative, can possibly refrain from thinking of their state and condition, and feeling a deep anxiety for their welfare. But placing this out of view, since the Scriptures have adverted to the state of the dead, it is highly proper that we should clearly understand what they teach upon that awful subject. Your people have taken it upon them to enter largely into it, and you can scarcely hear a sermon that does not more or less advert to the never-ending duration of future punishment. When therefore a set of men, professing to speak the words of God, and to make known his will, take upon them thus to define it, others who have free access to the oracles of God, have an undoubted right to search and inquire whether or not they are correctly explained, and, if not, to stand up boldly for the true sense.

Those who with me are decidedly of opinion that the divine character and decrees have been grossly slandered by the doctrine in question, have accordingly exercised this right; and their arguments for God remain unrefuted—they are masters of the field. I will not allow you to say, uncontradicted, that it is a matter of no concern to us, what the bible teaches respecting the dead generally. You might just as well tell me that it is nothing to me what it teaches respecting the resurrection. In truth, the dealings of the Almighty with his creatures of every rank and degree, have always occupied the thoughts of pious men from Abraham downward. Should not, said he, “the Judge of all the earth do right?” “Righteous art thou, O Lord! when I plead with thee; yet let me talk with thee of thy judgment.” These are the words of Jeremiah. After searching profoundly into the counsels of God respecting the destiny of the Jews, the apostle breaks out into this exclamation—“O, the depth of the riches and knowledge of God! how unsearchable are his judgments, and his ways past finding out!”—He had, by diligent examination, arrived at a conclusion which would not have been reached by the purblind eyes of common Christians, namely, that the very act of shutting up the Jews in unbelief, would prove the means of their universal salvation. If by any accident he had been prevented from finishing the sentence which begins with, “For God hath concluded them all in unbelief,” and any of your people had set to conjecture what he designed to add, they would in all probability have filled up the vacancy by the words, “that they all might be damned.” Paul, however, had a better system. ’Tis true, he admits that even he could not search out the judgments, or find out the ways of God: but this was because they were so much richer in love and wisdom than he could imagine. The difficulty was not to find as much goodness and wisdom in God as should rise up to his standard; but that, with all his efforts, he found that the height and breadth of the love of God surpassed and exceeded to infinity the utmost reach of his thoughts. How can we

exclaim, “Just and true are all thy ways, O thou King of saints,” while we hold an opinion in direct contradiction to all our ideas of justice and truth? When your people tell me that God will not to all eternity shew mercy to thousands of millions of souls, which he has made, how can I say Amen! to the prayer which ascribes infinite goodness and mercy to such a dreadful Being? I cannot do it, and you might as well attempt to erase every notion of truth from my mind, as to persuade me to believe in such a palpable contradiction. If you have such a faculty, it is yours, and you are welcome to keep it.

In another query,—you ask me, “Which of the two sects experiences most of the blessed change described by the Lord Jesus Christ and the apostles? not meaning a false Calvinist as one of them.”

I profess myself totally disqualified for returning a decided answer to this question, because I am not sufficiently acquainted with the parties between whom I am required to make a comparison. Our blessed Saviour, the author and finisher of our faith, has told us that the tree is to be known by its fruits, and his apostle has given us a description of the fruits which are produced by good and by bad trees. The first are—love, joy, peace, long-suffering, gentleness, goodness, faith, (fidelity,) from which they all spring, meekness, temperance. The second are, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like. God alone can see the naked heart. We can only judge of men by what comes out of their mouths and by their actions. I will whisper a word in your ear—it is, that taking the above list in my hand, I shall find very many of the good fruits, where there is little pretension; and that among those who claim for themselves the possession of the Spirit, I shall miss the fruits of gentleness and meekness, and chance to discover wrath and strife.

Do not, however, I pray you, suppose that I am going to question the existence of true piety and philanthropy among the Calvinists. That

sect of Christians (for, after all, it is but a sect) has produced men whom all who love the name of Christ will acknowledge to have been burning and shining lights: far be it from me to charge upon them all the consequences of the hideous error which they maintain. They have been active in preaching the forgiveness of sins, and in displaying the comforts and joys of religion, in spite of their errors. In fact, the general effect produced by the Scriptures at large, and by the glorious works of God in the world, has been such as to overpower and render, in a great measure, inoperative the horrid dogma of vindictive punishment. I should like very well to sit under a well-informed, pious Calvinist preacher, if I could be assured that he would confine his discourses to the elect, and shew how all things shall work together for their good; but the moment he ventures beyond that circle, he gets out of his depth, and becomes an unsafe guide. He involves his own mind, and the minds of his hearers, in contradiction and darkness. As for the sect of Christians which maintains the glorious doctrine of the restitution of all things, their number, though increasing, is but small. They have hitherto been much engaged in controversy, which (as it is usually conducted) is not favourable to the growth of the *peaceable* fruits of righteousness; and yet I have met among them men who have a deep sense of the importance, I should rather say of the indispensable necessity, of personal religion. For a reverence for the Deity and for the Scriptures, I never yet knew a human being who manifested that feeling in the same degree as the late Mr. Winchester.

“Does not the genuine Calvinist exhibit true philanthropy by holding forth danger in the strongest terms, that his neighbour may be thoroughly roused and escape it altogether?”

A man who stands forth in the character of a preacher, is undoubtedly bound to teach honestly and faithfully, what he himself believes to be true; and, therefore, if a man really believes that future punishment will be endless, he cannot, of course, acquit his conscience if he does not declare that awful conviction. But I am fully

persuaded that no man believes it. I have already given my reasons for so thinking. It is at most a momentary suspicion, which could not co-exist five minutes with sanity. Those who profess to believe it, smile and talk about every-day matters like other men. They sit at feasts, and attend at marriages and christenings, and congratulate fathers and mothers on the increase of their families. This is all very proper; but it is wholly inconsistent with the idea, that of the children thus produced, the chances are that the majority is doomed to everlasting misery. Thus you see that the doctrine which you are so anxious to inculcate, does not merely affect the dead, but the living, and those who are yet unborn. I never heard a good man say that we should have no concern for posterity. I feel that I have undertaken a most arduous task in thus explaining the reason of the hope that is in me; but I have no apprehension, feeble as my powers are, of being able to produce scriptural answers to all the objections which you can start. Of the effect of my endeavours to produce an alteration in your sentiments I cannot be sanguine. He who constructed our minds knows what spring to touch; and in his own good time he will assuredly lead us to the knowledge of all those truths which can add to our happiness. Meanwhile let us bear with each other. I think I am possessed of an invaluable truth. Let me then be thankful, and by no means indulge an angry feeling towards a good man, who has not yet gained the same prize.

I must beg of you to refrain from putting any more queries till I have answered those before me. The next on the list will require much consideration on my part.

Yours affectionately,

I.

Again I repeat, that if these communications have become disagreeable and unprofitable to you, they shall, as far as I am concerned, be discontinued at your bidding.

*N to I.*

*7th October.*

The evil which you have described ought, as you say, to be “investigated fully,” for otherwise we cannot duly

appreciate the true nature of sin, or the value of salvation. As to God's being, in any possibility, a tyrant, it is out of the question. None of our people think him so. He has provided a full remedy, and nothing is wanted but a willingness to apply for it. This annihilates all idea of tyranny. The tyranny exists in sin only. These exhibitions warn us to flee from the wrath to come, and do not beguile us into it. You write and speak as if our thoughts and feelings would have an influence upon these matters. If it were possible that I could cause the damnation of any one, I should be terrified. I would confidently offer, instrumentally, the means of grace to every one, telling him or her they may have it if they will. Say what you will, these matters ought to be left implicitly with God. He has promised to clear up every thing, and make us plead guilty, and justify him at the day of judgment.

We are led away from ourselves, but must come home at last. A time will come when, by Divine illumination, we shall be given to see how we have hardened our own hearts. While we regard our own state, we are looking to what, in our opinion, God ought to do with those, of whose true condition we can be no judges at present. Let us look to ourselves and try ourselves, and compare ourselves and our experience with that which is laid down by Christ and the apostles. You told me to envisage the subject. I have awfully obeyed your advice, submitting to it as a mandate; but you do not reciprocate. I ask, but cannot compel, nor even persuade you to envisage your own state. You evade, you turn your thoughts, and set about doing God's work, instead of doing what he has commanded you. "Examine our own selves." I bring myself in with trembling and anguish, and am constrained to say, "Search me, O God, and lighten mine eyes." Give me a new heart and a new spirit; and then I will, by thy all-powerful enableings, perform every thing thou requirest.

I anticipate your assent to this proposition, that the more fully we shall be enlightened by the Holy Spirit, and created anew in Christ Jesus, the better qualified we shall be to judge of the matters under discussion. In the

meanwhile let us leave them in unerring hands.

I have since had a glance of the pleasing scene which will be presented to your view when you personally realize, in a fuller degree, the blessings of the gospel. N.

[To be continued.]

Trereife,

June 8, 1824.

SIR,  
MR. WORSLEY sent a statement to your Magazine, in which my character was implicated, and his statement was so incorrect that I made complaint; and this complaint he calls a desire to keep the matter "a-going." I wish that his apology had not been accompanied with this unfair remark. However, enough of this. These things speak for themselves. According to such reasoning, a man who defends himself when attacked, is guilty of a riot.

I now beg leave to refer to a letter in the preceding part, signed *A Friend to Inquiry*. This gentleman had asserted that Unitarians may be, and often are consistent members of the Established Church; and Mr. Worsley replied, that "such a sentiment is destructive of all honest and open profession, and all fair prospect of the advancement of truth." I had occasion to address a letter to the *Friend to Inquiry* on this very point, and I shall be much obliged if you will give my sentiments, which agree with those of Mr. Worsley, a place in your Repository. I regret to see in the *Friend to Inquiry's* letter, remarks, which again call forth the matter in dispute: he observes, that the gentleman was attacked by our clergy, and removed from a certain honorary post, on the ground of his not being a member of the Church. But of what nature was this honorary post? It was the Presidentship of a Society formed for the express purpose of promoting the doctrines and views of the Established Church, which views this gentleman avowed his resolution to thwart. (See p. 142 of the Repository for March.) By the expression of an "honorary post," the whole truth is not told, and I am sorry to be again under the necessity of referring to the subject. I am sorry also to see that this writer now avows a different motive for his defence of

the Unitarian doctrine from that which he avowed in his pamphlet. He has quitted the fair ground upon which he stood, and now confesses that he did it to "prevent a monopoly of good things," by shewing that the Unitarian might consistently have a share of them. Monopoly of good things! Hear this, ye shades of Lindsey, Disney and Wakefield! Hear this, ye men of integrity, now living, who, with talents which might open to you, on facile hinges, the gates of preferment, still persevere in what ye deem to be the better path, and for this very reason that ye think thereby (in the language of Mr. Worsley) "you have the fairest prospect of advancing the truth"! Why do ye appeal against the Test Act? Why do ye petition against the Marriage Ceremony? Why do ye build separate places of worship? I will venture to assert, that a more strange concatenation of sentiments was never strung together than in this letter of the *Friend to Inquiry*. I appeal to Unitarians themselves. My opinion is, that if the Unitarian can put a bridle on his conscience, he ought also to put it on his lips. My opinion is, that his protest does not clear him from hypocrisy, while he aims by "external conformity," not to be shut out "from a share of good things," and that such conduct does not deserve the compliment of "fearless." As to official dignity! my idea is, that if a professed Unitarian takes the sacrament for the express purpose of obtaining any office, he obtains it by perjury; and that if he at the same time proclaims and propagates his opinions, he triumphs in his *shame*. When I speak of a Unitarian, I speak of those "who hold the strict and proper humanity of Christ as one of their fundamental tenets." But I will not trespass any farther. I beg you to give a place to a few arguments, which I had already published on the inconsistency of a Unitarian claiming to be a *consistent* member of the Church.

Permit me, before I conclude, to enter my protest against such expressions as "a small and remote town," &c. Is the propagation of right principles to be checked, because they may originate among people in an humble class, and in a remote town? At what mile-stone from Hyde-Park Cor-

ner does respectability begin? Shall Carey's Book of Roads be an Index Purgatorius, and shew by an author's residence whether any thing that comes from him can be good? Burn your Nautical Almanacks, ye British captains, for how can they be your guides in the Pacific Ocean or at the North Pole, when ye shall be informed (as is the fact) that the calculations were made by an inhabitant of a remote village in Cornwall! Break your lamps, ye labourers in the bowels of the earth, for of what use can things be which were invented by a native of Penzance! Away with the chilling and degrading sentiment! Truth is truth, let it come from where it will; and it is one mark of the great improvement of modern times, that such is the facility of intercourse, that in the diffusion of opinion distance seems annihilated: it flies like the electric fluid, and seems every where almost *at once*. I am aware that I expose myself to raillery by such exclamation. Far be it from me to attach any importance to myself; but I do think that this "Cornish Controversy" (as you term it) has shewn, in a conspicuous light, and by the adoption of it in your pages, in a *permanent* light, a most important feature of the present times. Look at the Nonjuror in the beginning of the last century: see him conscientiously retiring from the preferment, honours and the means of life; and see the Dissenter of the present day, the disbeliever in the authenticity of the Gospels, attending the services of the Church, and partaking of its sacraments, approaching the table, not with compunctions of conscience, but *demanding* the offices of the Church with a Writ in one hand and a Prayer Book in the other. Are not these things new? Are they not important? Are they not worthy of observation? Is consistency a virtue, or is it not? If it ceases to be thought so, has not a most important change taken place in public opinion? Why a sneer at a remote corner? That these things have been exhibited in a remote place adds to their interest; because, if they had happened in the crowd and fumes of the metropolis, they might have escaped notice: a light set on a hill is more apparent in the country than in a city. Look at Mr. Wesley alone,

on a moor in Cornwall, at a loss which way to direct his steps, till he heard the sound of a distant bell. Such was the first appearance of that wonderful man in this "remote corner"! See now the influence of his opinions: count the thousands who bless his name. And may not opinions be now propagated, though in a remote corner, with a power which may astonish us, or rather those who survive us? If right, shall we not encourage them? If wrong, shall we not endeavour to depress them? Is this doctrine of pseudo-conformity right or wrong? In Athens it was a crime to be of no party: but the crime of being of *all* parties was never stigmatized, because (like parricide) it was never contemplated: it is the principle of a new sect. In my mind it is as noxious and unwholesome in the religious world as the plague is in the natural world; and though it may first shew itself in a remote corner, it is not the less to be watched, proclaimed, avoided and (if possible) checked.

C. V. LE GRICE.

[Mr. Le Grice's Thoughts on Inconsistency in our next. ED.]

SIR,

June 10, 1824.

AS I have been lately informed that the gentleman who was the Clerk, or more properly the Chairman of the *three* last Yearly Meetings of Friends, held in London, had not even seen a *printed copy* of the large edition of ten thousand copies of a Creed, the first three articles of which were inserted in Vol. XIX. p. 15, of your Journal; I wish to exonerate him from the imputation of having received from his American correspondent, *in print*, any of those prohibited articles, which the Yearly Meeting of 1823 "*ordered to be locked up in the fire proof for safe keeping.*"

The "large packet" I spoke of, p. 14, has been, I find, lately represented as containing chiefly American newspapers or other periodical works, in some of which those controversies among the American Friends had been discussed. This important packet, therefore, probably also contained some account of the futile attempt of the same parties to censure and silence the truly venerable Elias Hicketts, for

preaching what they called *heterodox doctrines*; but which were generally approved by the great body of the Society in Pennsylvania. It might also have conveyed MS. copies of the said Creed. Its patron, the Meeting for Sufferings, had previously received, in its collective capacity, too memorable a lesson from the Yearly Meeting, for so imprudently printing that document, and presenting it in that state to the church, in full assembly, for its approbation, as if their work was incapable of amendment, even for its "Pontiff" to venture upon *an open transgression* of their prohibition. Some stray copies in print have, nevertheless, certainly arrived in this country. Under the conviction that these means are at hand, to correct any error that may be found in the copy I now send you of the other *nine articles* of this most singular production, I am induced to offer them for insertion in your valuable Journal; that it may be preserved as a useful warning against any similar departure from the solar path of reason, enlightened by the lamp of genuine revelation. This document is, perhaps, only worth preserving whilst such incompetent persons as its authors bear sway over, and are suffered to occupy influential stations in a professed Christian Church, the members of which are, generally speaking, I conclude, by the judicious rejection of this intended symbol of their faith, much better informed, equally well-disposed, and of sounder mind than these blind teachers.

Whoever they are, whether ministers or elders, they have drawn, with much complacency, a confused and dark portrait of their own theology, very defective in perspicuity and in real scriptural knowledge; at the same time, equally remarkable for incorrect quotations of Scripture, sometimes I fear intentionally, in order to uphold their preconceived notions and prejudices, or with very censurable carelessness and inconsistency, if they esteem those writings as containing a true record of *special revelations from God*. That your readers, and especially those who are of the Society of Friends, may the more readily judge for themselves of this American production, I shall annex a reference to the texts which I suppose are al-

luded to in each of the twelve articles. They may thus easily see *by consulting the text and the context of each*, how much more clearly the genuine sense of the sacred writers may be gathered from the text than from their mutilated comments. Such a compilation of discordant materials, affords a fit subject for much animadversion. I shall only notice a few of the passages which seem to me to require it, and those briefly.

The texts referred to in the first article are 2 Tim. iii. 15, 16, and 2 Pet. i. 21. That from Paul does not, and cannot with reason be said to distinguish between canonical books of scripture and those which are of dubious authority. Barclay knew better, and renders the text thus: "All scripture given by inspiration of God *is* profitable for correction," &c. The received text says, "All scripture *is* given by inspiration," implying to the ill-informed English reader that the whole volume was, *in the same sense*, written by inspiration. The translators knew that no Greek MS. said any such thing, and have therefore, very properly, printed the important word *is* in italics, to denote that no corresponding word is to be found in the Greek text.

The text from Peter relates to the prophetic parts of the Scripture *only*, which must have been imparted by Divine inspiration, if they are *so called with propriety*.

On behalf of the second article, no other text of even the received Version than the noted interpolation 1 John v. 7, is adduced, for a very good reason, because no genuine text *teaches any such doctrine*.

In support of each position in the third article, almost every book of the received canon, even in any translation, may be pertinently and conclusively quoted. Its truth has, indeed, been maintained by all Christian churches in every age, from that of the apostles to the present; whatever other tenets any of them may have also held, and professed to incorporate therewith. I shall therefore only refer to the following texts: Gen. i. 1, xxi. 33; Neh. viii. 6, ix. 6; Psa. xvi. 1, xxxvi. 6—10; Isa. xl. 25—28; Rom. ix. 5, as those which the compilers probably had in view; and observe that the one from the New

Testament is not quoted as it stands in the received text; but, in my apprehension, much more consistently with the true sense of the apostle. The next article of the Creed is as follows:

Fourth. "The infinite and most wise God, who is the foundation, root and spring of all operation, hath wrought all things by his eternal Word and Son: this is that Word that was in the beginning with God, and was God; by whom all things were made, and without whom was not any thing made that was made. Jesus Christ is the beloved and only-begotten Son of God, who in the fulness of time, through the Holy Ghost, was conceived and born of the Virgin Mary. In him we have redemption through his blood, even the forgiveness of sins. We believe *he was made* a sacrifice for sin, who knew no sin; that he was crucified for us in the flesh, was buried, and rose again the third day, *by the power of the Father for our justification*, ascended up into heaven, and now sitteth at the right hand of God." I add the texts to this and the remaining articles which I suppose the writers had in view. It would not have been amiss had they given references to them in the margin, or at the end of each article. John i. 1, xxiii. 14; Matt. i. 20; Luke i. 35; Eph. i. 7; 2 Cor. v. 21; 1 Pet. iv. 1; 1 Cor. xv. 4; Rom. iv. 25; Coloss. iii. 1.

Fifth. "As then, that infinite and incomprehensible Fountain of life and motion operateth in the creatures by his own eternal word and power, so no creature has access again unto him, but in and by the Son, according to his own declaration, 'No man knoweth the Father but the Son, and he to whom the Son *will reveal himself*.' Again, 'I am the way, the truth and the life; no man cometh to the Father but by me.' Hence he is the only Mediator between God and man, for having been with God from all eternity, being himself God, and also in time partaking of the nature of man; through him is the goodness and love of God conveyed to mankind, and by him again man receiveth and partaketh of these mercies." Matt. xi. 27; Luke x. 22; John xiv. 6. In quoting the texts of Matthew and Luke, their united testimony is made

very free with, apparently to make it comport better with the notions of the compilers of this creed. How dangerous is such a practice! Besides which, they have suppressed the testimony of Christ himself, who in the preceding verse declares his Father to be "*Lord of heaven and earth,*" and in this, addressing him, says, "*All things are delivered to me of my Father, and no man knoweth,*" &c., as quoted by these creed makers, till they come to the last word of the text, which they render "*himself*" instead of "*him,*" as it properly stands in the received version, plainly designating the Father *and him only,* the sole "*Lord of heaven and earth,*" thus making it refer to the humble Prophet of Nazareth, whom his God and Father made "*both Lord and Christ,*" but who never, as here falsely represented, claimed the possession of *underived and infinite power.*

Sixth. "We acknowledge that of ourselves we are not able to do any thing that is good, neither can we procure remission of sins, or justification by any act of our own; but acknowledge all to be of and from his love, which is the original and fundamental cause of our acceptance, 'for God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'" John iii. 16. This text is pertinently and correctly quoted. It is also strictly in unison with the explicit declaration of these Friends in their own language, and equally so with the uniform exposition of the corner-stone of Unitarianism. Nay, it is even expressed almost in the very terms of Dr. Carpenter's Appeal, and in perfect accordance with many authentic explanations which I have seen of the foundation of their faith.

Seventh. "We firmly believe it was necessary that Christ should come; that by his death and sufferings he might offer up himself a sacrifice to God for our sins, 'who his ownself bare our sins in his own body on the tree;' so we believe that the remission of sins which any partake of, is only in and by virtue of that most satisfactory sacrifice and *no otherwise;* for it is by the obedience of that one, that the free gift is come upon all to justification. Thus

Christ by his death and sufferings hath reconciled us to God, even while we are enemies; that is, he offers reconciliation to us, and we are thereby put into a capacity of being reconciled: God is willing to be reconciled unto us, and ready to remit the sins that are past if we repent." 1 Pet. ii. 24; Matt. xxvi. 28; Heb. ix. 26; Rom. v. 10; xviii. 19.

Eighth. "Jesus Christ is the intercessor and advocate with the Father in heaven, appearing in the presence of God for us; being touched with a feeling of our infirmities, sufferings and sorrows; and also by his spirit in our hearts, he maketh intercession according to the will of God, crying Abba Father: he tasted death for every man, shed his blood for all men, and is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. He alone is our Redeemer and Saviour, the captain of our salvation, the promised seed, who bruises the serpent's head: the Alpha and Omega; the first and the last; *he is our wisdom,* righteousness, justification and redemption; neither is there salvation in any other; for there is no other name under heaven given among men, whereby we may be saved." Rom. viii. 27; 1 John ii. 1; Heb. ix. 24, iv. 15; Gal. iv. 6; Heb. ii. 9; Mark xiv. 24; 1 John ii. 2; Isaiah xlv. 6; Heb. ii. 10; Gen. iii. 15; Rev. i. 8, xxi. 6, xxii. 13; 1 Cor. i. 30; Acts iv. 12.

Ninth. "As he ascended far above all heavens that he might fill all things, his fulness cannot be comprehended or contained in any finite creature; but in some measure *known and experienced in us,* as we are prepared to receive the same, as of his fulness *we have received grace for grace.* He is both the word of faith and a quickening spirit in us, whereby he is the immediate cause, author, object and strength, of our living faith in his name and power, and of the work of our salvation from sin and bondage of corruption." Eph. iv. 10; John i. 16.

Tenth. "The Son of God cannot be divided from the least or lowest appearance of his own divine light or life in us, no more than the sun from its own light. Nor is the sufficiency of his light within, set up or mentioned

in opposition to him or to his fulness, considered as in himself, or without us; nor can any measure or degree of light received from Christ, be properly called the fulness of Christ, or Christ as in fulness, nor exclude him from being our complete Saviour; and where the least degree or measure of this light and life of Christ within, is sincerely waited in, followed and obeyed, there is a blessed increase of light and grace known and felt: as the path of the just, it shines more and more, until the perfect day; and thereby growing in grace, and in the knowledge of God and of our Lord and Saviour, *hath been and is truly experienced.*" Prov. iv. 18; 2 Pet. iii. 18.

Eleventh. "Wherefore *we say*, that whatever Christ then did, both living and dying, was of great benefit to the salvation of all that have believed, and now do, and that hereafter shall believe in him unto justification and acceptance with God. But the way to come to that faith is to receive and obey the manifestation of his divine light and grace in the conscience, and which leads men to believe and value, and not to disown or undervalue Christ as the common sacrifice and mediator; for *we do affirm*, that to follow this holy light in the conscience, and to turn our minds and bring all our deeds and thoughts to it, *is the readiest, nay the only right way*, to have true living and sanctifying faith in Christ, as he appeared in the flesh, and to discover the Lord's body, coming and sufferings aright, and *to receive any real benefit by him*, as our *only* sacrifice and mediator, according to the beloved disciple's emphatical testimony, 'If we walk in the light, as he (God) is in the light, we have fellowship one with another, and the *blood* of Jesus Christ his Son cleanseth us from all sin.'" 1 Cor. xi. 29; 1 John i. 7.

Twelfth. "By the propitiatory sacrifice of Christ without us, we, truly repenting and believing, are through the mercy of God justified from the imputation of sins and transgressions that are past, as though they had never been committed. And *by the mighty work of Christ within us*, the power, nature and habits of sin *are destroyed*; that as sin once reigned unto death, even so now, grace reign-

eth through righteousness, unto eternal life, by Jesus Christ our Lord." Rom. iii. 25, iv. 8, v. 20, 21.

"Signed on behalf of the Meeting,  
"JONATHAN EVANS, Clerk."

In transcribing this singular production for your Journal, I have taken the liberty to mark such passages for insertion in italics, as appear to require the particular attention of a certain, and I trust an increasing class of your readers, carefully noting with inverted commas every text which was so distinguished in my MS. I was desirous of comparing it with a printed copy, particularly on account of the exceptionable manner in which the far greater part of the texts quoted are mixed up with the assertions, notions and confessions of the faith of its compilers, as if their opinions and doctrines were of equal authority with those of the sacred writers; but I have not succeeded in obtaining the sight of a single copy of the large edition which was printed. Such an intermixture of the doctrines which Christ and his apostles taught, with their own apprehensions concerning revealed truth, distinguishable as they easily are by the well-informed scriptural Christian, is not to treat the Divine Oracles with becoming respect and due veneration; though such a practice may induce the simple but honest inquirer to mistake the hay and the stubble of man's invention for the foundation which Christ hath laid. To others, who more justly appreciate the true character of the sacred records, such doings will rather evince the great extent of the self-delusion of its authors. Yet I do not, after their example, account it "a delusion of the Devil."

The 1st, 4th, and the six last Articles of this symbol of their faith, exhibit each of them one or more examples of this improper practice, the true character of which in each case, will be apparent on examination. Trusting the memorable rejection of this intended imposition on the Yearly Meeting of Friends, held at Philadelphia in 1823, will, wherever it is known, have a tendency to prevent any similar attempt being successful among them, on this or on that side the Atlantic, I am, &c.

BEREUS.

SIR, *Islington, June 14, 1824.*

**I**N my Obituary of the late *Rev. B. Marten*, of the General Baptist Unitarian Chapel, Dover (XVIII. 670), I mentioned that in his last letter to me, he communicated a plan for paying off the remaining debt of the Chapel. That plan I beg leave to lay before you with brevity. The debt incurred is 920*l.*, the Chapel having cost 2000 guineas, being one of the neatest and most commodious for public worship in the kingdom.

Some friends (unconnected with the Society) being on a visit at Dover, seeing the exertions which the congregation had made and were still making; and, aware that so heavy a debt would operate as a serious impediment to the cause of Unitarian Christianity at that place, suggested the following plan, and kindly offered to contribute to it. It was, therefore, laid before the GENERAL ASSEMBLY, held in London 1822, and met their unanimous approbation.

1. That one hundred persons subscribe One Guinea each, annually, for three years.\*

2. That the same be placed out on compound interest, as it shall come to hand, until it shall accumulate to the sum of 555*l.*

3. That with the addition of Mr. Squier's legacy of 250*l.*, the sum of 120*l.* only of the debt will remain.

4. That this sum of 120*l.* may be realized, in a few years, by the sale of the vaults under the Chapel; and thus the whole debt will be liquidated.

My motive for communicating at this time to your readers these particulars is, that the names of upwards of forty subscribers will appear on the Wrapper of this Month's Repository, hoping that it may incite others to follow their example in the completion of this good work. The plan is an excellent one, suggested by three respectable individuals, the *Rev. B. Marten*, the *Rev. W. Moon*, and *Mr. Bradley*, all of whom are now laid low in the dust. It may be successfully imitated by Unitarian friends, who may be similarly circumstanced, in other parts of the country.

J. EVANS.

\* It might be convenient for several friends to unite in making up the Guinea, and to which there can be no possible objection.

*Society for the Relief of the Necessitous Widows and Children of Protestant Dissenting Ministers of the Three Denominations.*

**W**HEN a minister of the gospel, who has devoted a long and laborious life, with acceptance and usefulness, for the promotion of the cause of religion, is removed by death, his name should be had in grateful remembrance, and his widow and children should inherit a portion of that affectionate esteem which in his life-time he enjoyed.

This was the feeling entertained by our pious Nonconformist forefathers nearly a century ago; and, in order to give it full effect, and carry it out into lively and continued operation, they laid the foundation of this charity, which was instituted in the year 1733, for the Relief of the Families of such Ministers of the Presbyterian, Independent and Baptist Denominations, as at the time of their death stood accepted and approved by the body of ministers of their own denomination, and who died so poor as not to leave their widows and children a sufficient subsistence.

At the first, the annual sum given to the English widows was only five pounds, and to the Welsh widows three pounds each; but from the liberality with which the Society was supported, the Managers had the pleasure of increasing the exhibitions, from time to time, until the year 1811, when they distributed fifteen pounds to the English, and eleven pounds to the Welsh widows. They have since, though with great reluctance, been obliged to reduce them to fourteen and ten pounds respectively.

The Managers meet on the first Tuesday in every month, from the month of October to the month of May, both inclusive, to receive, and examine, and relieve such cases as shall be presented to them from the widows of either of the three denominations; and such is the spirit of harmony which has prevailed, that they are not aware of any instance in which a preference has been given to one denomination over the other.

Besides these annual donations, in urgent cases, the Managers frequently make a grant of ten pounds to apprentice out an orphan child of a deceased minister, by which means the immediate object is provided for,

and the necessitous widow relieved from the expense of its maintenance.

The number of recipients at present upon the books, is two hundred and twelve; and to discharge the exhibitions for the present year would require the sum of two thousand, seven hundred and fifty pounds; whereas the annual income upon which the Managers can with certainty calculate, does not exceed the sum of two thousand pounds, or thereabouts, leaving a deficiency of seven hundred and fifty pounds.

The subscribers have been reduced therefore to a dilemma, either point of which has been pregnant with difficulty.

To curtail the annual exhibitions which the poor widows were accustomed to receive, and to which they were probably looking at the end of the year for discharging the little debts they had necessarily contracted in the course of it, was distressing in the extreme; but to proceed in granting exhibitions so much beyond the income of the charity, appeared not only unjust, but highly imprudent, and a course which, if persisted in without a reinforcement of its funds, would, in a very short period, annihilate the Society.

As the lesser evil, it has been concluded, to vote the accustomed exhibitions for the present year, and to make an urgent appeal to the body of Dissenters at large, for their benevolent aid, relying, (in humble dependence upon Divine Providence,) that they will afford seasonable and adequate assistance.

It has at the same time been thought expedient, in order to prevent the widows relying with too much confidence upon a continuance of the same supply, to accompany the exhibition with a communication, that, unless an immediate and very considerable increase should be made to the income of the Society, a reduction must take place in the future exhibitions.

The subscribers have also felt it their duty (though they have done it with great regret) to adopt the following Resolution, viz.

“That so long as the exhibitions to the widows already admitted upon their list of recipients, shall exceed the income of the Institution, the Managers cannot, with any propriety,

admit *new cases.*” However painful such a circumstance must necessarily prove, it can only be avoided by a very considerable augmentation of their income, or until the number of the present recipients be reduced.

The Managers are apprehensive that this Institution is not so extensively known as its excellence and utility deserve; they have, therefore, resolved to make the nature, design and present state of it as public as possible; which, they trust, will prove sufficient to insure its success with the religious public, and especially with Protestant Dissenters.

It appears to the Managers, that, under existing circumstances, it has become their duty, not only to appeal to their Dissenting friends for assistance, but to suggest how such assistance may be afforded; and it has occurred to them, that if their respected brethren in the ministry, in and near the Metropolis, (and, indeed, throughout the kingdom at large, where it could be conveniently done,) would make one public collection in the course of the present year, such a circumstance would, without doubt, be productive of incalculable benefit; besides which, if their respected friends among the laity, who are in easy (and they are happy to say that not a few are in opulent) circumstances, would kindly become annual subscribers to the Institution, a vast increase would, without difficulty, be made to its funds. And, although One Guinea per annum seems a sum so small as to be scarcely capable of effecting any permanent benefit; yet, let it be remembered, that if every Dissenter, in and near the Metropolis, who can afford it, were to adopt this suggestion, a fund would be raised not only competent to meet the exigency, but sufficient to place the Society almost beyond the possibility of future difficulty.

The Managers are fully aware that the Divine blessing alone can insure success; that “the silver and the gold are the Lord’s,” and “the hearts of all are in his hands.” This cause is pre-eminently the cause of God;—concerning this we have his own gracious declaration, “A Father of the fatherless, and a Judge of the widows, is God in his holy habitation;” and he has graciously condescended to relieve the minds of his dying ser-

vants with this encouraging declaration, "Leave thy fatherless children, I will preserve them alive, and let thy widows trust in me." Now if widows and orphans in general are the subjects of his peculiar regard, surely an Institution which has for its object the relief of the widows and children of his own faithful servants, who have devoted their time and talents, and spent their lives in promoting his kingdom and glory in the world, and the good of immortal souls, must be highly acceptable in his sight.

An Institution for such a purpose, the Managers now present to the attention of their Dissenting brethren, and they anxiously hope that, under the circumstances stated, they will cheerfully adopt and encourage it.

To those who profess the religion of Jesus, and enter into the divine and benevolent spirit of its Author, it is presumed the appeal will no sooner be made than allowed. An inspired apostle has said, "Pure religion, and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction," as well as, "to keep ourselves unspotted from the world."

It is to persons of such views, and who entertain such high and exalted feelings, that the present appeal is made; and though perhaps it might, without much impropriety, be made generally to all classes of Christians, yet surely, to Protestant Dissenters, it comes with higher and more forcible claims, and to such, it is confidently hoped, it will not come without its due effect.

Subscriptions and other benefactions will be thankfully received by BENJAMIN SHAW, Esq., Treasurer, London Bridge; Mr. H. K. SMITHERS, Secretary, 323, Borough; and Mr. ISAAC HAILES, Collector, 29, Budge Row, Watling Street.

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SIR, Swansea, June, 1824.

THE most intolerant speech of the Bishop of St. David's against the Unitarian Marriage Bill, having been singled out for publication in the Cambrian Newspaper, and the Editor having refused a place to the following communication on the subject, I submit it to your option for the Repository.

JAMES GIFFORD.

*To the Editor of the Cambrian.*

SIR,—I beg leave to submit to the readers of the Cambrian a few passing observations on the speech of the Bishop of St. David's against the Unitarian Marriage Bill, as given in your paper of the 15th instant.

"To the benefits of the Bill (says the Bishop) as Dissenters from the Church, and on a plea of conscience, they are not entitled to, in my humble opinion, on either account." "My Lords, conscience as well as zeal may be without knowledge; and though want of knowledge may be entitled to compassion, it has no claim to privilege." "They hold no other belief of the Deity than what is professed by Deists and Mahometans." "If Unitarians would at once publicly declare themselves to be what they are,—not Christians,—they have the remedy in their own hands as well as the Jews, and need not come to parliament."

Jews and Deists renounce the Christian revelation altogether; Unitarians receive the gospel as a revelation from God the Father, by his only Son our Lord Jesus Christ. Jews and Deists believe Jesus Christ to have been a cheat and an impostor; Unitarians believe in him as the inspired messenger of God, the Messiah and Saviour of mankind. I ask your readers, then, what more can be needed

than these plain simple facts, to shew that Unitarians *do* "hold other belief of the Deity than what is professed by Deists and Mahometans"? And when such assertions have been a thousand times refuted in this same way, I ask them, what they must think of the man who still blindly and pertinaciously adheres to them? I ask them, if this is not "zeal without knowledge"? And if such a want of knowledge be "entitled to compassion," I ask them, if it is not such as "has no claim to privilege"? Further, Unitarians believe in all the miracles of Christ, his death, resurrection and ascension; they believe in him as the Mediator and Redeemer; and through faith in him and repentance unto newness of life, they humbly look to the promise of salvation. If after all this, a man will not believe that there is any distinction between Deists and Unitarians, then would he not believe though one should rise from the dead. Moreover, Unitarians hold themselves bound to work out their own salvation by the divine precepts of the gospel, and among these precepts they specially hold to the one which stands *pre-eminent amongst the good*, DO UNTO OTHERS AS YE WOULD THAT THEY SHOULD DO UNTO YOU. And in no case whatsoever do they think this heavenly command more binding, more awfully incumbent upon their observance, than in all cases of dissent on religious opinions. But how is the Trinitarian to abide by this precept, following the dictates of the Bishop? How would the Trinitarian like to be forced before the altar of the Unitarian, there to be bound in his dearest interests by a form of worship awfully repugnant to his understanding, and there to have a tribute levied upon him for the support of doctrines which he conscientiously believed to be highly injurious to the cause of Christianity? God the Father, God the Son, and God the Holy Ghost, are supplicated in the marriage ceremony; the doxologies are to the same purport; the service is essentially Trinitarian; it sanctions the ceremony and is binding upon the parties as such. But it is enough that the Unitarian is forced before a strange altar.

Limits preclude my now offering more as testimony on the part of the Unitarian; nor need I: the Bishop

places a two-edged sword in the hand of his opponent, and I now take up his own opinions and arguments as they bear against himself in his opposition to the Bill in question. "The obnoxious terms are the express words of the New Testament, and are retained by the Unitarians in their translation; and incredible as the inconsistency may appear, they are the very words of their own baptismal office: whatever meaning therefore they may be accustomed to attach to the words in one service, they may equally retain in the other." Not to dwell upon the diametrically opposed meaning put by the respective parties upon the words alluded to, and which as to the point is every thing; nor to ask why Unitarians baptize their children in these words of the gospel, if they are "not Christians:" I proceed to observe that thus in a sacred ceremony we see two wholly opposed doctrines *licensed*, the one *under an equivocation*, and each doctrine held by the opposite party to be greatly hostile to Christianity; two adverse meanings ascending before the most High, from one and the same altar, when that altar is specially dedicated to the support of one of them only! I ask if this can be Christian integrity! if it partakes of that singleness of heart which above all things is of so great price before the Almighty? Here we see a bishop not only forcing the man who is "not a Christian" before the national altar, but absolutely pointing out to him the adoption of a measure derogatory to its sanctity, bending its rights to the acceptance of the "infidel and heretic," and licensing him in his own meaning, when he at the same time verily believes, that upon that *very meaning*, he will be condemned to *perish everlastingly!* I ask if this is humane, is it Christianity, can it be righteousness? Having heretofore taken an opportunity of expressing my surprise at the doctrines which the Bishop adheres to, and particularly at the vehemence with which he upholds them; it is now under no less a degree of surprise that I find myself necessitated to differ from him as to the nature of Christian integrity. I feel a self-satisfaction in thus washing my hands of any willing assent to his Lordship's contrivance upon the present occasion; and should it be permanently adopted,

I trust that were it but for such a licensed prevarication alone, that Unitarians will ever resist the being brought before an altar so loosely and reprehensibly dedicated to the service of the Great God.\* And how do the Bishop's arguments re-act upon himself? We see him a high trustee of the national religion, an exalted guardian of its altar, forcibly extending its sanctions to the "blasphemer and God-denying apostate," and publicly advising him that he is at liberty to put his own "blasphemous" meaning upon the words of the priest, as he offers them up to the acceptance of heaven. Can this be the way to maintain the purity and honour of the established religion? Can the Bishop suppose that the causing of the voice of "blasphemy" to be raised at the national altar, is a matter of less moment than the permitting of Unitarians to marry in their own churches? Or can he imagine that in the counsels of the Supreme, the support afforded to the Church by pelf, thus extorted from the "miscreant and alien," can outweigh so great a profanation of his altar! And this is "orthodoxy!" it is shocking. The contemplation of any matter at once so persecutory, so grossly and mischievously absurd, and placed as this is in a forced connexion with Christianity, by one so high in its ministerial office, is really and truly shocking: nor is it the less so that such violence should be suffered by the members of the national church to be current in the land without that free and instant public condemnation and abhorrence which the gospel so plainly dictates. How is peace and good-will to obtain amongst men, whilst such uncontrolled outrage is suffered to be abroad? And looking to the gospel, what can it be but a high disgrace to the whole national establishment? As a Christian Church, there is no Unitarian who does not lament to see such measures resorted to for its support; and were they so virulent in their enmity, as to be little scrupulous about the means of its overthrow,

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\* An altar marked by a violation of a two-fold character, the *avowed* admission of the act being no less blameable on the score of a right zeal, than its enforcement upon parties contrary to their opinion of pious rectitude.

they could not desire to see any thing more decidedly adverse to its welfare and stability.

Looking also at his Lordship's language in a civil point of view, it is scarcely less objectionable; for what is it but a gross and most provoking insult to a very considerable number of his countrymen, and amongst whom is a large proportion of respectable individuals? What is it, I would ask, but a great breach of the laws of courtesy and good breeding, necessarily to be observed between one gentleman and another? Was his Lordship to break in upon the established rules of society in a manner equally gross and violent, *except* under the most abused name of religion, that is, *excepting that which ought never to be expected*, he might be looked upon as a maniac or as an unprincipled defamer, and probably be called upon to answer for the outrage at the peril of his life. And are men in the name of religion to offer that violence to society which in any other case would be considered as highly dishonourable, and which would at no hazard be permitted? Is our holy religion to be made, under the direction of an individual appointed to be one of its chief conservators, such a deadly instrument of strife and malice and hatred? Or is Christianity to fall short of that urbanity which experience, candour, and common sense and decency, have shewn to be indispensably necessary to the concord and welfare of civilized society? I am all astonishment, but free from animosity. Notwithstanding his Lordship allows the Unitarian no conscience, I freely admit him to the privilege: notwithstanding his extraordinary virulence against the sect of which I am one, I disclaim all such forbidden animosity towards him. As a Unitarian Christian I reject it with disdain. I lament that any learned man should risk the character of his intellect upon the test of such arguments; I lament that in these days, when knowledge and liberal sentiments are so rapidly on the advance, that one should be found to advocate such violence and persecution. Yet his Lordship has "pledged" himself to persist; let him then go on, whilst I warn him that he is a most unhappy friend to the Church, an admirable friend to the cause of Unitarianism.

PHILOCHARIS.

## REVIEW.

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

ART. I.—*Sermons by the Rev. T. N. Toller, &c.*

[Concluded from p. 296.]

HAVING placed before our readers a summary view of the subjects and the contents of Mr. Toller's posthumous discourses, we shall now add a few remarks on their characteristic materials, style, method, sentiments and spirit; on their merits and their blemishes. In executing this part of our design, we shall occasionally select passages, both from the Sermons themselves, and from the Memoir of the deceased preacher.

That he was a man of knowledge and reflection, every attentive reader of the volume will be fully sensible. Mr. Hall says of his friend (Mem. p. 44), “ He possessed great originality, not so much, however, in the stamina of his thoughts, as in the cast of his imagination.” This we perhaps may venture to admit as no incorrect estimate of Mr. Toller's mental constitution. He appears to have excelled in the faculty of putting received and important truths in a new and striking light. But the pictures, or sketches, which the imagination draws, are, in the main, *combinations*, rather than *creations*; and they pre-suppose intelligence and observation. Mr. T. surveyed nature and mankind with a penetrating eye: nor had he a limited acquaintance with books:

“ The leisure which the retired and tranquil tenor of his life secured, he employed in the perusal of the best authors in our language, which, by continually adding to his mental stores, imparted to his ministry an ample, an endless variety. Although he almost invariably preached from notes composed in short-hand,\* his immediate preparations for the pulpit, there is reason to believe, were neither long nor laborious.† His discourses were not the painful productions of a barren mind, straining itself to meet

\* In p. 42 of the Memoir, Mr. H. says of our author, “ he invariably delivered his sermons from notes.”

† See, however, the preacher's own representation of the case, in p. 319 of the Sermons.

the exigencies of the moment; but, gathered from a rich and cultivated soil, they were a mere scantling of the abundance which was left behind. He considered every new accession to the stock of his ideas, every effort of reflection, as a preparation for the pulpit, and looked upon those who are necessitated to afford a portion of periodical instruction every week, without having accumulated mental stores, as in much the same situation with the Israelites who were doomed to produce their tale of bricks without straw. Preachers of this description may indeed amass a heap of glittering and misplaced ornaments, or beat the air with the flourishes of a tumid, unmeaning rhetoric; but the deficiency of real matter, of solid information, cannot fail eventually to consign them to contempt. Whether Mr. Toller was ever a severe student, or ever was engaged in a regular and systematic pursuit of the different branches of literature, or of science, I cannot ascertain; but that he was much devoted to reading is matter of notoriety. By the incessant accumulation of fresh materials, he became ‘ a scribe well instructed in the mysteries of the kingdom of God,’ and, ‘ like a wise householder,’ was enabled to ‘ bring out of his treasure things new and old.’—Mem. pp. 11—13.

On the subject of Mr. T.'s preparations for the pulpit, we make another extract (34):

“ Though he possessed, there is reason to believe, a competent knowledge of the Scriptures in their original tongues, from condescension to his audience, and his extreme abhorrence of whatever savours of pedantry, he was yet sparing of critical remarks, and availed himself less of the advantages of a liberal education and of incessant reading, for exact interpretations of the sacred volume, than he might with unexceptionable propriety have done.”

These observations we consider as, on the whole, just and accurate. The *materials* of the discourses before us, are various, solid and interesting; such as would particularly suit the circumstances and the wants of a miscellaneous audience. In these Sermons we have no elaborate, learned disquisitions, on the one hand; no superficial and meagre declamations,

on the other. Criticism and interpretation are more sparingly employed than we could have wished: yet in one or two instances the preacher has corrected the received Version; and this in the most unostentatious manner.\*

Mr. Toller's peculiar cast of imagination, seems, in general, to have been under the controul of admirable good sense and judgment. But his compositions indicate his originality. There is something in the style and manner of his addresses from the pulpit, which it has not been our fortune to discover in those of other writers of sermons, and which, we think, must be referred, in part, to his familiar language, and, in part, to the frequency and usual happiness of his illustrations. Volumes of the class to which the work under review belongs, are marked by the variety which characterized the authors of them. With few exceptions, however, they have rather light shades than broad lines of difference. The diversity is seldom very prominent. We, of course, speak concerning respectable writers in this department. Of the pulpit discourses with which we are best acquainted, hardly any are so impressive in point of style, as those of Dr. Pawlet, St. John, † Ogden, Charters of Wilton, ‡ Hugh Worthington, and Toller of Kettering.§ We would not be understood

\* See p. 88, and 2 Tim. ii. 6, which Mr. T. has rightly and faithfully rendered.

† The author of "Fourteen Sermons on Practical Subjects. 1737." Notices of this clergyman, and of his works, may be found in Nichols' Literary Anecdotes, &c., Vol. I. 241, &c. His discourses are particularly adorned by a most beautiful and elegant incorporation of scriptural expressions with his own style.

‡ A clergyman, still living, of the Scottish Church. For "Remarks" on his Sermons, see an article in *The Christian Miscellany* (1792), 52—58. The critique is signed PHILOTHEON, and has been attributed to the late Professor Richardson, of Glasgow. To the majority of our readers, Charters, probably, is less known than Ogden and Hugh Worthington.

§ The Rev. T. N. Toller had a relation (we believe an uncle) of nearly the same name, who was the author of

to say, that the productions of these authors possess no higher qualities than what belong to language: far from it; though we may safely affirm that in this view, they are more conspicuously distinguished than in any other from a large body of valuable sermons which are before the public.

Of Mr. Toller's "style of composition" his biographer observes that it "was eminently colloquial; it had all the careless ease, negligence and occasional inaccuracy, which might be looked for in an extemporaneous address. (Mem. p. 43.) He appears never to have turned his attention to composition as an art." This is a deserved eulogy of his style; a just description of its most striking effects as well as features. In reading his discourses, we not unfrequently could imagine that the preacher is conversing with us, and even speaking to us individually. The first person often recurs, and not rarely is joined with the second: simple and idiomatic expressions are preferred to less intelligible words; and Mr. Toller, while he writes, without any affectation, from the dictates of a well-regulated understanding and a feeling heart, sometimes exemplifies, with great effect, the Horatian maxim,

Dixeris egregie, notum si callida verbum  
Reddiderit junctura novum:—

In the following passage a general truth is stated more forcibly, as the consequence of the preacher appearing to describe his own case (Serm. pp. 27, 28):

"— in proportion as self is trodden under foot, so that it is not yours but you that I seek; not your applause, not your attendance merely, not your money, not your mere external attachment; but your real growth in scriptural knowledge, your improvement in evangelical humility and love, innocence and patience, heavenly-mindedness and meetness for heaven; in proportion as that is the case, I am a fellow labourer with God," &c.

Such instances are very frequent. At other times, this preacher speaks

"Sermons to Tradesmen," and of other excellent discourses, and a Dissenting minister in the metropolis. We perceive that Mr. T. N. Toller's single sermon upon the *Evidences of Christianity* was published in 1797.

of his audience, together with himself; as in pp. 115, 116 :\*

“ You and I have a mind that may be compared to the eye of a fly, that sees just an inch or two around; so our minds reach just to little more than the day and hour we are now spending: we see but little farther forward, and remember but little more backward. But it is not so with Him [the great Judge]. Yesterday, twenty years ago, a thousand ages past, are equally and immediately present to his mind.”

In some of Mr. T.'s sentences the introduction of a single and apparently trivial word imparts uncommon life and interest to his observations. Thus, when, in pp. 63, 68, he pronounces a certain view of Christian blessedness to be endearing and delightful, because *It adds such a sweetness to the intercourse of friendship, and provides such a cordial when friends come to part*, the term *such*, by its “colloquial,” affectionate familiarity, communicates to the remarks a power which we can more easily feel than represent. In like manner, our preacher's occasional employment of a few other terms that are usually limited to conversation, and seldom find their way into set compositions, places him before us “as a man talking with his friends,” and gives a new reality to his lessons of love and wisdom, together with what perhaps we may be allowed to call an *individual* authority and weight. With phrases and words of this kind the reader of these Sermons will almost perpetually meet. Nor will he be insensible to the chastity and terseness of the writer's style. Mr. Toller's clauses are not oppressed by a superfluity of epithets: it is rarely, if ever, that he mixes his metaphors: and, as we have already intimated, he sometimes exhibits a happy combination of well-known words, by means of which they receive an air of elegance, and even of originality. So, in p. 175,

“ — the friendly soul not only enjoys the happiness that immediately centres in himself, but with a kind of generous and glorious inconsistency, monopolizes the happiness of others, makes their pleasures embrace his, lays a generous tax

upon every body's happiness to contribute to his own. His heart, instead of being so narrow as just to contain himself and his own felicity, is large enough to contain that of all his friends. And then, as to *usefulness*—why, the word has no meaning to him that has nobody to think or care about but himself. He is a drone in the hive of society, and a tax upon existence. Whereas, a friendly man not only lives in himself—not only thinks and labours and contrives in himself—but thinks and labours and contrives and lives in hundreds and thousands besides. He lives in his family, through the whole street, the whole neighbourhood, the whole town. When he dies, in a sense the whole town dies, because the whole town feels the effect of his death.”

Did we characterize Mr. Toller's style by any single epithet, we should call it the *didactic*. In some of his most successful passages he reminds us of Paley, with whose volumes he was, no doubt, intimately acquainted; though it is, at the same time, evident that “he had formed himself on no preceding model,” and was as little indebted as possible to any contemporary author.

By his biographer we are correctly told, that “the power of illustrating a subject was his distinguishing faculty:” we may add, that in the exercise of it he seems to have delighted. Let a few of the numerous passages in which he has used it, be submitted to our readers.

Replying to the question, “How can God be almighty, when it is expressly said that there are some things he *cannot* do, that he cannot lie, that he cannot do wickedly?” Mr. T. proceeds in the following strain (pp. 4, 5),

“Why, you are to observe, this does not mean that he has not a *natural* power to do wickedly, or lie; but that he has not a moral power to do so. The holiness of his nature controuls his power, and prevents it from doing any thing wrong. If I see a large sum of money in a private room that does not belong to me, and yet leave that money untouched, that is no proof that I had not a natural power to put out my hand and take it; but that I was influenced by moral principles; that I *would* not do it: so, though God has a moral power to do nothing but what is right, yet he has a natural power to do every thing that can be done;—and herein consists his omnipotence.”

\* So in pp. 120, &c.

Again, in p. 58 :

“ A Christian entering eternity may be said to go into life, in some such sense as a cottager, brought up in obscurity, would be said to go into life, on leaving his native village to reside in the metropolis—the scene of things is so much more enlarged than before.” \*

One more specimen must suffice :

“ With Him [the Supreme Judge] nothing is great, nothing is little ; so that when we stand before his bar, he will have as clear a recollection of all the words we ever spake, as if we had never uttered but one in the whole course of our lives. And (what an amazing and alarming rise upon the thought !) he can in a sense communicate his memory to me ; or, in other words, he can so strengthen the faculties and powers of my mind, as that I shall have as clear a recollection of all the words I ever uttered as he himself has, and of the temper with which I uttered them, and the motive which led me to use them ; just as a philosopher, who has seen a thousand stars in the firmament more than you ever saw, can, by the application of his telescope to your eye, shew you as many as he himself discerns.”—Pp. 116, 117.

The Sermons of Mr. Toller claim our regard, on the ground of their *arrangement*. Method is uniformly observed ; and, though the subdivisions are more numerous and minute than we commonly perceive in modern discourses from the pulpit, readers and hearers will find their memories to be assisted by this clearness and regularity of plan, and will admire the lucid order and natural and easy transition of the preacher's thoughts. Illustrations of the property that we are commending, will have been supplied by the former part of the present article of Review : one of the happiest divisions is seen in No. XIII., which treats of the history of *Ananias and Sapphira*.

We cannot subscribe to the opinions delivered by the biographer in the following passage, pp. 36, &c., where he says of Mr. Toller,

“ In his public discourses, he was apt to limit himself too much for time, either to do full justice to his subject, or to prolong the impression until it had completely incorporated itself with the mind of the hearer : the curtain was let fall at

the moment the scene was most interesting, and the current of emotion suddenly checked and interrupted, when it was just rising to its height. The mind is so constituted, that in order to produce a permanent effect, a train of thought, however interesting, must occupy the attention for a considerable space : the soul kindles by degrees, and must pass through successive gradations of feeling before it reaches the utmost elevation of sublime and pathetic emotion. Hence it is that the most powerful speakers, in every age, have had recourse to a frequent repetition of the same arguments and topics, quite useless on any other account than its tendency to prolong the impression, and to render it by that means more durable and intense. Had Mr. Toller paid more attention to this principle of our constitution, I will not say he would have been a more interesting and delightful preacher, for it is not easy to conceive how his sermons could have been much more impressive than they frequently were, during their delivery ; but their power over the audience would probably have been more lasting and more salutary. The defect which we have taken the liberty of noticing may perhaps be ascribed to the habit of writing his sermons, a practice more favourable to accuracy of language and condensation of thought than to copiousness and expansion.”

*More favourable*, we should rather have said, to clearness and method than to needless repetition and a want of arrangement ! If Mr. Toller's style of composition was eminently colloquial, and this although “ he invariably delivered his sermons from notes, to which he strictly adhered ;” if it had all the careless ease, negligence and occasional inaccuracy, which might be looked for in an extemporaneous address, then we may fairly ask, how could such a practice be, in the present instance, unfriendly to “ copiousness and expansion” ? Evidently, the cause of what Mr. H. terms “ a defect,” must not be sought in our preacher's habit of writing sermons, but in his sound judgment, in his deliberate and well-considered choice. To the arts of rhetoric Mr. Toller was a perfect stranger. Studying and following nature, he knew that habits of all kinds, and therefore those of feeling, are to be formed by moderate yet regular and frequent acts. Between impression and conviction, between present emotions and

\* Possibly, Mr. T. might have a view to Virg. Buc. l. 4. 20, &c.

fixed and lasting principles, he carefully distinguished. In our perusal of his discourses we have never been sensible of the effect described by the biographer. The limits within which Mr. Toller confined himself, prove his acquaintance with the human mind: his remarks are the more vigorous, in consequence of their being concise; because any great amplification is avoided, they are "like nails fastened in a sure place." If to direct the conscience, and to enlarge the understanding, be of far higher moment than merely to awaken the passions, (Mem. p. 33,) the course pursued by this preacher was strictly agreeable to faithfulness and wisdom and manly taste. The frequent repetition of the same things, in a single address, may suit extremely well the school or the lecture-room, but does not accord with the instructions of the pulpit: in these more variety is required; these are delivered to a miscellaneous assembly, and aim rather at conviction and persuasion than at explanation or momentary impression. Condensation of thought and conciseness of style have characterized some of the most powerful speakers in every age, and especially the orators of ancient Greece. There is a wide difference, too, between repetition in successive addresses and repetitions in the same address: nor has Mr. Hall discriminated between these cases. Other excellencies being equal, those sermons are the best whose length is moderate: they are the fruits of more intense study, on the part of the preacher; and they go more closely home to the business and bosom of the hearer. A decorous brevity appears to have marked the addresses of our Lord and his apostles: and one of the ablest leaders of a religious body, and most admirable judges of human nature, who ever lived—the late Rev. John Wesley—recommended, by his precepts and example, frequent but not long discourses. To Mr. Toller's sermons, we are therefore the more warmly attached for their freedom from all rhetorical embellishments and superfluous dilatation of ideas.

The sentiments which these discourses support, in respect of theological creeds and ecclesiastical discipline, constitute a fair subject of our

attention. It would seem that Mr. Toller's religious opinions were, to use his own language concerning a friend's [the Rev. Samuel Palmer] "prevailingly evangelical." Still, nothing appears like a human and artificial system; nothing of the technical and obtrusive phraseology, in which, among every denomination, the blind leaders of the blind take such great delight, and which, in almost every instance where we perceive it, proves that those from whom it proceeds are much better acquainted with current treatises of divinity than with the original records of revelation. In despite of all which Mr. H. has stated and repeated, we are unable to discern that the preacher subsequently to his very distressing illness, a few years before his death, had less of a *general* manner of enunciating what his biographer would call the peculiar tenets of the gospel. The sermons before us may well be supposed to contain as much of reputed orthodoxy as could be discovered in any equal number of others that Mr. Toller wrote and delivered. Of the discourses in this volume the dates are various: with rare exceptions, they appear to have been taken promiscuously from the papers of the author; and some of them were composed *after* that deep and continued depression of spirits, which is affirmed to have rendered him more evangelical in judgment, in expression and in temper. Now we see no traces of this alleged change. It is still in scriptural phrases, and not in the words which man's wisdom teacheth, that Mr. T. declares or intimates his religious faith. To Calvinism he may be considered as making approaches: we doubt of his having been a thorough Calvinist. Whether he were so or not, he shews that he received his education in a seminary which was consistently and strictly *Protestant*. From such a man we differ (when we differ) with reluctance; and we are yet more desirous of imitating his Catholic disposition than of animadverting on what we deem his mistakes. In p. 23, he exclaims, "Surely such a Being [the final Judge] must be a God! God had need be Judge himself. How utterly incompetent are all creatures to such a business as this!" Here Mr. T. virtually argues that our Lord can-

not be a creature, inasmuch as he is the final Judge. The proper inquiry then will be, What does the New Testament assert respecting his qualification for that office, and his appointment to it? Judgment is committed to him because he is the Son of Man: and from the Supreme Being he derives all his endowments and authority.\* This answer should certainly be decisive. Our preacher would scarcely have inferred the Deity of Jesus Christ from his miracles and his resurrection; though the reasoning cannot be more valid in the one case than in the other. In the present instance, Mr. T. solves the imagined difficulty by saying, "But in him dwelleth all the fulness of the Godhead:" and so say we, with sacred reverence and gratitude; this is the fact which explains what might otherwise be inexplicable. Our author's readers, and especially his orthodox readers, should observe how carefully he restricts himself to the use of apostolical language, and in what measured terms he speaks of our Saviour as "a God." We do not adopt the preacher's interpretation of such passages: it is enough for us to have shewn that his construction of them is far from being strictly Trinitarian and evangelical. Probably, his creed, on these points, resembled Doddridge's † and Palmer's, ‡ and might be described technically, either as Sabellian, or as framed on the *in-dwelling* hypothesis. Καὶ τὰ πάντα μὲν ἐν αὐτῷ.

It will have been seen, in some of the extracts from his Sermons, that he was a strenuous Protestant Non-conformist. On topics which regard the rights of conscience and the supremacy of Christ, as the head and lawgiver of his church, he writes in the clearest and strongest terms. But he does not write with bitterness and asperity: nor are his strictures personal. Such passages, therefore, as those to which we allude, can give no reasonable offence to any class of readers.

The excellent spirit of these dis-

\* John v. 27; Acts xvii. 31; John xiv. 10.

† Lectures, &c., Part VII. Propos. cxxvii.

‡ Life of Watts, Append., No. II.

courses invests them with attractions which it is difficult, if not impossible, to withstand. There is so much of holy zeal, of ministerial fidelity and affection, of a freedom from selfish regards, of an elevation of soul to the noblest objects and pursuits, in the contents of this volume; so much of simplicity and manliness of character, of Christian integrity and fortitude, in union with the tenderest sensibility; that these qualities of the heart, still more than the writer's powers of intellect and cast of imagination, make him truly eloquent. The candour and moderation with which he states his own views of Christianity, are worthy of all praise. There is no compromise, on the one hand: no assumption of infallibility, not a single harsh, invidious expression, on the other. Mr. Toller appears to have known "with how much difficulty truth was sometimes found," and, therefore, "did not wonder that many missed it."\*

Thus, the capital recommendations of his Sermons will be seen in their strong and practical good sense, their familiar and impressive style, their orderly arrangement, and their benevolent and pure and pious spirit. We must not dismiss this view of them, before we have considered more largely one of the number, of which Mr. Hall was a hearer, and of the occasion, circumstances and effect of which he has given some account:

"The text which he" [Mr. Toller] "selected" [in preaching before the Half-yearly Association at Bedford, April 23, 1795], "was peculiarly solemn and impressive: his discourse was founded on 2 Pet. i. 12—15: 'Yea, I think it meet as long as I am in this tabernacle, to stir you up, by putting you in remembrance: knowing that shortly I must put off this my tabernacle; even as our Lord Jesus Christ hath shewed me,' &c. The effect of this discourse on the audience, was such as I have never witnessed before or since. It was undoubtedly very much aided by the peculiar circumstances of the speaker, who was judged to be far advanced in a decline, and who seemed to speak under a strong impression of its being the last time he should address his brethren on such an occasion. The aspect of the preacher, pale, emaciated, standing apparently on the verge of eternity,

\* Boswell's Life of Johnson, (3rd ed.) IV. 81.

the simplicity and majesty of his sentiments, the sepulchral solemnity of a voice which seemed to issue from the shades, combined with the intrinsic dignity of the subject, perfectly quelled the audience with tenderness and terror, and produced such a scene of audible weeping as was perhaps never surpassed. All other emotions were absorbed in devotional feeling: it seemed to us as though we were permitted for a short space to look into eternity, and every sublunary object vanished before 'the powers of the world to come.' Yet there was no considerable exertion, no vehemence displayed by the speaker, no splendid imagery, no magnificent description: it was the simple domination of truth, of truth indeed of infinite moment, borne in upon the heart by a mind intensely alive to its reality and grandeur. Criticism was disarmed; the hearer felt himself elevated to a region which it could not penetrate; all was powerless submission to the master spirit of the scene."—Mem. pp. 16, 17.

Much allowance, we think, must be made for the circumstances which the biographer has so finely represented, and for his own susceptibility of strong emotions, and his habit of vivid and glowing delineation. Yet, after every deduction of this kind, the concluding discourse cannot well be read, as it was not heard, without a deep and peculiar interest. Its "simplicity," its "godly sincerity," and its affectionate and personal application, render it irresistibly touching and pathetic. Perhaps it exhibits a more correct picture than any other in the volume of the preacher's specific character—mental, moral and religious.

Defects belong to all human compositions, and often are allied very closely to considerable excellencies. It is thus in the few and trifling blemishes\* interspersed throughout Mr. Toller's Sermons. The familiarity of his language may sometimes degenerate into quaintness, into expressive, indeed, yet singular combinations of terms. Occasionally, the illustrations may be superfluous and crowded, or the divisions somewhat too refined and minute. These things, however, are but notes in the sun-beams: they detract in a very small measure from the superlative merits of the volume.

\* ————— "velut si  
Egregio inspersos reprehendas corpore  
nævus." HOR.

A young writer of taste will easily shun what is exceptionable in this preacher's style; while he copies after those valuable qualities of it which are free from *mannerism*. Mr. T. was a proof of the advantages of academical instruction. We would not discourage the exercise of fancy and imagination: but we are certainly desirous that addresses from the pulpit be correct and plain, and recommended by a vigorous simplicity of language. There are those who "affect the flowers of rhetoric, almost before they understand the parts of speech;"\* assuredly, before they are acquainted with the nicely-discriminating shades of words that appear synonymous. Nature is often unknown or deserted, and vicious models of composition are extolled. A worthy Oxford tutor once said to his pupils of the style of some favourite sermons, "Boys will imitate it; and boys will be spoiled by imitating it."† We flatter ourselves that the publication of Mr. Toller's discourses will contribute to restore a chaster, better taste in this respect; while they subserve the infinitely higher purpose of advancing the empire of "pure religion and undefiled before God, even the Father!"

N.

ART. II. — *East-India Unitarian Tracts.*

(Continued from p. 301.)

THE title of the last of these Tracts in our possession—we class it with Unitarian tracts from its evident bearing on the Unitarian controversy—is as follows: "The Brahmunical Magazine; or, the Missionary and the Brahmun. Being a Vindication of the Hindoo Religion against the Attacks of Christian Missionaries. By Shivu-Prusad Surma. Second Edition. Calcutta, August 1823."

In a "Preface to the second edition," Shivu-Prusad Surma gives the history of the controversy between him and the Missionaries. These gentlemen published, at Serampore, "a Bengally weekly newspaper, entitled SUMMACHAR DURPEN." One of the numbers contained a letter ex-

\* Tatler, No. 244.

† Blackburne's Remarks on Johnson's Life of Milton, p. 130.

pressing certain doubts with regard to the "Shastrus," "to which the writer invited an answer through the same channel." Shivu-Prusad Surma accordingly sent a reply in the Bengally language, but the Missionary Editors refused its insertion; upon which he formed the resolution of publishing the whole controversy with an English translation in a work of his own, to be called "The Brahmunicipal Magazine." The reprint of the English translation is the pamphlet before us, which contains all that was written on both sides.

In the first No. of his Magazine, the author replied to the arguments of the newspaper against the Shastrus, or immediate explanations of the Veds, the original Hindoo sacred books; and in the second No. answered the objections against the Poorans or Tuntrus, or Historical Illustrations of the Hindoo Mythology. The Missionaries replied in their periodical work, "The Friend of India," No. 38. Our author made a rejoinder, constituting the third Number of his Magazine. Of this, the Missionaries took no notice. "To my great surprise and disappointment (says Shivu-Prusad Surma) the Christian Missionaries, after having provoked the discussion, suddenly abandoned it; and the third Number of my Magazine has remained unanswered for nearly two years. During that long period the Hindoo community, to whom that work was particularly addressed, and therefore printed both in Bengallee \* and English, have made up their minds that the arguments of the Brahmunicipal Magazine are unanswerable."

To whatever cause this capricious conduct of the Missionaries is owing, it has been an occasion of triumph to their Hindoo opponents. The present writer concludes his preface with an air of satisfaction, both as to himself and his religion:

"It is well known to the whole world, that no people on earth are more tolerant than the Hindoos, who believe all men to be equally within the reach of

Divine beneficence, which embraces the good of every religious sect and denomination; therefore it cannot be imagined that my object in publishing this Magazine was to oppose Christianity; but I was influenced by the conviction that persons who travel to a distant country for the purpose of overturning the opinions of its inhabitants and introducing their own, ought to be prepared to demonstrate that the latter are more reasonable than the former.

"In conclusion, I beg to ask every candid and reflecting reader, Whether a man be placed on an imperial throne or sit in the dust—whether he be lord of the whole known world, or destitute of even a hut, the commander of millions, or without a single follower—whether he be intimately acquainted with all human learning, or ignorant of letters—whether he be ruddy and handsome, or dark and deformed; yet, if while he declares that God is not man, he again professes to believe in a God-Man or Man-God, under whatever sophistry the idea may be sheltered, can such a person have a just claim to enjoy respect in the intellectual world? And does he not expose himself to censure, should he, at the same time, ascribe unreasonableness to others?"—Pref. to 2d edit. pp. 2, 3.

We have always given the Missionaries in India credit for pure Christian motives, and we are ready to applaud their valuable labours in the translation of the Scriptures: but we apprehend that they have been from the beginning completely mistaken with regard to the intellectual state of the Hindoos. They have a very different work to accomplish in Hindoostan from that of their brethren in the South Sea Islands. They have no barbarians to astonish by their science or mechanical arts, or to allure to a new religion, by setting it off with all the attractions of the advantages and comforts belonging to civilization. The Hindoo Brahmin boasts of his learning, and considers himself more refined than his European masters. He is a metaphysician from the cradle. He has his sacred books, far more numerous than those of the Christians, and pretending, at least, to a higher antiquity than any other writings. His habits are temperance itself, and these form him to endurance, while the institution of *caste* makes him almost inaccessible to religious temptation, and ensures, according to human calculations, his

\* An uniform orthography in Anglo-Hindoo words is much to be desired. We have seen in our day several modes of writing the most common of them. ED.

continuance in the ceremonial part of the religion of his fathers. With such a man the Trinitarian Missionary combats on unequal terms. The Brahmin has already the mysteries which such a proselytist offers to his acceptance, and every argument which is proposed against Hindoo polytheism is quickly retorted against the doctrine of a plurality of persons in the Godhead. Trinitarian Christianity cannot, therefore, in our opinion, make any way amongst the Hindoo population of India. The course which Rammohun Roy has taken, is probably the track in which the Hindoos will proceed towards reformation. Their more ancient sacred writings may be proved to contain a system of pure theism. Idolatry is a corruption of the first doctrine and worship. Let this be admitted, and Christianity, in its simplicity and purity, may be grafted upon the original monotheistical stock. The civil ceremonial of Hindooism may still be preserved for a time, but it may be expected that it will ultimately melt away under the influence of the warm, social benevolence of the gospel.

The Brahmin before us complains of the rude and insolent manner in which the Missionaries have attacked the Hindoo religion :

“ We have been subjected to such insults for about nine centuries, and the cause of such degradation has been our *excess in civilization* and abstinence from the slaughter even of animals, as well as as our division into castes, which has been the source of want of unity among us.”—Pref. to 1st edit. p. 2.

While the Brahmin deprecates “ abuse and insult,” he invites the Missionaries to try their strength at cool argument :

“ In consideration of the small huts in which Brahmuns of learning generally reside, and the simple food, such as vegetables, &c., which they are accustomed to eat, and the poverty which obliges them to live upon charity, the Missionary gentlemen may not, I hope, abstain from controversy from contempt of them; for truth and true religion do not always belong to wealth and power, high names, or lofty palaces.”—Id. p. 3.

Shivu-Prusad Surma is quite at home in metaphysics. He talks very much like a disciple of Berkley. But he goes beyond our depth, and there-

fore we shall not attempt to follow him in his ontology, any more than in his ethics, which possess a strong tincture of stoicism. We have to do only with his theology, and with this no farther than it is matter of controversy between him and the Missionaries.

In corroboration of what we have said on Hindoo theism, the Brahmin observes, (p. 17,) that the commentators, in their interpretation of the Ved, though they differ from each other on subordinate subjects, yet all agree in ascribing to God neither *form* nor *flesh*, neither *birth* nor *death*; and he shews (pp. 21, &c.), that though the sacred books apply sensible forms and qualities to the Deity, they explain that this is done with a view to the benefit of persons of weak minds.

The following account of the holy books of the Hindoos is interesting :

“ But it is particularly to be noticed, that there is no end of the Tuntrus. In the same manner the Muhapoorans, Poorans, Ooppoorans, Ramayuna, &c., are very numerous: on this account an excellent rule from the first has been this, that those Poorans and Tuntrus which have commentaries, and those parts which have been quoted by the acknowledged expounders, are received for evidence; otherwise a sentence quoted on the mere authority of the Poorans and Tuntrus is not considered evidence. Those numerous Poorans and Tuntrus which have no commentary and are not quoted by any established expounder, may probably be of recent composition. Some Poorans and Tuntrus are received in one province; the natives of other provinces consider them spurious: or rather, what some people in a province acknowledge, others considering it to be only recent, do not receive; therefore those Poorans and Tuntrus only which have been commented upon or quoted by respectable authors are to be regarded. A commonly-received rule for ascertaining the authority of any book is this, that whatever book opposes the Ved, is destitute of authority. ‘ All Smrities which are contrary to the Ved, and all Atheistical works, are not conducive to future happiness; they dwell in darkness.’ MUNOO. But the Missionary gentlemen seldom translate into English the Oopunishuds, the ancient Smrities, the Tuntrus, quoted by respectable authors, and which have been always regarded. But having translated those works which are opposed to the Veds, which are not quoted by any respectable author, and

which have never been regarded as authority, they always represent the Hindoo religion as very base.”—Pp. 21, 22.

In the passage next to be quoted, the reader will find a striking instance of the retort theological, of which we have spoken :

“With a view to prove the errors of the Poorans and Tuntrus, you say, that the Poorans represent God as possessed of various names and forms, as possessed of a wife and children, and as subject to the senses and to the discharge of bodily functions; from which it follows that there are many gods, that they are subject to sensual pleasure, and that the omnipresence of God cannot be maintained. I therefore humbly ask the Missionary gentlemen, whether or not they call Jesus Christ, who is possessed of the human form, and also the Holy Ghost, who is possessed of the dove shape,—the very God? And whether they do not consider that Jesus Christ, the very God, received impressions by the external organs, eyes, &c., and operated by means of the active organs, hands, &c.? And whether or not they consider him as subject to all the human passions? Was he angry or not? Was his mind afflicted or not? Did he experience any suffering or pain? And did he not eat and drink? Did he not live a long time with his own mother, brothers and relations? Was he not born, and did he not die? And did not the Holy Ghost, who is the very God, in the form of a dove, remove from one place to another? ——— If they acknowledge all this, then they cannot find fault with the Poorans, alleging that in them the names and the forms of God are established, and that according to them God must be considered as subject to the senses, and as possessing senses and organs; and that God must be considered as having a wife and child, and as not possessed of omnipresence on account of his having a form. Because all these errors, viz., the plurality of gods, their sensual indulgence and their locality, are applicable to themselves in a complete degree. To say that every thing, however contrary to the laws of nature, is possible with God, will equally afford a pretence to Missionaries and Hindoos in support of their respective incarnations. The aged Vyas has spoken truth in the Muhabharut: ‘O king! a person sees the faults of another although they are like the grains of mustard seed; but although his own faults are big as the Bel fruit, looking at them he cannot perceive them.’ Moreover, the Poorans say that the names, forms and sensual

indulgence of God which we have mentioned, are fictitious; and we have so spoken with a view to engage the minds of persons of weak understanding; but the Missionary gentlemen say that the account which is given in the Bible of the names, forms and sensual indulgence of God is real. Therefore the plurality of gods, their locality and subjection to sensual indulgence, are faults to be found in a real sense, only in the system of the Missionary gentlemen. Secondly, the Hindoo Poorans and Tuntrus, in which the fictitious account is given, are subordinate to the Ved, but are not the very Ved itself: when they disagree with the Ved their authority is not regarded. ‘When the Ved and the Poorans disagree, the Ved must be regarded; pious men will always explain the Pooran, &c., in agreement with what the Ved declares.’ Quotation by the Smarttu.—But the Missionary gentlemen consider the Bible as their Ved, and in explaining it have in this manner dishonoured God in a real sense. A real error therefore, and an excess of error is discovered in their own system.”—Pp. 22—24.

Not contented with answering objections, Shivu-Prusad Surma takes his turn to ask questions. He says of the Missionaries, “They call Jesus Christ the Son of God and the very God,” and then demands, “How can the Son be the very Father?” The Missionaries reply, “that the Bible no where says that the Son is the Father.” The Brahmin answers,

“Christian teachers profess that God is one, and that Jesus Christ is the Son of God, and the very God. Hence I naturally concluded, that they believe the Son to be the Father, and consequently questioned the reasonableness of such a doctrine. For when a person affirms that such a one, say James, is one, and that John is his son, and again says that John is actually James, we should naturally conclude that he means that John the son is James the father, and be at liberty to ask, how can John the son be James the father? But as the Editor, a leading minister of that religion, declares that ‘the Bible no where says that the Son is the Father, but says that the Son is equal to the Father in nature and essence,’ and ‘distinct in person,’ &c., and recommends me to reflect on mankind, of whom ‘every son who has not the same human nature with his father, must be a monster;’ it would be too much boldness on my part to give preference to my apprehension of the meaning of the Bible over that of the Editor.

I would therefore have admitted (as suggested by the Editor) that the Son of God is God, on the analogy and in the sense that the son of a man is a man, had I not been compelled by his very suggestion to reject entirely his other still more important assertion, that is, the coeval existence of the son with the father. For, the belief of the nature of the son of man being the same as that of the father, though it justifies the idea of the Son of God being God, is utterly repugnant to the possibility of the son being coeval with his father. It is evident, that if a son of man be supposed coeval with his father, he must be considered something more extraordinary than a monster!"—P. 28.

Is it not somewhat humbling to see a Heathen lamenting with so much reason the blindness of the Christian world, as in the following passage!

"Christians may, perhaps, consider the Trinity as perceptible by them through the force of early instructions, in the same manner as the followers of the Tuntru doctrines among Hindoos in Bengal consider God as consisting of five distinct persons, and yet as one God; and as the generality of modern Hindoos esteem numerous incarnations under one Godhead almost as an experienced fact from their early habits. How can Christians who in general justly pride themselves on their cultivated understanding, admit such an analogy or justify any one in misleading others with such sophistries? The only excuse which I feel inclined to make for them, and perhaps a true one is, that the enlightened amongst them, like several of the Greek and Roman philosophers, yield, through policy, to the vulgar opinions, though fully sensible of the unjustifiableness of them. I am, however, sorry to observe, that the minds of a great number of Christians are so biassed in favour of the doctrine of the Trinity from the strong impression made on them by education in their youth, that they can readily defy the suggestions of the senses, reason and experience, in opposition to this doctrine. They accuse Brahmunical priests of having an unjust ascendancy over their pupils, while they forget how greatly Christians are influenced by their ministers so as to overlook the error of such an analogy as the above, and others of a similar nature."—Pp. 32, 33.

We wonder not at the silence of the Missionaries before the questions which we are about to give. Speaking of their doctrine of the incarnation of the Son, the Brahmin asks,

"Is this the doctrine which the Editor ascribes to God? And can any book, which contains an idea that defies the use of the senses, be considered worthy to be ascribed to that Being who has endued the human race with senses and understanding for their use and guidance? As long as men have the use of their senses and faculties (unless sunk in early prejudices) they never can be expected to be deluded by any circumlocutions founded upon circumstances not only beyond understanding but also contrary to experience and to the evidence of the senses. God the Son is declared by the Editor to have *laid aside his glory* for a season, and to have prayed his Father to give him the same glory, and also to have taken the *form of a servant*. Is it consistent with the nature of the *immutable God* to *lay aside* any part of his condition and to *pray for it* again? Is it conformable to the nature of the *Supreme Ruler* of the universe to *take the form of a servant* though only for a season? Is this the true idea of God which the Editor maintains? Even idolaters among Hindoos have more plausible excuses for their polytheism. I shall be obliged if the Editor can shew that the polytheistical doctrines maintained by Hindoos are, in any degree, more unreasonable than his own: if not, he will not, I trust, endeavour in future to introduce among them one set of polytheistical sentiments as a substitute for another set; *both of them* being *equally* and *solely* protected by the *shield of mystery*.

"The Editor acknowledges the fact of God's appearing in the shape of a dove to testify the appointment of God the Son; stating, that 'when God renders himself visible to man, it must be by appearing in some form.' But I wonder how after such an acknowledgment the Editor can ridicule the idea of God's appearing in the shape of a fish or cow, which is entertained by the Pooranic Hindoos! Is not a fish as innocent as a dove? Is not a cow more useful than a pigeon?"—Pp. 34, 35.

In another place, we have a close argument against Trinitarianism, concluded with a reflection not very flattering to Europeans:

"Moreover, the Editor says that 'The Father, Son and Holy Ghost are also described in Scripture, as equally giving grace and peace to man; as pardoning sin and leading men in the paths of righteousness; which things omniscience, omnipotence, infinite love and mercy can alone perform.' I do not know any polytheistical system more clear than this

description of the Editor, as declaring three Beings equally omniscient, omnipotent, and possessed of infinite mercy. I, however, beg to ask, whether the omnipotence, omniscience, and infinite mercy of one person is sufficient or not to arrange the universal system and preserve its harmony? If so, an admission of the omnipotence and omniscience of the second and the third is superfluous and absurd; but if not sufficient, why should we stop at the number three, and not carry on the numeration until the number of omnipotent beings becomes at least equal to that of the heavenly bodies, ascribing to each the management of every globe? From the skill which Europeans generally display in conducting political affairs and effecting mechanical inventions, foreigners very often conclude that their religious doctrines would be equally reasonable; but as soon as any one of them is made acquainted with such doctrines as are professed by the Editor and by a great number of his countrymen, he will firmly believe that religious truth has no connexion with political success."—P. 37.

Shivu-Prusad Surma maintains to the last his consciousness of superiority. Were his a proselyting religion, we might expect him to take the lead in forming a Hindoo Missionary Society for the conversion of the benighted Christians (as the orthodox Hindoos, no doubt, call us); and it is a curious question, how the Hindoo Missionaries would be received in England? Should we hear them with the same temperate feelings with which the Hindoos in general listen to English Missionaries in their own country? Or should we cry blasphemy, call in the constable, and consign the "miscreants"\* to the hopeful instruction of a gaoler?

The Brahmin concludes with taking notice of a passage of the Missionaries relating to the intellectual and moral state of the Hindoos, and with reading a lecture to Englishmen and Missionaries on spiritual pride and intolerance. We fear that they who have refused to learn the lessons of humility and charity from their own acknowledged Divine Teacher, will not submit to receive them from a Hea-then.

"The Editor expresses his joy at perceiving that the natives have begun

to arouse themselves from that state of morbid apathy and insensibility, which is a certain symptom of moral death and of universal corruption of manners," &c. I cannot help feeling compassion for his total want of knowledge of the literary employment and domestic conduct of the native community at large, notwithstanding his long residence in India. During only a few years past, hundreds of works on different subjects, such as theology, law, logic, grammar and astronomy, have been written by the natives of Bengal alone. I do not wonder that they have not reached the knowledge of the Editor, who, in common with almost all his colleagues, has shut his eyes against any thing that might do the smallest credit to the natives. As to the 'moral death,' ascribed to them by the Editor, I might easily draw a comparison between the domestic conduct of the natives and that of the inhabitants of Europe, to shew where the grossest deficiency lies; but as such a dispute is entirely foreign to the present controversy, I restrain myself from so disagreeable a subject, under the apprehension that it might excite general displeasure.

"As to the abusive terms made use of by the Editor, such as, 'Father of lies alone, to whom it (Hindooism) evidently owes its origin;' 'impure fables of his false gods;' 'pretended gods of Hindoos,' &c.; common decency prevents me from making use of similar terms in return. We must recollect that we have engaged in solemn religious controversy, and not in retorting abuse against each other."—Pp. 40, 41.

ART. III.—*The Law of Christ Vindicated from certain False Glosses of the Rev. Edward Irving, contained in his Argument on Judgment to come.* By William Burns. 8vo. pp. 54. Hunter. 1824.

WHATEVER may be thought of Mr. Irving as a preacher or reasoner, his unrivalled popularity confers importance upon his discourses, and makes it desirable that they who think him in the wrong on any capital points should point out his errors. Mr. Burns is persuaded that he misrepresents "the law of Christ," and with fearlessness, but without ill temper, points out his "false glosses." He begins with exposing the folly of that reverence of "the olden time," (this sickly phrase is not ours; it is borrowed by this writer from Mr. Irving, who borrowed

\* Works of Bishop Burgess, *passim*.

it, we presume, from the Lady's Magazine,) which is the boast of the Caledonian orator. The early Reformers, according to Mr. Burns, were in the Jewish rather than the Christian state. The misrepresentations of Christ's law which Mr. Burns charges upon Mr. Irving, are, that it is not literally practicable; that it is inexorable in its ultimate judgment; that being broken, justice requires satisfaction and that this has been given by Christ, and that it is not fulfilled by acts of beneficence. The Argument for Judgment and the Sermon on the Mount are then put in contrast in parallel columns. On the subject of the Fall, too, Mr. Burns arraigns Mr. Irving of servile submission to the authority of the elders: and he concludes with some strictures upon the orator's description of the state after death and his picture of the joys of Heaven, which his Censor pronounces to be very Mahometan.

This writer is one of the very few who think for themselves: he subscribes to no system. It is too much to hope that Mr. Irving or his admirers will profit by his strictures; but there are some readers to whom the pamphlet will be acceptable and useful.

We can give only one short specimen: the passage relates to the third part of Mr. Irving's Argument, viz., the provision made for reconciling the justice and mercy of God in his treatment of mankind.

"But I know very well what you would be at. You want to conjure down that phantom of your own raising, (so far as your argument supports it,) the terrible and bloody law; the inexorable justice of an implacable tyrant; and to make us believe, that Christ accomplished this by obeying the behests of your law, and suffering the penalties inflicted by *such* justice, in our behalf. When once you have brought the mind into such bondage, something like your remedy may be needful to deliver it again; but denying as I do your doctrine of law and justice, I need not trouble myself about the metaphysical jargon and artificial feeling, by which you deliver men from this Egyptian darkness of your own making. And think not, my dear Sir, to twit me, as is customary on such occasions, with want of respect for our blessed Lord and his sacrifice, as it is called; confining the idea to this point, 'I know

in whom I have believed,' I am perfectly indifferent to the cry of 'Lo! here is Christ, or lo! there;' as if he was only to be found under a *consecrated* wafer of bread, or under certain forms of speech and scholastic categories, *consecrated* in the ages of barbarism, and called orthodox."—Pp. 24, 25.

ART. IV.—*Devotional Exercises, consisting of Reflections and Prayers for the Use of Young Persons; to which is added, A Treatise on the Lord's Supper.* By a Lady. Norwich printed. Sold in London by Hunter. 3s. 6d.

WE feel much concern and some compunction that an earlier notice has not been taken of this elegant little manual; which is understood to be the production of a young member of one of the most numerous and public-spirited families connected with our body: and we are happy to know that this is by no means the only pledge which we possess, that it will maintain its eminence in the coming generation. We are persuaded that the excellent author of the "Devotional Exercises," which have so long contributed to the maintenance of practical religion among our youth of both sexes, must have felt, in common with many others, a pleasing gratification on the perusal of this by no means unsuccessful imitation of his own beautiful model. And if it should have any effect in stimulating him to bring forth out of his treasures his long-promised second volume, we are sure that many a parent, and eventually many a child, will feel this circumstance as an additional obligation. The "Three Weeks' Exercises" will be considered, we doubt not, as mutually supporting and strengthening one another.

The volume before us is formed, as we have said, on the model of Mr. Wellbeloved. The subjects are such as have most forcibly struck the author herself in the course of her religious meditations. "Being yet young," she says, "I have a vivid remembrance of the ideas and feelings on devotional subjects which, in early youth, I found to be most impressive, and to excite the most powerful emotions; and which are by no means the same ideas and feelings which produce these effects at a more advanced age. Pos-

sessing these remembrances, I must believe that the young are best fitted to write for the young, in most cases where the feelings and the affections are concerned; and, therefore, I have written down the thoughts which used to present themselves in a natural train of reflection, and the prayers which I have been accustomed to form, under the guidance of able teachers, for my own use." The subjects are, the Duties of the Christian Sabbath, Habitual Devotion, Benevolence, the Characters of Peter, John and Paul, the Government of the Temper, Death, Humility, Self-government, the Goodness of God, Charitable Judgment, Love and reverential Obedience due to the Lord Jesus, the Happiness of a Future State, the Uncertainty of Worldly Enjoyments, the Value of Time. The prayers are excellently adapted to each subject, and on the whole composed with great simplicity: though we think there are a few expressions that might be altered for the better.

The Treatise on the Lord's Supper is well worthy of the attention not only of the young, but also of those of more advanced age, who have hitherto

excused themselves from joining their fellow-Christians in its observance. It represents the simplicity of the object of the ordinance, as a memorial of Christ, and the obligation on all professing Christians to attend upon it; replies to most of the usual objections and excuses; points out its beneficial tendency in uniting the social with the religious feelings; and, lastly, states the views and feelings with which its attendance should be accompanied. The whole argument is conducted with great judgment; and we trust that it will have the effect of drawing a great number both of her older as well as young readers to join the "little flock," to whom, in too many of our congregations, this pleasing and impressive rite has hitherto been confined.

In conclusion, may we beg to suggest that though these elegant little volumes (we allude to both publications) are well suited to the more opulent classes, yet there are many parents who would find it convenient that their families might have access to them in a cheaper form.

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## POETRY.

### MORNING.

Trembling in the gold of day  
 Every leaf and dew-drop glows;  
 And the flowers that slumbering lay  
 Waken from their dim repose,  
 Diamond-dropping, pure and fair,  
 Breathing forth their fragrant prayer.

Lo, the lark with early wing  
 Climbs, in music climbs the sky:  
 Hark, with songs the woodlands ring,  
 And the air is melody!  
 Morning wakes, with touch of fire,  
 This bright world's Memnonian lyre.

All is incense, all is praise,  
 Earth is peace and heaven is love,  
 While creation's hundred lays  
 Float in one rich hymn above;  
 Nature's high cathedral rings,  
 While her choir the anthem sings:

Light and Life, and Lord of all,  
 Thine is each resplendent world,  
 From this green and sun-lit ball,  
 To the stars through ether hurl'd.  
 Hear us, Thou on whom we call,  
 Light and Life, and Lord of all!

Kingdom, glory, power are thine,  
 God of all, in earth or heaven!  
 Flowers that glow, and suns that shine,  
 Thou didst form, and thou hast given.  
 Hear and bless us when we call,  
 Light and Life, and Lord of all!

Such the hymn by nature rais'd—  
 Oh, can man be mute the while?  
 Can the Maker pass unprais'd,  
 When such works around him smile?  
 Child of heaven! go forth and bow,  
 With its light upon thy brow.

Pray that thus the morn of bliss  
 Break at length on thine and thee;  
 Pray that through a life like this  
 God vouchsafe thy light to be:  
 Seek his grace, and own his power,  
 In that pure and golden hour.

1824.

J.

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 NAPOLEON.
 

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(From the *Morning Chronicle*.)

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He, at whose bidding countless treasures rolled,  
 At whose high mandate empires were controlled;  
 He, by whose rapid glance and fatal breath  
 Embattled millions crowded on to death;  
 On whose least nod the fate of nations hung;  
 Whom orators have praised, and poets sung;  
 At whose command the arc triumphal shone,  
 The brazen column and the gilded dome;  
 Who o'er the mountains hung in air his road,  
 Who looked, who spoke, and was believed a god.  
 Where is he now? On what new field of war  
 Drives the victorious Emperor King his car?  
 Exiled his throne—a captive to his foe—  
 E'en death denies the wretch a glorious blow;  
 On shores remote—the stone without a name,  
 Marks the last refuge of this child of fame.

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## OBITUARY.

1823. Nov. 21, at *Long Branch, New Jersey*, the residence of his son-in-law, Mr. William Renshaw, late of Philadelphia, the Rev. WILLIAM CHRISTIE, in the 74th year of his age.\*

Few men have possessed the talent of expressing themselves with greater clearness and strength of language than Mr. Christie; and what was not a little remarkable, his memory did not appear to be impaired in his latter years. It was faithful, even as regarded the most minute particulars. No man could be more inflexible in his adherence to what he deemed the cause of truth, and to the principles of integrity, as applicable to the duties of social life. It was much to be lamented, that his habits were so much those of a recluse! but it was easily to be perceived by those who knew him, that he was by no means wanting in many of the best qualities of the heart. His manners, by their peculiarity, seemed to unfit him for social intercourse; and he appeared to desire privacy rather than a free commerce with society; yet when engaged in conversation, it was at once pleasant and improving to listen to him.

A Christian from principle and conviction, he was in the habit of acknowledging God in all his ways, and of referring all his concerns to the Divine disposal; thus, notwithstanding many severe trials and reverses, he always maintained that the ways of heaven were just and wise and good. His strength, for a considerable time, had been declining, but his last illness was only of two days' continuance; during which he was often heard to speak in the most grateful terms of the kindness of his relatives, and to implore on them, and on their young family, the choicest blessings of the Father of mercies. He might, therefore, be said to have died in the exercise of benevolent feelings, and in the expression of devotional language; a suitable preparation for the society of the just made perfect, and the regions of peace and love.

J. T.

1824. April 24, at his house, *Pentonville*, Mr. JOHN FULLER, aged 73. He was a native of Kent, and at an early age was seriously impressed with the importance of religion. He was brought up in the profession of Calvinism, and

while an apprentice at *Seven-Oaks*, in Kent, became a member of a Calvinist Baptist Church in that town. He was then, however, of a very independent mind, and thought it his duty, on all religious subjects, to judge for himself. The study of the Scriptures was his delight. The statutes of the Lord were the men of his counsel. Soon after he had joined that church, the minister\* preached a sermon in defence of the doctrine of the Trinity: our friend, not having studied the subject, heard him with great attention, and in his Bible doubled down every passage he referred to in its support, which he afterwards carefully examined and compared with other passages of Scripture: this not affording him satisfaction, he obtained leave of his master one evening in the week to pay Mr. Bligh a visit, with the view of conversing with him on the subject, but he soon found that, upon that subject, he was not a very agreeable visitor. Amongst other arguments in proof of the doctrine, Mr. B. urged the plural form of the Hebrew word *Elohim*, which in our Bibles is rendered *God*, as a proof that there was a *trinity* of persons in the Godhead, and that that term was distinctly and separately applied to the Son and to the Holy Spirit, as well as to the Father; to which our friend replied, that if that were the meaning of the word, as applied to each, it would necessarily follow that instead of *three* there would be *nine* persons in the Godhead. Mr. Bligh soon became impatient and very angry that his judgment should be called in question, and severely rebuked him, telling him that it did not become such a young man as he was to pry into mysteries which he could not comprehend, and that he ought to submit to the instructions of his pastor, who must be supposed to understand those things better than he could be supposed to understand them, and warning him of the danger of such speculations leading him into damnable and destructive heresies; to which he replied, that he considered religion a personal concern, which required him to exercise his own understanding and judgment, and to follow the conviction of his own mind, and that he himself must be accountable for his own actions at the day of judgment, and not another. The consequence of this conversation was a violent attack upon him and his senti-

\* A Memoir of Mr. Christie was given in *Mog. Repos.* Vol. VI. pp. 193—201.

\* A Mr. Bligh.

ments in a sermon on the following Sunday.

With respect to himself, it led to a farther examination of the Calvinistical doctrines, which terminated in a complete renunciation of them, as being unscriptural and unreasonable.

Soon after the expiration of his apprenticeship he left Seven-Oaks, and was some time at Croydon, where he was an active and useful member of a congregation. About that time he married Rachel, the daughter of Mr. Prince, of Abingdon, in Berkshire: she was a most pious and amiable woman, who entered into all his views respecting religious truth. They lived many years together as heirs of the grace of life. She has been dead about fourteen years. About ten years since he lost a most dutiful and affectionate son, who left a young widow and several children; these were taken under the care and protection of the deceased, who treated them with all the tenderness of an affectionate parent, and made all the provision in his power for their future comfort and support.

Through life he was an ornament to the Christian profession, exhibiting the energy of Unitarian principles to give comfort and support in all the vicissitudes of life; an affectionate husband, a tender father, a faithful friend; beloved of all who knew him; of an enlarged mind, a sound, penetrating judgment, an Israelite indeed, in whom was no guile.

The writer of the above was in the habits of intimacy with him for more than fifty years, and in his last illness, which confined him to his chamber and to his bed for about twelve months, constantly visited him. He always found him in the same happy frame of mind, perfectly resigned to the will of his heavenly Father, contemplating with delight the promises of the gospel, expatiating on the paternal character of the Divine Being, and possessing unshaken faith and confidence in his infinite goodness: and having a hope full of immortality, his conversation was truly delightful and edifying. To him death had no terrors; his mind was perplexed with no doubts; no clouds darkened his future prospects. How often have I wished, when sitting by his bed-side, that some of our fellow-christians, whose prejudices lead them to suppose that Unitarianism can afford no support or consolation on a dying bed, had been present to hear his heavenly discourses, to witness his triumph over death and the grave, his calm resignation to the will of God, and his assured hope of glory and immortality; in short, to see with what fortitude Unitarianism can support the mind under the most trying

afflictions, and in the prospect of death lift up the head of the Unitarian with joy, knowing that his redemption draweth near!

May 10, aged 93, FRANCIS MASERES, Esq., M.A., F.R.S., Cursitor-Baron of the Exchequer. He was of a French refugee family that had been the victim of the atrocious edict of Nantes. He was educated at Kingston-upon-Thames, under the Rev. Dr. Woodesson, and was afterwards a Fellow of Clare-Hall, Cambridge; and in 1752 he obtained one of the Chancellor's medals there, the other being conferred on the late Rev. Dr. Porteus. He removed from the University to the Temple, and his first appointment was that of Attorney-General of Quebec. On his return to England he was made Cursitor-Baron of the Exchequer. He very early displayed that profound knowledge of mathematics, to the peculiar study of which he had devoted himself, and to which he was, no doubt, excited by the many celebrated names which, in this department of science, have done honour to that celebrated University. He published, as early as 1759, a work on the negative sign, in which he argued against the received doctrine of negative quantities; and some time afterwards published his valuable collection of the "Scriptores Logarithmici," in 6 vols. 4to.; a work on Life Annuities; and several historical works, among which were May's History of the Parliament, and Ludlow's Letters. It was to the liberal and enlightened patronage of Baron Maseres that the public are indebted for the Rev. John Hellins's valuable translation of Donna Agnesi's "Instituzioni Analytiche." It had been translated many years before by the late Professor Colson, the ingenious Commentator on the Fluxions of Newton. Baron Maseres, who in his early life had known Colson, and had reason to infer from his conversation that he had written a treatise on the higher geometry which he had never published, was desirous of discovering this manuscript, and of giving it to the world. In his search he found, not the work he looked for, but the translation just mentioned; and after removing some pecuniary difficulties, which, without such generous assistance, would probably have for ever withheld it from the world, he obtained a copy of it, and put it into the hands of Mr. Hellins, who undertook to become its editor, and under whose inspection it was printed in 1804. His mind, as might naturally be expected, was early imbued with the hatred of every thing like religious persecution. In politics, he was a

Reformer; in religion, an Unitarian. To literature he was a staunch friend, and few were more liberal in its encouragement, having printed many very heavy and valuable works for their authors at his private expense. A list of his own publications will be found in the Dictionary of Living Authors. Baron Maseres was never married, and has left no very near relatives behind him. He died at his house at Reigate, in Surrey, to which he had been removed some time before the event.

[A character of the Baron from the pen of *Cobbett* was inserted Mon. Repos. XI. 368.]

May 14, at *Clapham*, the Rev. JAMES PHILIPPS, who had been minister of the Independent Church in that village upwards of 24 years.

At Sea, on the 3rd inst., in his 29th year, on his return from Madeira, THOMAS MARTINEAU, M. D. Before he took his degree, he was Assistant Surgeon to the Norfolk and Norwich Hospital. In that situation, as in every other, he had endeared himself to all who knew him, and has left behind him the memory of talents and virtues not soon to be effaced.

June 18, at the house of her brother-in-law, G. A. Smith, Esq., *Hornsey Road*, CHARLOTTE, widow of the Rev. Joseph FAWCETT, many years Lecturer of the Old Jewry Chapel.

## INTELLIGENCE.

### DOMESTIC.

#### *General Baptist Assembly.*

THE Yearly Meeting of the GENERAL BAPTISTS was held on Whit-Tuesday, June 8th, at the Chapel in Worship Street, London. The Rev. Dr. *Evans*, of Islington, and the Rev. *J. O. Squier*, of Edinburgh, conducted the devotional services, and the Rev. *R. Wright*, of Trowbridge, preached from Psalm xlv. 16: *Instead of thy Fathers shall be thy Children.*

Sixteen years having elapsed since Mr. Wright had preached the Assembly Sermon, he very naturally prefaced his discourse with a reference to the losses sustained by the denomination during that period, by the death of many valuable friends, and of more than twenty of its ministers. During even the last year three pastors have been removed by death, two of whom \* were present at the preceding Anniversary, and took an active part in the business of the meeting.—Mr. Wright evinced a becoming anxiety to suggest what he thought calculated to revive and promote the General Baptist cause. As applicable to the present state of this denomination the preacher selected the above-mentioned words for his text, and shewed, 1st, What the fathers of the General Baptist interest were; 2dly, What the children must be and do, to be instead of the fathers: and, 3rdly, What must be done to prepare the children to be instead of the fathers.—Under the second head, Mr. Wright made an earnest and affectionate appeal

to the younger part of his audience. “It devolves,” said he, “on you, their successors, to build up the churches which they planted, to plant others, and to carry forward the work of reformation begun by them. You are in their stead, and will supply their places, not by servilely adhering to their opinions and modes of proceeding; but by carrying the reformation of religious faith and practice, on the same great and liberal principles as they commenced it, to greater perfection.” The discourse was characterized, throughout, by the simplicity and perspicuity for which the preacher’s writings are deservedly celebrated: but as the Sermon has been published, in compliance with the request of the hearers, it is unnecessary to give any further detail of its contents.

The Rev. *James Gilchrist* presided at the meeting for business. The letters described some of the churches as being in a declining state, others that theirs was neither flattering nor discouraging, and others that they had gained an accession of members.—The churches of Nantwich and Trowbridge were received into union with the Assembly; and a prospect was held out that a recently-established church, at Burslem, in the Staffordshire Potteries, would apply for admission. Considerable discussion took place on the appointment of Messengers to fill the vacancies occasioned by the decease of the late *Benjamin Dobell* and *Robert Pyall*, of Cranbrook, and more recently by that of *Samson Kingsford*, of Canterbury, and *Benjamin Marten*, of Dover; and it was finally resolved that Messrs, *Joseph Brent*, of Portsmouth, *James Gilchrist*, of Newington Green, *Matthew Harding*, of Cranbrook, and *Richard*

\* Messrs. W, Moon and Benjamin Marten.

Wright, of Trowbridge, should be their successors. This office was formerly regarded as having a sacredness and an authority attaching to it which pre-eminently qualified those who sustained it to ordain pastors. On this occasion, however, those ministers who acceded to their appointment, did so on the distinct understanding that their office was of human and not of divine institution. They consider their duties to consist in visiting churches by desire of the Assembly, or at the request of pastors or their congregations, in reference to cases in which their advice may be peculiarly requisite, and to unite in sanctioning the settlement of ministers as pastors;—not to authorize churches to choose their pastors, or pastors to perform the duties inseparable from their office.

The chapel debts of Cranbrook and Dover were again brought under the notice of the Assembly and recommended by it to the renewed consideration of those who had neither forwarded contributions nor the promise of their aid. For lists of contributions either made or promised towards liquidating these debts, the reader is respectfully referred to the wrapper.

In relation to the *General Baptist Academy* it was stated, that the senior student, Mr. Chinnock, had received and accepted an invitation to settle with the church at Billingshurst, in Sussex; that a son of the late Mr. Marten had been admitted into the Institution on probation, and that the Committee considered him well entitled to the farther patronage of the subscribers. Another student, Mr. T. F. Thomas, was also recommended to continued patronage, he having petitioned for an extension of the term of his continuance at the Academy. His request, it is understood, will be complied with; but it appeared that there was a necessity for increased aid to the funds of the Institution.\*

The Ministers, Representatives, and their Friends, afterwards dined together at the White Hart Tavern, Bishopsgate Street—the Rev. R. Wright in the Chair. In the course of the evening the Chairman proposed such sentiments as were suited to the objects of the meeting, which induced several gentlemen to address the company. Dr. Evans read an address in which he pathetically referred to the losses the denomination had sustained

during the thirty-two years he had been the pastor of the morning congregation at Worship Street, and excited a deep sympathy in the company.

[This Address is inserted in the *Christian Reformer* for the present month.]

#### *Unitarian Fund.*

THE Anniversary of this Institution was held on Wednesday, June 9th, at the New Chapel in South Place, Finsbury. A very appropriate and interesting Sermon was delivered on the occasion by the Rev. J. G. Robberds, of Manchester, from James v. 19, 20, and we have the pleasure of announcing that it will be speedily published. The Rev. L. Holden, of Tenterden, offered the long prayer, and the other parts of the service were conducted by the Rev. E. Chapman, of Deptford, and the Rev. Benjamin Waterhouse, of Boston, United States, who is at present officiating for Dr. Rees at Jewin-Street Chapel. For the Report, &c., we refer to No. V. of the Unitarian Fund Register. About 250 gentlemen afterwards dined together at the London Tavern, Bishopsgate Street, Edward Taylor, Esq., of Norwich, in the Chair, a situation which he filled in a manner highly conducive to the enjoyment of the company and the advantage of the Institution.

#### *Unitarian Association.*

THE Annual General Meeting was held at the London Tavern, on Thursday, the 10th of June: G. M. Davidson, Esq., was called to the Chair.

The Treasurer's account was read, by which it appeared that the balance now in hand was only £72 9s.; there having been unusual calls on the Society, particularly on account of the Parliamentary proceedings on the subject of the Marriage Act, the expenses of which, for the three preceding years, came into the present year's account.

The Committee's Report was then read, which will appear with our next Number.

On the recommendation of the Committee, the following resolutions were passed, for the purpose of public advertisement under the discretion of the Committee.

“That the thanks of this Society are pre-eminently due to the Marquis of Lansdowne for his distinguished and zealous exertions in promoting the Bill for the Relief of Unitarians from the operation of the Marriage Law, and for his constant attention to the Deputations of the Committee in their various interviews with him.

\* Subscriptions or Donations will be thankfully received by the Treasurer, *John Treacher*, Esq., Paternoster Row; by the Tutor, the Rev. *James Gilchrist*; or by the Secretary, Mr. *G. Smallfield*, Homerton.

“That this Meeting views with sincere pleasure the truly Christian spirit displayed by many members of the Episcopal Bench, and more particularly by His Grace the Archbishop of Canterbury, in supporting a measure of so much importance to the preservation of mental sincerity and integrity of conscience, without which no religious service can be useful or acceptable.

“That the sincere thanks of this Meeting are also due to the Earl of Liverpool and Earl Harrowby for their liberal and candid attention to the case submitted to their consideration, and to the former more particularly for his candid declaration of his sense of the unequivocal intention of the Legislature to place Unitarians upon the footing of other Protestant Dissenters by the Act of the 53rd Geo. III., and of their just title to further relief in the event of doubts attaching to the complete operation of that Act.

“That this Meeting is also anxious to express its gratitude to Lord Holland for his manly and energetic support of the rights of conscience, and to such other noble Lords, on both sides of the House, as furthered the measure by their speeches or votes.

“That while the members of this Association are encouraged to look with confidence to the ultimate success of their efforts, they think themselves called upon thus publicly to declare the true object of their complaint, the grounds on which they seek relief, and the plan of redress which they have ventured to suggest.

“That the present Marriage Law of England, made in the year 1753, and for the avowed purpose of merely preventing clandestine marriages, requires all persons (except Jews and Quakers) to join on that occasion in the worship and service of the Established Church.

“That the conformity thus imposed upon the Unitarian Dissenter is repugnant to his conscientious feelings and opinions; first, because as a Dissenter he objects to being forced to join for civil purposes in the ordinances of that Church from which he conscientiously withdraws himself, under the sanction and protection of the law; but secondly and chiefly, because the Marriage Service of the Church is one in which he cannot, as a Unitarian, join without a species of equivocation, painful to his conscience and degrading to an honourable mind.

“That this compulsive conformity is of comparatively recent origin, the Church having no such exclusive privilege until it was conferred upon it (not as an ecclesiastical privilege, but as a civil regulation) in 1753, prior to which time, marriage appears to have been in England, as in almost all other countries, a civil

contract, requiring for its legal validity the religious sanction of no church.

“That the enforcing of conformity in this respect is repulsive to the policy of the existing laws of England, which long previous to the Marriage Act had sanctioned and protected the right of Dissent from the worship and discipline of the Church.

“That the effect of this Act, so far as it operates as a constraint on conscience, could not have been intended by the Legislature; that the framers of it had avowedly in view merely the civil object of promoting regularity in the formation and registration of the matrimonial contract; and that this is evidenced by the exception of the parties (Jews and Quakers) against whose religious habits and opinions it obviously militated—which exception would most probably have been extended to Unitarians, if their worship had at that time been included, as it now is, within the protection and sanction of the Toleration Acts.

“That the grievance is extremely partial, inasmuch as the marriages of all Dissenters in Ireland are legalized by express Act of Parliament, (passed in 1772, after the fullest discussion;) as those contracted in Scotland are of course binding; and as even so late as 1820, an Act was passed for rendering valid Presbyterian marriages in British India.

“That the law is not only unjust, but that it is not warranted by the slightest political or civil expediency, inasmuch as the object in view (the due publicity and registration of marriages) may notoriously and obviously be accomplished with the greatest ease without any constraint on religious feelings.

“That if the Legislature feels itself in any manner called upon to interfere with the celebration of marriages, as a religious ordinance, in order to secure a binding and impressive influence on the consciences of the parties concerned, still it is clear that such an object can best be accomplished by avoiding all constraint, and by choosing such religious ceremonial as will be accordant to the feelings, and, therefore, most likely to produce the desired effect on the minds of the parties.

“That the existing constraint is not only vexatious to Unitarian Dissenters, but must, as they conceive, be extremely unpleasant to the ministers of the Church, who, by the existing law, are obliged to administer sacred ordinances to, and join in religious worship with, persons who are known to them on all other occasions to disavow and publicly renounce their communion.

“That, as a remedy for this grievance, the Bill recently introduced provided for

the observance of every one of the forms now required, as well as for the maintenance of the fees and emoluments of the Church, and merely allowed the religious service on the occasion to be performed by the parties according to their own mode, and in their accustomed places, registered for the purpose, under clearly defined regulations and restrictions.

“That the exact letter of the precedent in the Marriage Act of 1753, (of merely exempting Jews and Quakers from its operation,) was not followed in this Bill; first, because the interests of the whole community, and the avowed policy of the law, plainly require the checks and regulations which it imposes to be of general obligation, though in the case of parties, so distinctly marked as the Jews and Quakers, a relaxation in their favour could be granted without danger: secondly, because the Unitarians sought to withdraw themselves from no sort of civil restraint or inconvenience, but were willing even to undertake additional responsibility and trouble and expense: and, thirdly, because it was avowedly expected of them that nothing should be sought to be altered which was not necessarily required by the concession to their religious scruples.

“That registration in the common Parochial Register was proposed to be preserved, (in the absence of any other authorized and established register duly preserved,) because there would thus be a service to be performed, in respect of which the Church minister might receive his accustomed fees; because the continuance of one general register, in which marriages are numbered consecutively, was considered to be of great value, not merely to Unitarians, but to the whole community; and lastly, because it was conceived that such a duty (performed as it is now, under the requirements of the law, as a matter of civil, not ecclesiastical policy) could not be objected to as derogatory to the dignity of the Church, on any grounds which would not apply with far greater force to the obligation now imposed upon that Church, of receiving into its religious ordinances, for a merely civil object, parties who openly renounce its discipline and doctrines.

“That this Meeting instructs its Committee to persevere in their applications until the justice of their claims be fully recognized, and the grievance be completely removed, in a firm reliance on the justice of the Legislature for the admission of claims so obviously just, and on its wisdom for devising a mode of relief, which shall combine a due regard for the rights of conscience with that attention to the civil interests of the commu-

nity, which none are more ready than the Unitarians fully to recognize and admit, and so far as in them lies conscientiously to uphold.”

On the subject of the Test and Corporation Acts the following Resolution was passed:

“That the Committee be requested to turn their attention, previous to the commencement of next Session, to the consideration of the best means of forming some Association of persons desirous of taking active measures for promoting the repeal of the Test and Corporation Acts; and that they be authorized to render, on the part of this Society, every facility and co-operation in their power for the attainment of that object.”

A Resolution was also passed, empowering the Committee to appoint a deputation to meet the Committee of the Unitarian Fund, to consider the propriety and practicability of forming a General Unitarian Association, embracing the various objects now divided among several Societies.

A good deal of discussion took place on the subject of the finances of the Society, and it appeared to all desirable that the very important proceedings now before the Society should not be crippled for want of funds. It was particularly observed, that a small annual subscription only had been fixed as the qualification of congregations connected with the Society, under the conviction and understanding that whenever the objects contemplated called for larger resources, there would be no difficulty in obtaining an increase in their contributions proportionable to the call.

The following additional donations were received on the spot from gentlemen in the room:

G. M. Davidson, Esq.	£10	0	0
Thomas Gibson, Esq.	5	0	0
James Young, Esq.	5	0	0
A Friend, by the Rev. Russell Scott	15	0	0
Edward Taylor, Esq.	1	0	0
Thomas Hornby, Esq.	1	0	0
Samuel Parkes, Esq.	1	0	0
C. Richmond, Esq.	1	0	0
John Watson, Esq.	1	1	0
Thomas Foster, Esq.	1	0	0
Peter Kensett, Esq.	1	0	0
Joseph Fernie, Esq.	1	0	0
R. Gaisford, Esq.	1	0	0

Subscriptions are received by the Treasurer, J. Young, Esq., 16, Change Alley; the Secretary, Mr. E. Taylor, Temple; and the Collector, Mr. Tomalyn, 13, Sise Lane, Bucklersbury.

*Christian Tract Society.*

The Fifteenth Anniversary of this Society was held on Thursday, June 10th, at the Old London Tavern, Bishopsgate Street, London; *Thomas Gibson, Esq.*, in the Chair. The Treasurer presented his report, from which it appeared that he was in advance 5*l.* 8*s.* 3*d.*

The Committee's report was then read. It was stated, that in compliance with the wish expressed by the last General Meeting, the Committee had taken into consideration, and resolved on the allowance to be made in future to wholesale purchasers of the Tracts. This they had fixed at 25 per cent. to Subscribers, and at 15 per cent. to Non-subscribers, when not less than a quarter of a hundred of any tract was taken. They had printed and circulated this new scale of wholesale prices, and had appended it to many of the tracts recently printed.—*Mr. C. Fox*, the Collector, having resigned his office, the Committee had appointed *Mr. J. M. Edney* as his successor.—The grants of the Society's Tracts made during the last year have been as follow: To the Unitarian Fund *five guineas'* worth; to the Provisional Government of Greece, one set in boards, and to the HON. COL. LEICESTER STANHOPE, through whose friendly agency they were presented, another set; to the Rev. JAMES HAWKES of Nantwich, two guineas' worth for the Sunday School children of his congregation, and for distribution among the poor in his neighbourhood; and two sets to an active minister in Rhode Island, North America. It was stated that an account had reached the Committee of 27 of the tracts having been reprinted at Boston; and that, in consequence of there being no duty on paper in the United States, the booksellers who had undertaken their republication were enabled to offer them at a reduction from the original prices. The Society's Tracts having been spoken of in terms of great approbation, in an American periodical, entitled *The Christian Disciple*, and the booksellers having thought them worthy their attention, the Committee, not unreasonably, anticipated that a circulation would be given to them, in the United States, limited only by the boundaries of that vast and interesting portion of the globe.—Of the grant made last year to *William Roberts*, of Madras, the following acknowledgment has been received:

“*Madras, Oct. 8, 1823.*

“MY KIND SIR,

“I have received from *Mr. Cumming* your parcel, containing your very kind letter, and the excellent moral tracts, on the 11th of August last, and take this opportunity of returning my grateful

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thanks to the Committee of the Christian Tract Society, through you, for their having so kindly sent them. I have perused them as far as the No. 30, and I am much instructed and edified by them, some country borns also have perused them, and think they are very good; the miseries and unhappy end occasioned by vices and impiety, on the one hand, the peace, comfort and everlasting happiness on the other, tending by godliness of life, and benevolence to our fellow-creatures, brought in view on different characters, under various circumstances, as they are done in these tracts, makes strong impression and affords lively force to our actions. I doubt not it would be of a real use for reclaiming many; and if please God, at some future opportunity, the Committee of the Christian Tract Society should think proper to favour [me], I shall be very happy to receive a few sets of those excellent tracts, to give away in their name amongst the country borns and others that can read English.

\* \* \* \* \*

“I remain, my kind Sir,  
“Your obedient Servant,  
“WILLIAM ROBERTS.”

“*Mr. G. Smallfield.*”

Public libraries having recently been established for the use of apprentices and other young persons in various parts of England, the report suggested the propriety of the General Meeting authorizing its new Committee to present one or two sets of the Society's Tracts, to all the institutions of this kind with the formation of which they might become acquainted.

During the last year, the Committee have had occasion to reprint eleven of the tracts, and the report stated that one number must be immediately reprinted, and others before the next anniversary. To the catalogue three *new* tracts have recently been added—the whole series now amounting to forty-nine. For the accommodation of those Subscribers who prefer the tracts in that form, the last 12 Numbers have been put into boards; but the Committee recommended that the *fifth* volume should not be considered as completed till another number had been added, thus constituting an average of *ten* tracts in each of the five volumes. The first *new* tract is entitled *An Address to the Children of some Sunday Schools, on their leaving the Institution.* This was sent anonymously to the Committee, but accompanied by an offer of taking 500 copies, at Subscribers' price, should it be approved and printed. The *second* is entitled “*An Address to the Teachers in Sunday Schools,*” written by that inde-

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fatigable friend of the Society, Mrs. MARY HUGHES. The third is a reprint of an *American* tract entitled *James Talbot*; to which has been added, *Or, the Importance of recollecting,*

“*God sees me at all Times,*”

the last part being extracted from an interesting passage of the work.

Of the three *new* tracts, it was stated, that there had been 9,000 copies printed, and of the eleven reprints 21,000, making a total of 30,000 printed since the Anniversary in April 1823. During the same period, there have been circulated and sent out from the Society's store, 32,969. There have been printed up to this time 390,500; and the total circulated, and sent out on sale or return, 331,825—leaving a stock on hand of 58,675.

The property of the Society was reported to be as follows:

Due from Booksellers, Country Societies, and the Rev. James Yates, of Birmingham, its gra- tuitous Agent . . . . .	£104 10 3
Estimated Value of the Stock on hand . . . . .	334 15 0
	<hr/>
	439 5 3
Owing for Paper £32 14 0 for boarding Volumes . 2 8 9 to Treasurer . 5 8 3	40 11 0
Balance of the Society's Property . . . . .	£398 14 3

Though the Committee had to congratulate the Meeting on the improved pecuniary condition of the Society, they begged it might be recollected that the Treasurer was in advance; but they confidently relied on such an increase of the Society's finances being that day made as would enable their successors to reprint such Numbers as might be necessary to keep up the series, to publish *new* tracts, and to make useful grants, without anticipating the next year's income.

Besides the usual resolutions of thanks to the officers of the Society, the following were passed unanimously:—“That the warmest thanks of this Society be given to Mrs. MARY HUGHES, for her renewed literary contributions.” “That the annual Medal be presented to the Author of ‘The Returning Prodigal,’ &c., with the cordial thanks of this Society for her past literary contributions.” “That this Meeting is deeply sensible of its obligations to the Rev. JAMES YATES, of Birmingham, for his having gratuitously undertaken the office of Agent to *The Christian Tract Society*, in the midland counties, and begs him to accept its warmest thanks, for the zeal with which he has discharged his duties.”

“That the Committee be requested to forward to WILLIAM ROBERTS, of Madras, as many sets of the Society's Tracts as they may think proper.” “That this Meeting, conformably with the recommendation in the report, requests the Committee to present a set of the Society's Tracts to every British institution formed for the purpose of supplying *apprentices* and other *young persons* with the means of useful reading.”

The following gentlemen were chosen into office for the year ensuing:

*Treasurer.* JAMES ESDAILE, Esq.

*Secretary.* Mr. GEORGE SMALLFIELD.

*Committee.* Messrs. J. Bowring, J. Evans, C. Fellows, Joseph Fernie, T. Gibson, Jun., S. Hart, S. Hart, Jun., R. Holt, T. Hornby, S. Parkes, and W. Wood.

*Auditors.* S. Bayley, J. Todhunter, and R. Fennell, Esqrs.

*Collector.* Mr. J. M. Edney, 2, St. John's Street, Clerkenwell.

The Subscribers and their friends, to the number of eighty two, afterwards dined together, JOHN SMITH, Esq. M. P., in the Chair, supported on the right by *Senhor JOZE DE SILVA CARVALHO*, late Portuguese *Minister of Grace and Justice*, on the left by *Senhor JOZE JOAQUIM FERREIRA DE MOIRA*, late *President of the Cortes*. At a short distance from the Chairman also sat *Senhor VASCONCELLOS MENEZES DE DRUMMOND*, *Member of the Brazilian Cortes*, and on the opposite side of the table the indefatigable and patriotic Mr. BUCKINGHAM, late of *Calcutta*. There were also present many friends from various parts of England, whom the Meeting held the preceding day had called to London.

After the removal of the cloth, the *Chairman* proposed, “The King—May he imitate the example of his father, in encouraging the Education of the People.”

Mr. SMITH then said, he had to propose a toast, which, he was sure, would meet with the cordial support of all present. It was a sentiment for which he had entertained the highest respect ever since he had thought for himself, and without which this country would sink into insignificance—he meant civil and religious liberty: and more especially with respect to religious liberty, he would observe, that it was in vain for any particular party to combat another, when they undertook to express those sentiments of the truth of which their minds entertained a firm conviction—it was in vain to bring prosecution upon prosecution to put down a free expression of religious opinion. On the subject of religion, he had long since made up his

mind; but if the lovely and captivating truths of the religion of Christ could not support their own assertions, it would be in vain to support them by force and tyranny. In speaking of religious liberty, it would be perceived, that he alluded particularly to some late prosecutions, in which it had been attempted to put down discussion by punishments—by punishments arbitrary and severe. For his own part, he could not but express the greatest abhorrence of those proceedings, which he considered as calculated in the highest degree to disguise and disfigure the holy truths of religion; besides which, truth could never be come at unless all sides were heard; and how was it possible to decide which was true and which was false, if only one side of the question were heard? The Honourable Gentleman concluded by proposing “Civil and Religious Liberty here and every where.”

The Chairman, on proposing “The Christian Tract Society—Prosperity and Perpetuity to it,” took occasion to express the very high gratification he had derived from reading its publications. He thought them well calculated to benefit society, because they enforced the discharge of all the great duties of life, without insisting on the peculiar opinions of any party. There was no sectarian spirit in them, but they promoted zealously yet temperately the great cause of Christianity in all its bearings.

The Secretary rose and begged to state, for the information of those gentlemen who had not been present at the meeting for business, what had been done to carry into effect the objects of the Society since the last Anniversary. He then briefly recapitulated the leading topics of the Report, and observed, he was happy in being able to state, that the Society met that day under more favourable circumstances than for some years past. They were, it was true, indebted to their Treasurer; but the outstanding debts of the Society exceeded the amount of what it owed. Since the last General Meeting there had been sent out from the store nearly 33,000 of the tracts, most of which had been put into circulation, though some had been sent out on sale or return. The number circulated during the preceding year, had been rather more than 20,000. It was therefore, manifest that the efforts of the friends of the institution had not relaxed, as a considerably increased demand had been made for the tracts since the last Anniversary. Candour, however, required him to say, that as fourteen months had elapsed since the last Meeting was held, all the Subscribers' allotments for 1823, and many of those

for 1824, were included in the 32,969 copies actually issued during that period; but he conceived that he was justified in fixing the numbers circulated last year at 25,000. He was fully aware that this would appear to be a very small number for a Society to have circulated during such a period, as there were some Societies in England which issued in one year, nearly as many as this Society had circulated since its establishment. But it should be recollected that most if not all of these Societies called in the aid of party feeling and sectarian zeal; while the Christian Tract Society relied on neither.

The grants made by the Committee in that space had not been numerous; but their predecessors had forwarded the tracts to France, Holland, Piedmont, Russia, Spain and Portugal. What had been their fate in the two last countries he was unable to say; but he feared they might have been destroyed, for they breathed a spirit too free and pure for those that now held the reins of power there, as the presence of the distinguished individuals who supported the Chair too plainly proved.—In America, where every man might avow his religious and political opinions without exposing himself to danger, the Society's Tracts had been cordially received, their merits duly appreciated, and efforts made for their general circulation. After the character given to these publications by the Honourable Gentleman who had that day condescended to fill the Chair, it was unnecessary for him to say any thing respecting them. He, however, begged to state that it had been the object of the Founders of the Society and of its successive officers to furnish the Poor and the Young with such a course of reading, as might tend to excite and to strengthen that love of virtuous conduct, which when thrown out into practice dignified the character, and increased the sum of human happiness. The friends of the institution had only had in view to inculcate that moral conduct, on the necessity of which the wise and good of all parties were agreed;—they sought not to disseminate the opinions of one party, but to second the benevolent efforts of all parties—to cherish goodwill towards the whole human race, not to engender an unkind feeling towards any fellow-creature.—The Secretary concluded with reminding the company that they had a Treasurer with an exhausted Treasury, and with expressing a hope that such pecuniary aid would that day be afforded, as would enable the Committee vigorously to prosecute the objects of the Society.

The CHAIRMAN then rose, and, after some prefatory remarks, presented the

silver Medal to the Rev. R. ASPLAND, on behalf of the Author of "The Returning Prodigal," &c., as a token of the Society's gratitude for the excellent Tracts she had written for it; and availed himself of that opportunity to speak in terms of high commendation of that Lady and of the other Ladies whose literary contributions had been made to the Society.

Mr. Aspland returned thanks—and expressed the pleasure he felt in receiving this token of the Society's approbation and gratitude towards one so nearly allied and so deservedly dear to him. He described the surprise and pleasure he had felt on receiving and reading the first Tract from the pen of Mrs. HUGHES; this had made him acquainted with that Lady, and the friendship to which it gave rise had been to him a source of uninterrupted pleasure and satisfaction.

The health of "Mrs. Mary Hughes, Mrs. Price, and the other literary contributors to the Society," was then proposed, and cordially received.

The next sentiment given was, "The Education of the Poor—the great source of public strength, and the best security for public tranquillity and happiness."

The Chairman on again rising, said, that he had to propose the health of a gentleman, whom he could hardly say that he knew personally, but whose writings he had much admired, and whose steadiness to the cause of religious liberty had always given him great satisfaction. After passing some other handsome eulogiums on the Gentleman, he concluded by proposing "the health of Mr. Fox."

The following we believe to be a pretty correct report of the substance of Mr. Fox's reply: "That in professing his zeal for the objects of this Society he was only declaring that he possessed the feelings of a man and the principles of a Christian. It was entitled to support, for it tended to benefit the poor, those who had drawn blanks in the great lottery of life, who were told, and too truly, that for them there was no cover at nature's table, who came into the world, but without inheriting their share of the world, nay with a mortgage on their very labour for purposes in which they had little or no personal interest, and who, by the very fact of the physical evils and the temptations of their condition, had a moral claim on the beneficence of their more fortunate brethren. The Society deserved support, not only because its publications tended to counteract these evils by inculcating Christian principles and virtuous habits, but also on account of the high intellectual character of those publications, so far be-

yond that of most productions circulated under the name of religious Tracts. The growing intellect of the poor, fostered as it was by the spread of education, the formation of such establishments as the Mechanics' Institute, and the prodigious multiplication of cheap publications comprising many of the best authors in the language, required a stronger aliment than that which was commonly offered to it, and such their Tracts afforded. The Society had a further claim arising from the industry with which unbelievers were attacking Christianity, and the mental rank of some of the authors whose productions were most widely diffused. They found amongst their opponents the acute and brilliant Voltaire, and the coarser but not less argumentative Paine, men whose productions on any subject were not to be disposed of in a summary way, by the mere application of a condemnatory epithet, and which were certain, on other accounts, of engaging attention, and with thousands a favourable attention. There was one also, who could now only be adverted to with unmingled sorrow, the premature close of whose career in that land to which he had hastened to aid in battling for the cause of human kind, was itself a disproof of his own doubts; (for who could contemplate his extraordinary mind without conviction that it was formed for far nobler ends than had been accomplished by it here?) who must yet be placed in the hostile ranks, and some of whose productions were eagerly employed for the purposes of unbelievers. He was our enemy, not for his antipathy to the cant of the age; not for his sympathy with the oppressed of every region; not for his indignant reprobation of the sacrifice of the interests of the many to the caprices of the few; but for qualities in his writings on which it was needless, as it would be painful to dwell, which from these brighter attributes derived factitious attractions and more dangerous power. This formidable array was not best encountered by the chancery method of abandoning literary property to piracy, which operated as a premium for the multiplication of such works; nor by the Old-Bailey method of fine and imprisonment, enlisting the sympathies of human nature in favour of those who were consigned to punishments as severe as usually awaited some of the worst offences against society; but by the method of this institution which commended Christianity at once to the mind and heart. Thus should we become a Christian nation. That appellation had been recently denied to us, on the ground of an extension of religious liberty having

been granted; a ground which, he thought, formed our best claim, though much was yet wanted to make that claim complete. It required a closer conformity with Christian principles in our conduct both at home and abroad. 'This do and thou shalt live' was applicable to nations, as to individuals; and England, raising the oppressed, emancipating the slave, and asserting civil and religious liberty, would live; she would live in the permanency of her institutions, in the prosperity and happiness of her children, and in the glory which would encircle her name on the page of history."

On "the health of the Rev. JAMES YATES, of Birmingham, being given, the Rev. T. MADGE briefly returned thanks."

The Chairman then proposed "the healths of *Senhor JOZE JOAQUIM FERREIRA*, and *Senhor JOZE DE SILVA CARVALHO*," and Mr. BOWRING returned thanks in the name of those gentlemen. He stated that he had seen one of these gentlemen presiding, in the more fortunate days of Portugal, in that Cortes which was then the pride of the nation. It was only two years since, on the very day this Society held its Anniversary, that he received the information of the Portuguese Cortes having passed a resolution that *The Christian Tracts* should be accepted and consigned to the *Committee of Public Instruction* to have them translated. Tyranny, unfortunately, had again gained sway in Portugal, and the efforts of these patriotic individuals had been baffled by the enemies of human improvement, and they had themselves been obliged to fly from their native country; but wrecked and ruined as their hopes had been for a time, he confidently believed in and anticipated the resurrection of freedom.

*Senhor DE MOIRA* himself then returned thanks in English, in nearly the following words:—"Gentlemen, in my own name, and that of my friend, I beg leave to return thanks, and have to regret much that my imperfect knowledge of your language prevents me from thanking you sufficiently for the honourable manner in which you have mentioned us, but I will say that we feel in our hearts most thoroughly the first rule of your Institution, civil and religious liberty, and to establish that first of civil rights—*toleration*."

The Chairman next proposed the health of *Senhor MENEZES*, of the Brazilian Cortes, and success to the exertions of the South Americans.

This gentleman returned thanks in his own language, which Mr. BOWRING translated as follows:—"That he was

afraid his language might sound uncouth in their ears, but he wished to state that the liberty of Brazil was founded on the law of nature and on social order; that the Book of Fate seemed to have declared them independent, and that the people would be criminal in allowing such an opportunity to escape; they had struggled against many difficulties, and had opposed them with success, so that he trusted that the tree of freedom would there take root, and send forth her best fruits.

On the Chairman proposing, "Success to the exertions which are now making for the spread of knowledge in our Oriental Possessions," Mr. BUCKINGHAM rose, and in an interesting address modestly but appropriately referred to his own efforts towards effecting the desirable object to which the company had just wished success. In these efforts, as is well known, Mr. B. was opposed, and obliged to return to this country. He paid a tribute of respect to the moral worth and intellectual powers of RAMMOHUN ROY, which could not fail of being grateful to many who heard him. To the address itself, however, the writer feels himself unable to do justice.

Some other toasts were given, including the officers of the Society, but of which the necessary limits of this report forbid a more detailed notice. The last was "The health of the Chairman; our best thanks to him for his services, and our warmest wishes for the success of the various plans of generous benevolence with which his name is so honourably connected."

In the course of the evening the names of several *new* subscribers were announced, and among them that of the Chairman, with a Life Subscription of *Ten Guineas*.

### *The Thirty-Seventh Annual Report of Manchester College, York.*

In presenting their Thirty-seventh Annual Report to the public, the Committee of Manchester College regret that they are under the necessity of speaking unfavourably of the state of the funds. Notwithstanding the assistance derived from congregational collections and private benefactions, the expenditure of the year ending June 1823, considerably exceeded the income, and the Treasurer consequently is in advance to the College a still larger sum than he was at the close of the year preceding. Under these circumstances the Trustees have thought it inexpedient to make the addition to the Permanent Fund, to cover the annual

allowances for depreciation of the buildings at York, as directed by their Resolutions printed in the last Report. They have also been under the necessity of directing that the admission of Students on the Foundation be henceforth limited, so as not to exceed one admission for every two removals, until the total number be reduced to twelve, unless a reduction to that extent should be rendered unnecessary by a future increase in the College income. The Committee, convinced, from the experience of two Sessions, of the importance of providing for the regular instruction of the Students in the art of public speaking, in the course of the last summer prevailed upon the late Rev. PENDLEBURY HOUGHTON, in case life and health should be spared, to undertake the office of teacher of elocution in the present session. The Committee looked forward with great satisfaction to the benefit which the Students might be expected to derive from the example as well as the instructions of a gentleman so deservedly admired, both for the elegant correctness and persuasive eloquence of his pulpit compositions, and for simple and unaffected but dignified and highly-impressive elocution. They have great reason to sympathize with his many mourning friends, in the event which has disappointed so desirable an arrangement, and has deprived the world of one who united to qualifications as a preacher of no ordinary kind, a purity of heart, and an amiable guileless simplicity of manner and character, well calculated to give additional effect to his public services.

In the absence of direct instructions, the Committee advert, with no small pleasure, to a new undertaking by which the present session has been distinguished, and which, along with other beneficial consequences of even greater importance, will be found, they trust, to have had a powerful tendency to form, in those who have been engaged in it, that earnest, impressive and popular manner, which is so essential to their success as public teachers, and without which, the best talents and most eminent attainments in other respects, are too often defrauded of that sphere of usefulness in which they ought to have been exerted. The insulated situation of York, removed to a considerable distance from the nearest society of Dissenters interested in the prosperity of the Institution, has sometimes been objected to it, as the seat of academical education for our youth. The consequence, it has been feared, must be, that the Students cannot have sufficient opportunities of exercising their talents in the pulpit, during the conti-

nuance of their academical course, and may, therefore, be in danger of entering upon the discharge of the ministerial office, almost new to many of its duties. Whatever may hitherto have been the extent of this evil, there is good reason to hope that it is now in a fair way of being remedied. Small societies of Unitarian Baptists have for some time existed, both in York, and in several places in the vicinity; till a recent period, however, the influence of their scruples on the subject of baptism was so strong, that, though agreeing with us on other points, they could not be induced to hold much intercourse with their Unitarian brethren, or to admit our preachers to address them. A more liberal spirit has now been introduced, and the senior Divinity Students have this year been actively engaged in weekly Missionary excursions to Malton, Selby, Howden, Cawood and several adjacent places. At Wellbourne, a village between York and Malton, a flourishing Sunday-School has been established, and the numbers who have sought to attend the services have been greater than the private house, which is as yet all the accommodation afforded, will admit. At this place it is hoped that a small chapel may be shortly erected. Upon the whole, the success has been encouraging, and highly creditable to the young men, who have voluntarily and zealously devoted themselves to an arduous undertaking without the prospect of any other remuneration than the satisfaction of doing good, and the hope of promoting their own improvement, while labouring for that of others. In this latter respect, the advantage, there is every reason to hope and believe, will prove to have been very considerable;—and on this account alone, independently of the prospect it holds out of promoting the cause of what they deem to be Christian truth, the friends of this undertaking confidently recommend it to the supporters of the Institution, as likely to be highly conducive to the improvement of its members in those qualifications which are so necessary to the acceptable and useful exercise of the ministerial office.

The number of Students in the last Session was twenty-six, viz. nine Lay Students, and seventeen Divinity Students, of whom fifteen were on the Foundation. Of these, Mr. William Bowen, M. A., is now settled as minister at Coventry, and Mr. Richard Shawcross, at Lincoln.

The Annual Examination took place on the 23d, 24th, 25th and 26th of June last, when the first prize for diligence, proficiency and regularity of conduct,

was adjudged to Mr. J. H. Worthington; the second to Mr. J. R. Beard; and the third to Mr. W. S. Brown, all Divinity Students, in the third year of their course. The first Mathematical prize, to Mr. James Martineau, and the second to Mr. Edward Talbot. The first prize, offered by Robert Philips, Esq., for proficiency in classical learning, was awarded to Mr. Beard, and the second to Mr. George Lee. Mr. Beard also obtained the prize offered by Euelpis, for the best translation into Greek. The prize for proficiency in Elocution, during the Session, was given to Mr. Brown; and that for the best delivered Oration, to Mr. Carter.

The number of Divinity Students, during the present Session, is nineteen, of whom Messrs. Payne and Ryland are in the last year of their course; Messrs. Mitchelson, Beard, Brown, Wreford, Taggart and Worthington, in the fourth; Messrs. Howarth, Aspland, Lee and Russell, in the third; Messrs. Talbot and Martineau in the second; and Messrs. Francis Rankin, of Bristol, Henry Squire, of Taunton, Edward Higginson, son of the Rev. Edward Higginson, of Derby, Francis Darbishire, of Bolton, and Nathaniel Philipps, son of the Rev. Dr. Philipps, of Sheffield, in the first. Of these, seventeen are on the foundation of the College; but it should be stated, that the Committee, in consequence of the inadequacy of their Funds, have been under the necessity of limiting the grant to the five last-named Students, to one half of the usual exhibition, with the understanding, that they shall have a preference to succeed to full exhibitions, as vacancies occur. There are also ten Lay Students in the College.

During the last year, the expediency of investing the permanent property of the College in the purchase of land, has been frequently brought under the consideration of the Committee, and from the attention which they have paid to the question, they are of opinion that such an appropriation of the disposable funds will, at this period, be advantageous to the interests of the Institution. In reference to this subject, the two following Resolutions were passed at the annual meeting of Trustees, held on the 1st of August last, viz:—

Resolved unanimously,

1st. That it appears to this meeting to be very desirable to have the Permanent Funds of the College invested in real estate, and that the present is a favourable period for the purchase of land;

2d. That the Committee be empowered to make such investment in land on behalf of the permanent Fund as they may judge expedient:

In compliance with these Resolutions the Committee have recently contracted for the purchase of an estate near Kirby Moorside, the particulars of which will be detailed in the next Report.

JOSEPH STRUTT, President.

Manchester, May 1, 1824.

Manchester College, York.

*Proposed Unitarian Chapel, Wellbourne, near York.*

THE following is a brief account of the state of a small congregation of Unitarians and Unitarian Baptists now existing at Wellbourne, a village not far from York. When, by the alteration in the rules of this Institution, the senior students, at the beginning of this session, undertook missions to various places about York, they were introduced to this village by John Mason, an Unitarian Baptist, whose humble but zealous exertions in this neighbourhood have been attended with the greatest success. In the villages round York, he has not only set on foot small societies of Unitarian Baptists, but succeeded in turning several, as well from speculative error, as from the paths of vice to purity and holiness of life. At Wellbourne he had established a society, highly respectable in point of number, and by his means the students were introduced to the village. Through the whole of this session their services have been received in the place with a degree of gratitude, interest and affection from this humble but worthy society, which can be estimated only by those who, having spent the Sunday among them, have witnessed their zeal in the cause of religion, and their exemplary Christian character. The services have been conducted in a small and inconvenient room belonging to one of the members, which, with the adjoining, has been often crowded to excess. With the cordial exertion and assistance of many of the members a Sunday-school has been established there; and in a very small room, but the only one to be had for the purpose for the last three months, upwards of 70 or 80 children have regularly received instruction.

There cannot, we conceive, be a stronger exemplification of the truth that Unitarianism is the religion for the poor; though its aspect may be exceedingly different in most of the wealthy towns in this country. And they who are interested in the spread of religious truth, and can estimate the value of a simple but solid and practical faith to those who most need its influence, will be delighted to find that Unitarianism has taken deep root, and flourished in a village, where the ordinarily popular sects, Methodists

and Ranters, have failed, though not without effort. Under these auspices, and in such a promising state of things, it must evidently be desirable that every obstacle to the full operation of what we consider truth should be removed, and we, therefore, propose the erection of a chapel in the place. There is no place of worship at present there. It will be surely interpreted as an omen favourable to the cause of religious truth in this age of sectarian zeal, to see an Unitarian chapel raising its head as the sole guardian of religion in an English village. The chapel we intend to build as economically as possible, in the vacation, to be ready for the students on their return next session; and we send this brief notice of the case to the Unitarian public, to enable them to judge whether or not it be worthy of their cordial support. Our regular congregation at Wellbourne cannot be far from a hundred, the room being often inconveniently full. The school we have established seems to have removed every prejudice against Unitarianism, both there and in the neighbourhood. There are many who would attend a chapel who object to a private house. There is every prospect of its being resorted to by many from the surrounding villages, which are thickly scattered, and where services have not unfrequently been conducted by the students; and, perhaps, the best recommendation of the whole will be the excellent, pious and Christian character of the people for whose sakes the chapel will be built, and who illustriously exhibit the power of Unitarian views, to enlighten the minds and purify the hearts of the poorest, but most peculiarly favoured followers of the religion of Jesus.

*The Secretary to the College Missionary Society.*

Towards the completion of this plan fifty pounds have been already collected in York and its vicinity, including £10 from Mrs. Mary Hughes. Farther subscriptions will be received by the Rev. Charles Wellbeloved, York, and the Rev. Robert Aspland, Hackney.

*The First Anniversary of the Tenterden District of the Kent and Sussex Unitarian Christian Association* took place on Wednesday, May 26th. It was introduced with an afternoon service. Mr. Harding read the Scriptures; Mr. H. Green assisted the congregation in prayer; Mr. Taplin delivered the sermon and concluded. Those of the congregation who were inclined, then adjourned to the Woolpack Inn, where 115 persons of both sexes partook of tea. Mr. Mace was then called to the Chair. Various senti-

ments, corresponding with the occasion, were offered; and observations made upon them by some of the company present. The cordial harmony which attends these meetings prevailed in every part of the room; and at the usual hour the company retired, rejoicing in their religious advantages, and that they had been favoured by Divine Providence with another opportunity of bearing their open testimony to the Divine Unity, and to the sole and supreme worship due to the one only living and true God.

L. HOLDEN, Secretary.

June 1, 1824.

SIR,

In the account that was forwarded for insertion in the Mon. Repos., (p. 334,) of the second anniversary of the *Moor Lane Society, Bolton*, were the following paragraphs. As the statement of the proceedings copied from the *Christian Reflector*, does not contain these, I shall feel obliged by their insertion in the ensuing number,

The congregation, at its annual meeting, unanimously resolved, "That the support which this congregation has received from the friends of pure and undefiled religion has excited in the breasts of its members the liveliest emotions of gratitude; and they should not do justice to their feelings, were they not, in the warmest terms and manner, to return their respectful thanks to the contributors towards the liquidation of the debt on their meeting-house; at the same time expressing their hope that their past and future conduct, as a religious society, will shew that the obloquy under which they have laboured was totally unmerited."

The congregation having understood it to be the intention of several individuals and Fellowship Funds to contribute towards the liquidation of their debt, beg to state to those parties, and to others interested in their prosperity, that if possible a vestry and school will be built by the Society. After the exertions which they have already made, especially at their late Anniversary, they feel themselves unable to do much, but as the erection of a vestry and school is essentially requisite to the comfort and usefulness of the congregation, they entertain the hope that the liberality of the public will enable them to carry these intentions into effect. From Mrs. Toogood, of Sherborne, they respectfully acknowledge 5*l.*; and any further sums which may be contributed, will be advertised on the cover of the Monthly Repository.

GEORGE HARRIS.

Bolton, June, 1824.

*Services at Old Presbyterian Chapel, Buxton.*

BUXTON CHAPEL will be open for divine service at eleven o'clock in the mornings and five in the evenings of the following days, when the ministers, whose names are annexed, are appointed to preach.

July	11.	Rev. James Brooks, of Hyde, Cheshire.
	18.	Franklin Baker, of Bolton, Lancashire.
	25.	George Cheetham, of Macclesfield, Cheshire.
Aug.	1.	John G. Robberds, of Manchester.
	8.	William Hineks, of Liverpool.
	15.	Samuel Parker, of Stockport.
	22.	John Gaskell, of Dukinfield.
	29.	Dr. Philipps, of Sheffield.
Sept.	5.	Edward Higginson, of Derby.
	12.	—— Brettell, of Rotherham.
	19.	Benjamin Carpenter, of Nottingham.
	26.	Charles Wallace, of Altrincham.

W. WHITELEGG, Secretary to the Trustees.

*Dudley Double Lecture.*

On Whit-Tuesday, June 8th, the Annual Meeting of Ministers denominated the Double Lecture, took place at Dudley. The Rev. James Scott, of Cradley, conducted the devotional service. Two interesting sermons were preached: the former by the Rev. Benjamin Carpenter, of Nottingham, on Luke vi. 44: "*For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes:*" the latter by the Rev. Alexander Paterson, of Stourbridge, on Acts xiii. 30: "*God raised him from the dead.*" Twelve ministers were present, and the congregation was numerous and respectable. The Rev. R. Lloyd, of Kingswood, and the Rev. W. Bowen, of Coventry, were appointed to preach at the next Anniversary.

J. H. B.

THE Annual Meeting of the Devon and Cornwall Unitarian Association will be held at Cullompton, on Wednesday, the 7th of July, when the Rev. H. Acton, of Exeter, is expected to preach.

*Exeter, June 5, 1824.*

*Ecclesiastical Preferment.*

CHARLES JAMES BLOMFIELD, D. D., is appointed to the bishoprick of Chester, vacant by the Translation of Dr. Law to the see of Bath and Wells.

THE *Primitive Methodists*, commonly called *Ranters*, held their Annual Conference lately for a fortnight, at Halifax, when about seventy preachers and delegates attended. They have in connexion, 33,536 members; 238 itinerant preachers; and 1,402 local preachers. Increase of members during the past year, 4,240. — *Leeds Mercury.*

ERASMUS's far-famed *Greek Testament*, on vellum, printed at Basil 1519, in which edition Erasmus omitted the celebrated verse in St. John's Epistles, respecting the three heavenly witnesses, was purchased yesterday at Evans's, by the Archbishop of Canterbury, for £140. Sir Mark Sykes bought this book in Holland for £30. There is but one other copy of it known to exist on vellum, and that is in the Cathedral at York. Sir Mark Sykes manifested so ardent a disposition to possess this volume, that previously to his fortunate purchase abroad, he is said to have offered the Archbishop and Dean and Chapter of York, one thousand guineas for their copy, which they refused. Mr. Thorpe, the bookseller, was the Archbishop of Canterbury's powerful competitor.

*Morn. Chron., June 2.*

PARLIAMENTARY.

HOUSE OF LORDS,

MAY 28, 1824.

*Corporation and Test Acts.*

LORD HOLLAND presented a petition from certain Protestant Dissenters of the town of Chichester against the Test and Corporation Acts. His Lordship said, the petition related to a most important subject, and though he was obliged to respect one of the Acts (the Test Act) to which it related, as the law of the land, yet he thought, after bestowing on it a great deal of consideration, it ought to be characterized as an Act for limiting the King's Prerogative, and violating the Sacrament of the Lord's Supper, producing only perjury and crimes. It was highly incumbent, he thought, that these Acts should be reconsidered. He did not pledge himself to bring forward any measure on the subject; but the subject was worthy of mature consideration both in

doors and out of doors. He had no doubt, when the subject was understood, all denominations of Christians would wish the law amended.

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HOUSE OF COMMONS,

JUNE 4.

*Corporation and Test Acts.*

Mr. HUME presented a petition from Chichester for the repeal of these Acts.—Mr. J. SMITH hoped more such petitions would come in against that disgrace to the Statute-book. Sir J. NEWPORT remarked, that Dean Swift had asserted, that if the Test and Corporation Acts were repealed, the Dissenters would overthrow the Church Establishment in Ireland. They were, however, repealed in 1782, without producing that effect. “To shew,” continued the Honourable Baronet, “how little was known of this repeal by Ministers, I may mention, that within these five years, I was speaking to a minister on the subject of Catholic Emancipation, and he told me that one of his greatest objections to that measure was, that it would be impossible to prevent the repeal of the Test and Corporation Acts. I told him that the Test and Corporation Acts in Ireland *had* been repealed, so far as Protestant Dissenters were concerned, forty years ago. He would not believe the fact, and was only convinced by my producing the Statute. Such is the effect of being led by prejudice, rather than by judgment.”—The petition, of which the following is a copy, was ordered to be printed.

The humble petition of the undersigned persons, being Protestant Dissenters of several denominations, in the city of Chichester,

Respectfully sheweth,

That your petitioners, conscientiously dissenting from the National Church-Establishment of England upon the same principle on which Protestants separate from the Church of Rome, and conceiving that all civil disabilities and penal statutes are utterly inconsistent with that true Protestant principle, the right of private judgment in matters of religion; and that religious tests afford great advantage to the unprincipled and insincere, by whom they are disregarded over the honest and conscientious; humbly beg leave to call the attention of your Right Honourable House to those penalties, to which the Dissenters from the Establishment are still liable; in the confident conviction, that, from the increasing liberality of the times, a liberality that has frequently been displayed in the Acts of

your Right Honourable House, the relief they beg thus humbly to solicit will not be refused.

That without entering into the question, whether or not it was the intention of the Legislature, in passing the Acts of the 13th and 25th of his Majesty Charles II<sup>nd</sup>, commonly called the Corporation and Test Acts, to exclude from civil offices Protestant Dissenters, your petitioners would beg to suggest, that though withdrawing from the Ecclesiastical Establishment of the country, Protestant Dissenters have ever shewn themselves the most strenuous defenders of its constitutional liberties, and while they disclaim the charge of seeking political power for themselves, they cannot but feel that to close against them the avenues to honourable distinction, is not only to deprive the country of their services, but cruelly and unjustly to stigmatize them with comparative disaffection, after upwards of a century of tried loyalty, and thereby to hold them forth to the ignorant, the bigoted and the malevolent, as marks of obloquy and persecution.

The circumstance of some persons belonging to the body of Protestant Dissenters, accepting offices, or becoming members of corporations, notwithstanding these excluding statutes, does not, in the apprehension of your petitioners, detract from the weight of the foregoing observations, nor diminish the injustice and impolicy of the statutes themselves; for, not to do more than remark, that Dissenters so accepting offices, or becoming members of corporations, are few compared with the whole body, your petitioners feel assured, that conscientious Nonconformists must, ere they determine what course to pursue, experience a severe mental conflict between the calls of civil duty and their religious opinions, or must trust to the Indemnity Act, annually passed by your Honourable House, to protect them from the penalties incurred by violation of the statutes in question.

That your petitioners beg, with all humility, to submit to your Honourable House, whether the Indemnity Act, passed from time to time by your Honourable House, be not a virtual acknowledgment, that the statutes, of which your petitioners crave the repeal, are improper, and cannot, in these enlightened times, be strictly enforced; and your petitioners, without inquiring whether it be not more wise to repeal laws which are thus kept in continual abeyance, beg to submit to your Honourable House that whatever the protection, incidental or otherwise, afforded by the Indemnity Acts, those Acts can never restore Dissenters to that

just state in society, from which, for no crime either proved or justly imputed, they are excluded, and which dishonour, in the judgment of your petitioners, can be removed only by the repeal of the statutes in question, at least as far as by their present operation Protestant Dissenters are affected.

Your petitioners humbly pray your Honourable House to take the premises into your serious consideration, and to grant them relief, and your petitioners shall ever pray, &c. &c.

JUNE 17.

ON rising to present a Petition on this subject, Mr. W. SMITH spoke nearly as follows:—

“MR. SPEAKER,

“The petition which I am about to present being of very considerable importance, whether we regard the number of petitioners, (which is near ten thousand,) their respectability, or the magnitude of the objects to which it relates, I cannot but request for it the particular attention of the House. It does not include the Methodists of either class, nor, of course, the Catholics; but, with these exceptions, may be said to include all the Dissenters of England, and to speak the sentiments of sectaries of every description, differing from each other in almost every shade of religious opinion within the pale of Christianity, and agreeing only in their objection to the discipline of the Established Church, and in general attachment to the principles of religious liberty. The grievance complained of is, their being subjected to civil disabilities merely on account of their nonconformity to the ecclesiastical establishment. For this reason alone, they are by law disqualified from holding any office of trust, power or emolument, and without the proof, or even the imputation of guilt, are exposed to pains and penalties which by law are affixed only to heinous and infamous crimes. Treatment like this they presume to think is at variance with all just and sound principles of government, and in these enlightened times can be maintained no longer than it is permitted to remain unexamined and unimpeached. I believe, Sir, that the Catholic requests have of late made considerable progress in public opinion, and that the principal objection which remains against granting their emancipation, arises from their acknowledgment of the spiritual supremacy of a foreign potentate. It is not now my intention to argue any branch of this question—were I so to do, I should prefer taking the ground which I think the most firm and tenable as

well as the most liberal,—‘that no civil disadvantages should be imposed on account of religious opinion or profession,’ by which the door would certainly be opened to the Catholics; but to admit the claim of the Dissenters, it is not necessary to lay so broad a foundation; as, so far from holding, in common with the Catholics, the supremacy of the head of a Foreign Church, they acknowledge no such power on earth, and voluntarily submitted (whether discreetly or not may be questioned) to the yoke which they have ever since borne, for the very purpose of facilitating the exclusion of a Catholic prince from the throne. It is not, Sir, my intention at present to ground any motion on this petition. I have only been requested to present it in order to engage to this very important concern the serious consideration of the Legislature, and to intimate the probability of its being ere long brought in the shape of a motion before the House.—Mr. ROBERTSON said he considered this petition fraught with danger to the Established Church. Such was the growing influence of that class of men to whom the petitioners belonged, that they were courted by all parties, both by the Government and by the gentlemen opposite, and into whatever scale they threw their weight it was sure to preponderate. No man could accuse him of being either narrow-minded or bigoted; but he thought it was necessary to withstand the rising importance of this class of men, which was going on with extraordinary celerity. If some check was not given, possibly we might see them, in the course of the next Session, so powerful and influential, that it would be impossible to carry on the business of the State or of the Established Church; and, therefore, he should oppose any further concessions to them.—Mr. WILLIAM SMITH said, he should not add any thing further by way of reply to what had fallen from the Honourable Member, than merely to observe that he had mistaken all the facts.” (Hear, hear, hear!)

The petition was as follows:—

The humble petition of the undersigned persons, being PROTESTANT DISSIDENTS of the Three Denominations, Presbyterian, Independent, and Baptist, in the Metropolis and its Vicinity,  
RESPECTFULLY SHEWETH,

That your petitioners are the successors, and, in many instances, the lineal descendants of those persons who, though dissenting from the Ecclesiastical Establishment of the country, were ever found among the most strenuous defenders of its constitutional liberties; who were universally zealous in assisting to estab-

lish the glorious Revolution of King William the Third, and active in opposing the criminal struggles which were subsequently made in favour of the deposed Monarch, and that your petitioners, early trained in these principles, have ever steadily maintained them as the only solid and rational ground of union between the sovereign and the subject, in the reciprocal bonds of generous confidence and affectionate duty.

That your petitioners have always been accustomed to regard the exercise of private judgment in religious affairs, as a right, natural, absolute and inalienable; supremely important as affecting the highest interests, and involving the most sacred duties of man; and necessarily including the liberty, not merely of worshiping in the mode his conscience approves, but, also, of publicly declaring and defending the opinions he entertains; without which, indeed, scarcely could any religious freedom be said to be granted; for as freedom of thought cannot be restrained by human power, its most unlimited exercise cannot be the subject of human concession.

That your petitioners bow down in the sincerest thankfulness to Divine Providence, for having so accelerated the progress of light and knowledge in the world, that these truths, which but a few generations ago could not have been asserted but at the risk of personal liberty and even of life, are now almost universally and completely recognized in all Protestant and in many Catholic states.

That your petitioners are farther desirous of acknowledging, with grateful satisfaction, the large improvement of their legal situation in this country, during the life of his late Majesty, in which period more was effected than under any preceding reign to emancipate religion from the civil thralldom to which it was formerly subjected.

That, nevertheless, this freedom cannot be complete, as far as respects your petitioners, while they remain proscribed and degraded on account of their non-conformity to the National Church.

That while such nonconformity was held legally criminal, (however unjustly,) it might, *consistently* at least, have been visited with punishment. But since the religious rights of your petitioners have been acknowledged, and their profession and worship legalized, the continuance of punishment on these accounts, in whatever shape or under whatever pretext, is not only unjust in itself, but inconsistent with the principles on which every relaxation in their favour has been granted.

That your petitioners are not ignorant

of the pleas on which their request has been resisted; but they flatter themselves that the justice and liberality of the present times will no longer urge against them, that to be debarred from the common advantages enjoyed by other innocent citizens is not *punishment*; especially when such degradation is, indeed, well known to the law, but only as the appropriate penalty upon heinous and disgraceful crimes. They trust that eligibility to office will no longer be refused to them when asked as a common right, from the palpable error of confounding it with the actual possession of office; which latter no Dissenter was ever so absurd as to expect, otherwise than in the same course with their fellow-subjects; but in their claim to be held equally eligible, they are corroborated by the well-known declaration of King William the Third,—that “he wished a door should be open for the admission, into his service, of all Protestants who were able and willing to serve him;” and when it is obvious that the principle of the arbitrary exclusion of some from all offices of power, trust and emolument, for the imagined security of others, may be used to justify every species of restriction and degree of severity, extending to the deprivation of property, liberty, and even life itself; if (as has often been the case) a prejudiced, misjudging, or fanatic majority should choose to deem such extremities necessary for their own satisfaction or the safety of their religion;—and your petitioners conceive the infliction of any of these evils, in their higher or lower degrees, on account of religious persuasion or profession, to be, according to the most accurate and acknowledged definition, *persecution* for conscience’ sake.

That with respect to the relief afforded them by the annual Indemnity Act, so often held forth as amounting to a virtual repeal of the disqualifying statutes, your petitioners decline entering into discussions of its extent or efficacy; nor will they inquire whether it be not more wise (as it certainly would be more magnanimous) at once to repeal laws whose operation is asserted to be thus kept in continual abeyance: it is enough for them to observe, that a partial and discretionary indemnity against penalties still left to be incurred, is neither constitutional security nor equal justice. They well know, that though these Acts may incidentally afford protection to them as well as to those in whose favour they were meant to operate, (though not to the extent which has been imagined,) yet that for their ease or relief they were never intended; and the injury which your peti-

tioners most deeply and generally feel is of a different nature:—their universal exclusion from all the offices of society conferring honour, trust and emolument, although they are called on to contribute their full share to all the burthens and expenses of the State, *even those levied for purposes purely Ecclesiastical*, is, doubtless, a particular injury to some few of their body who might otherwise, probably, be occasionally appointed to such situations;—but this is an evil light and trivial compared with the grievance of which they principally complain, viz. that, by this exclusion, they are *all*, indiscriminately, held up to public odium, as unworthy to be admitted to such participation; and they ask from what portion of this dishonour can the Indemnity Acts relieve them; or how restore them to that, their just station, from which, for no crime either proved or even imputed, they have been so harshly thrust away?

That your petitioners humbly conceive, that even allowing the abstract right of employing all means for the defence of an established religion, it would still remain doubtful whether such restrictive laws confer *any* real security; and far more so, such a degree of it as to render expedient the use of weapons so questionable; but that, on the contrary, justice and liberality are the natural sources of strength and safety, while danger is the far more common result of suspicious policy and oppressive conduct. In this opinion, also, your petitioners are again supported by the same royal authority before quoted, as recorded in your journals, viz. “that granting ease to Dissenters would contribute very much to the establishment of the Church.”

They farther presume to represent, that the specific test imposed is liable to the imputation of profaning a solemn rite of Christian worship, to the great disgust of many religious members of the Established Church, and to the scandal of religion itself: and that it is farther objectionable, because it can only deter the conscientious, while it is wholly powerless against unprincipled ambition. But that on such arguments, as affecting themselves, your petitioners are little disposed to insist, because, by any other impediment equally efficient, they would still deem themselves equally aggrieved; and that, for the impropriety of the test, those who ordain it, and not those who suffer under it, are responsible.

On the whole, your petitioners humbly pray this Honourable House to take the premises ~~into~~ their serious consideration, and to grant them relief: and they persuade themselves, that the improvements

of their situation already conceded, so far from affording any just reason for expecting them to continue passive under the remnants of the galling yoke, may rather be regarded as an encouragement from the Legislature, respectfully, but frankly, to submit to its wisdom the expediency of abolishing every fragment of that system of restraint on religious profession, which had its origin in times of darkness and intolerance, and by which your petitioners are to this day severely, and, as they presume to think, injuriously affected.

And your petitioners shall ever pray, &c.

JUNE 18.

*Petition of the Rev. Robert Taylor for Religious Liberty.*

Mr. HUME presented a petition from the Rev. Robert Taylor, Clerk, Bachelor of Arts, and Secretary to the Society of Benevolence in the city of Dublin. The prayer of the petition was, that he might be permitted to open a chapel for the worship of Almighty God, without any reference to the authorities of antiquity. The Honourable Member took occasion to express his disapprobation of the prosecutions which were going forward every day on account of religious opinions. Nothing, in his mind, could be more injudicious than the severe punishments which were inflicted. It was shocking to observe such bigotry and persecution in this enlightened age; and if the judges were to imitate the disgraceful conduct of the Recorder of London, it would bring the whole bench into disrepute. It was monstrous to find, that because a man conducted his own defence, he should be sentenced to three years' imprisonment. He thought the persecutors were worse than those persecuted, for they were suborners of the crime. The practice was disgraceful in the highest degree. He was sorry he did not see in their place any of the Law Officers of the Crown. He had had the petition for some days, but was unable to find any of the Learned Gentlemen in their place; and he trusted that that portion of his Majesty's Ministers who were not bigots or persecutors, would put an end to this disgraceful system.

Mr. WYNN said it would have been much better if the Honourable Member had presented the petition in the presence of the Attorney or Solicitor-General, or the Secretary of State for the Home Department; for these prosecutions must of course be carried on under the authority of the Secretary of State. With respect to the quantum of punishment, that must

be regulated by a variety of circumstances, such as the repetition of the offence, and also by what the Honourable Member had alluded to, namely, the mode of conducting the prisoner's defence. All these circumstances the judge must consider in inflicting punishment. With respect to the prayer of the petition, he should not object to its being brought up, although he was inclined to think there was a remedy at law to which the petitioner might resort.

Mr. MONCK said, the sooner we put an end to these prosecutions the better, and particularly for the Church. Nothing could be more erroneous than to think of putting down opinions by law—they should be met by argument and example.

Mr. HUME said, he thought it right to add, that this gentleman had opened a chapel in Dublin, but he was attacked by the mob and driven from it.

The petition, of which the following is a copy, was then laid on the table.

“To the Honourable the Knights, Citizens and Burgesses in Parliament assembled.

“The Petition of the Reverend ROBERT TAYLOR, Clerk, Bachelor of Arts, Chaplain and Secretary of the Society of Universal Benevolence in Dublin, residing at No. 2, Water Lane, Fleet Street, London,

“SWEWETH—That your petitioner is a regular and canonically-ordained Clergyman of the Established Church. That having been duly educated in the University of Cambridge, and having acquired all the learning and knowledge deemed necessary to the accomplishment of a Christian Minister, he entered into holy orders with entire sincerity of heart. That having for upwards of five years officiated in his ministry with great acceptance to the congregations committed to his charge, and never having incurred

nor deserved any ecclesiastical censure, his more extended inquiries and increase of knowledge since acquired, under the influence of that same principle of sincerity by which he hath been ever actuated, have given him reason to reject those things as fabulous and false, which, in his less informed state of mind, he held to be sacred and true.

“Your petitioner, therefore, humbly prayeth that he may have liberty to teach and preach the great truths and obligations of NATURAL RELIGION, which he now holdeth to be that alone which hath Almighty God for its author, and alone sufficient to make men wise and happy, as opposed to the jargon of scriptural theology, which your petitioner conscientiously believes to be AS FALSE AS GOD IS TRUE, and which, therefore, can only tend to make them stupid, miserable and wicked.

“And your petitioner prayeth that it may be lawful for him to open a chapel for the public worship of Almighty God on the principles of Reason and Universal Benevolence, without reference or respect to any authority of that statute-book of the law of the land vulgarly called the Holy Bible: and that the chapel so to be opened may be under legal protection from all such assaults, interruptions and murderous violence, as the Methodists and Evangelicals of Dublin attempted against the person of your petitioner when officiating at the chapel of the Society of Universal Benevolence in that city, on the 28th of March last: and that like allowance and protection of law may be continued to all chapels opened upon the principles of Natural Religion, till their security against the rage of *evangelical intolerance* shall be established in the acquiescence of an enlightened people.

“ROBERT TAYLOR.”

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