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**MISCELLANEOUS COMMUNICATIONS.**

*Reply to Dr. Magee.—To the Inquirers after Christian Truth.*

[There has fallen into our hands a small pamphlet, whose object is expressed in the above title, which we think we shall do a service to our readers, by inserting into our work. The anonymous author will, we trust, pardon the liberty which we are taking with his publication; little in bulk, but weighty in matter.

The history of the "Reply," is as follows. There is at Glasgow a "Religious Tract Society," on Trinitarian and Calvinistic principles. This Society, alarmed by the spread of Unitarianism in the West of Scotland, published, in May last, a Tract, under the following title: "An Exposure of the Unwarrantable Liberties taken by the Unitarians with the Sacred Scriptures, in their Version of the New Testament; with some Critical Remarks on their Interpretation of particular Passages of Scripture. Extracted (with the Author's Permission) from Dr. Magee's Work on Atonement and Sacrifice." Of these extracts a large impression was struck off, and great pains have been taken to circulate them, gratuitously and otherwise. In self-defence, the Glasgow Unitarian Fund have sent out the sheets which we are about to copy, entitled, "An Address to the Inquirers after Christian Truth, in Reply to the Extracts from Dr. Magee's Book on Atonement and Sacrifice, Published by the Religious Tract Society of Glasgow. By A. Calm Inquirer after Revealed Truth." Of the "Calm Inquirer" we are not at liberty to say more than our readers will soon perceive, v.z. that he is perfectly competent to reply to Dr. Magee, and to defend the Editors of the Improved Version and Mr. Belsham.

ED.]

CHRISTIAN FRIENDS,

The Religious Tract Society of Glasgow has been distributing, with great industry and at considerable expense, a little pamphlet, consisting of extracts from a work of Dr. Magee, a Senior Fellow of Trinity College, Dublin, which they have entitled "An Exposure of the Unwarrantable Liberties taken by the Unitarians with the Sacred Scriptures." The Society, no doubt, believe Dr. Magee's Strictures to be just; and therefore they regard it as their duty to warn you against the body of professing Christians to whom they are applied. And if the Unitarians were indeed guilty of the charge alleged against them, you could not be too cautious of listening to their doctrine. But it is unnecessary to remind you, that hard words are not arguments. Of the great Teacher of truth himself, some said, he is a good man, while others said, nay, but he deceiveth the people. No wonder, then, that the lovers of truth meet with the same reproach. All that the Unitarians request is, that you will not condemn them unheard. But judge for yourselves calmly and impartially, after having heard the parties, on which side the evidence preponderates.

The Unitarians are accused of disrespect to the Word of God, be-

cause they do not receive every thing as divinely inspired which ignorant and fallible men say is divinely inspired. As the Unitarians uniformly profess to receive, with the most implicit credit, every thing which is proved to come from God, they are, for that reason, exceedingly careful in examining whatever pretends to divine authority. For they regard it as highly criminal and dangerous, to receive the word of man as the Word of God. As it is threatened on the one hand, that "if any man take away from the word of the Book of Prophecy, God shall take away his part out of the Book of Life," it is also threatened on the other, that "if any man shall add to these things, God shall add to him the plagues that are written in this book." The Unitarians, therefore, in their inquiries into the volume of Divine revelation, as they would not upon any account, expunge from the sacred records, any passage, or even a single word, which, after mature inquiry, they see reason to receive as genuine: so they would, upon no consideration, retain in the sacred text, and much less impose as of Divine authority, a chapter, or even a sentence, which they have reason to believe is spurious. They know, for example, and every man of learning and inquiry knows, that the famous text, 1 John, v. 7. "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one." is an *impious forgery*; and to them it appears to be little less than blasphemy, to retain this forgery in a book which is represented to be inspired. The Unitarians, therefore, are so far from think-

ing that they take "unwarrantable liberties with the scriptures," by scrutinizing them with the greatest care, and discarding what they plainly discover and conscientiously believe to be spurious and fictitious, that they conceive that they are by this conduct expressing the greatest possible veneration for them, and the unspeakable value which they set upon the pure unadulterated word of God. Nor are they at all discouraged by the sneers and scoffs and sarcasms of those who are either too idle or too indifferent to search the scriptures, or who are interested in the support of popular and established errors.

Having thus explained the principles upon which Unitarians proceed in their inquiries into the scriptures, let us now examine the allegations of this learned and artful divine, who assumes such a high tone of authority; and let the honest inquirer, and to such only are these considerations addressed, judge on which side the argument lies. The observations will follow the order of the pamphlet to which they are intended as a reply.

1. Dr. Magee charges the editors of the Improved Version with a pious fraud, in professing to found it upon the basis of Archbishop Newcome's translation of the New Testament. "Thus," says he, "they have contrived to give a respectable name to their Unitarian blasphemies. They thus hold out deceitful colours to the unwary, and vend their poisons under a false label." I quote this sentence as a specimen of the foul and unbecoming language which Dr. Magee thinks it necessary to use; and which I do not think it

necessary to retort. Coarse and vulgar language is no advantage to any cause. The Unitarians disdain to descend to it, and if their principles cannot stand without it, they are content that they should fall.

The foundation of the charge against the editors of the Improved Version, is trifling in the extreme. It suited their purpose better to make use of a version already existing, than to make one entirely new. It was their desire to adopt Mr. Wakefield's; but circumstances made this impracticable. They then fixed upon Archbishop Newcome's as the basis of their publication; and the reason was, that though this version was, in some respects incorrect, it was, nevertheless a great *improvement* upon the public version; it was likewise out of print, and not at all likely to be republished. Nor could they, without the most flagrant violation of honour and honesty, have published their work, without the most open and explicit acknowledgment of the use which they had made of the translation of the learned Primate. More than *nine-tenths* of the Improved Version is the Primate's own; and wherever they have judged it expedient to deviate from his translation, the editors have, with the most scrupulous fidelity, given notice of the change, and set down the primate's words in the margin. Had they neglected to acknowledge their obligations to Archbishop Newcome, their adversaries would have been ready enough to charge them with falsehood and fraud; and what is worse, their own consciences would have joined in the accusation. But as to the object of shel-

tering themselves under the name of Primate Newcome, the consideration was too trifling to have even a momentary effect; and those gentlemen of the Established Church, who are so forward to bring the charge, may do well to recollect that, whatever might be the individual merits of Dr. Newcome, and they were such as entitled him to high and universal respect, the editors of the Improved Version, not being professedly Episcopalians, are not idolaters of Archbishops as such. Their homage is paid not to the mitre, but to the men.

2. Dr. Magee cavils at the evidence produced by the editors of the Improved Version, to show that the two first chapters of Matthew and Luke are spurious, that is, that they were not written by the evangelists to whom they are ascribed, and whose name they bear.

It is only a summary of the arguments upon this subject which is given in the notes to the Improved Version: whoever wishes to see the question discussed at large, may consult Dr. Priestley's *History of Early Opinions concerning the Person of Christ*.

It is an obvious objection to the supposition of the spuriousness of these chapters, that they are contained in all the manuscripts of the New Testament, and in all the ancient versions. This objection the editors repel, by stating, that though they are to be found in all manuscripts which now exist, they were wanting in manuscripts which were much older than any of these, viz. in the copies of the Ebionites or Jewish Christians, and of Marcion, who lived in the second century;

that these Christians asserted their copies to be genuine; and that they held no opinions inconsistent with the doctrine of the miraculous conception of Jesus, or that should have led them voluntarily to expunge these chapters out of the evangelical history.

Now, how does the learned writer rebut this reply? It is by an assumption most extraordinary. You have no right to avail yourself of any testimony in *any* case, if you do not receive the same testimony in *every* case! This is, in fact, the foundation of the learned Professor's reasoning and a most extravagant principle it is; such, I believe, as will not go down at Glasgow, whatever it may do at Dublin. The Ebionites, we are told, "rejected the three last gospels, and all the Epistles of Paul." It may be so. Then, surely, they would be the more careful of that Gospel which they retained; and this gospel which alone the Ebionites acknowledged as authentic, this Gospel which they would upon no account presume either to enlarge or curtail, this purest copy of the Gospel of Matthew, wanted the two first chapters. And what is most remarkable, this Gospel was written for the use of the Hebrew Christians who resided in the very country, on the very spot where these wonderful events are said to have happened, where they would have been in every body's memory, and in every body's mouth; and yet, upon this extraordinary subject, this gospel maintains a deep and total silence! And these Hebrew Christians, who, if they had dared to corrupt the Gospel, would have been glad to have effaced the reproach of the cross by the splen-

dour of the nativity of Christ, know nothing of this fabricated story, and simply believe that Jesus their Master and Messiah, was the legitimate son of Joseph the carpenter, by Mary his lawful wife, both of whom were descended from the royal house of David. But, says the learned Professor, will you not upon the same authority, reject the remaining Gospels and Paul's Epistles? I answer, *no*. What! says the Professor, "are the Ebionite witnesses pronounced on one side of the leaf not credible, and on the other witnesses of such repute as to be relied upon in opposition to *all* manuscripts and versions in the whole world?" I answer, *yes*; because in the one case I see reason to concur with them, and in the other to differ from them: and I believe that I have good grounds for this discrimination.

We should make fine work of ancient history, if this Dublin Professor's principle is to be admitted, believe *all* or *none*, without discrimination. Livy relates, that Hannibal crossed the Alps, and beat the Romans at the battle of Cannæ; and I believe him. The same Livy tells us that an ox spoke; but I believe him not. What! (says one educated in the school of our Dublin Professor) is Livy pronounced on one side of the leaf to be credible, and on the other incredible? Is a witness to be brought up and turned down at pleasure? Is he good and bad, as may serve the purpose? If such reasoning satisfies the learned gentleman; if he cannot be content to believe the battle of Cannæ without believing likewise that the ox spoke, he has my free consent to believe as much as he pleases.



Only, let him permit *us* on this side of the water, to exercise a little common sense in judging of a report, and to discriminate what is worthy of belief from what appears to be incredible in the works of the same author.

I must just notice an instance of extreme disingenuousness in the passage cited above, from p. 9. Dr. Magee represents the editors of the Improved Version, as maintaining that "the Ebionite witnesses ought to be relied upon, in *opposition* to all the manuscripts, and all the versions of the New Testament in the whole world." The learned Professor knew, or ought to have known, that there is no opposition at all in the evidence as stated by the editors. He knew, or ought to have known, that they admitted that the disputed chapters were to be found in all existing manuscripts. And he knew, or ought to have known, that the sole object of the editors, in citing the Ebionites and Marcion, was to show that these chapters were wanting in manuscripts which were much older than any now existing; and that the possessors of these manuscripts maintained that they were genuine, and not corrupted copies. Whether the earlier or the later manuscripts are most authentic, is quite a different question.

The learned Professor applies his new principle, believe *all* or *none*, to the testimony of Marcion. "This Marcion" says he, "we find rejected the Old Testament, and every part of the New, which contained quotations from the Old; and that he used no Gospel but that of Luke, expunging from this also whatever he did not approve. Why, then, have not these admirers of Mar-

cion and the Ebionites, received the testimony of these unimpeached witnesses throughout?"

With respect to *this* Marcion, of whom we know nothing, but from the writings of his opponents, who anathematizing him as a heretic, probably misrepresented his meaning, as grossly as the Unitarians are now misrepresented by the orthodox; the editors of the Improved Version only appeal to his testimony for a single fact, *viz.* that certain manuscripts of Luke existed in his time which did not contain the disputed chapters. His enemies accuse him of wilfully corrupting the sacred text, but he denies the charge; nor is it probable, that he would presume to interpolate the only Gospel which he believed authentic. But the Dublin Professor is not content unless we believe in the *lump*. Admit any one thing that Marcion says, though ever so well supported by external or internal evidence, and you must be a Marcionite throughout. Marcion was one of the philosophic Christians who contributed to the corruption of the Christian doctrine, by blending it with absurd and mysterious speculations. But he never advanced any thing so absurd and incredible as that *three* Almighty's make but *one* Almighty! And yet will any reasonable man say, that Athanasius, the great Athanasius, is not to be believed when he bears testimony to a fact, because he maintained a wild opinion? Gross as were the errors of Athanasius in points of speculative doctrine, and had they even been as absurd and contradictory as those of the famous symbol which has been so unjustly imputed to him, I should still have no hesita-

tion in believing the testimony which he bears to the prevalence of Unitarianism among the great mass of Christians in his own time, so clearly stated by Dr. Priestley, in his *History of Early Opinions*. Nothing can be easier than to believe or to disbelieve in the gross; and very convenient, indeed, is such a faith, to those who are to gulp down the bitter potion of thirty-nine Articles, before they can lay hold of the golden prize which glitters before them. But the serious inquirers into divine truth, such as those to whom these observations are addressed, will learn, from the apostle, to distinguish between things that differ, to prefer those which are excellent and to value truth above all price.

3. The next objection which the learned writer makes against the editors of the *Improved Version*, is a cavil unworthy of a man of sense and an honest inquirer after truth. The editors state, from Epiphanius, that the Ebionite Gospel began with these words: "In the days of Herod king of Judea, John came baptizing;" and because some early transcriber has erroneously written *Judea* for *Galilee*, Dr. Magee contends that the Ebionite gospel taught that Herod the Great, who died, as all allow within a few years before or after the birth of Christ, was living thirty years afterwards, at the time of our Lord's crucifixion; and he triumphantly and absurdly argues, p. 13, that the editors are inconsistent in rejecting the first chapters of Matthew, because they represent Herod as living when Christ was born, and at the same time "admit, as unquestionable, the gospel of the Ebionites, which pronounces Herod to

be living at the commencement of the baptist's ministry." Dr. Magee well knows, that no child that was taught to read, ever mistook Herod the king, or tetrarch of Galilee, who beheaded John, and who was living at the time of our Lord's crucifixion, for that Herod who died in the reign of Augustus, and who was the father of Herod the tetrarch. Upon whom does Dr. Magee think to impose by such miserable sophistry?

4. Dr. Magee reviles the editors of the *Improved Version*, because they agree with the Carpocratians in retaining the genealogy of Christ. Nothing will satisfy this Irish theologian, short of his great maxim of universal *indiscriminate* belief.

The editors, in vindication of their judgment, state, that the author of the genealogy could not have been the author of the remainder of the chapter; for the object of the genealogy is to prove that Jesus, being the son of Joseph, was the descendant of David; but the design of the succeeding narrative, is to prove that Jesus was not the son of Joseph, and, consequently, to contradict the genealogy.

They also observe, that the doctrine of the miraculous conception of Jesus Christ, if true, would not militate at all against his proper humanity, as maintained by the Hebrew Christians, because it was analogous to the birth of Isaac, Samuel, and other eminent persons, mentioned in the Old Testament, who were mere human beings.

What inconsistency can any person of common sense discover between these statements? But Dr. Magee, absurdly and per-

versely confounding the cases, has brought out the following silly conclusion, as a deduction from the premises of the editors of the Improved Version: "Thus, it appears, that the history of the miraculous conception is itself something miraculous; for it at the same time contradicts, and yet does not at all militate against the idea of Christ's human descent," p. 13. This is, indeed, very great nonsense, but the nonsense is Dr. Magee's, not that of the editors. But is this style of gross misrepresentation and sarcasm, the proper way of discussing a grave and serious question? Is this the spirit of a sincere lover of truth?

5. By a similar egregious misapprehension or misrepresentation, this very learned Professor charges the editors of the Improved Version with "adducing the authority of Lardner's name, in behalf of a position which Lardner has most triumphantly overthrown." See p. 16. I will not undertake to convince the learned gentleman himself that he is under an error, because he is determined to believe that these unfortunate editors are always in the wrong; and if they do not commit blunders, and talk nonsense themselves, the learned Professor will do it for them, and give them the entire credit of it. But that Dr. Magee's assertion is as wide from truth as the east is from the west, I hope to make obvious to the meanest understanding.

In the third chapter of Luke, the evangelist relates, that in the fifteenth year of Tiberius Cæsar, Jesus began to be about thirty years of age. And, consequently, he must have been born fifteen years before the death of Augus-

tus, and no more, if Luke is right. But Dr Lardner has shown, to the satisfaction of all learned men, that Herod died at least seventeen years and nine months before the decease of Augustus; and, therefore, if Luke's assertion is correct, and I see no reason to discredit it, Herod died at least two years and three quarters before Christ was born. All the circumstances therefore, which are related in the second chapter of Matthew must be fictitious.

The reader plainly perceives, that the authority of Lardner is appealed to for no other purpose than to prove the year when Herod died; and it is upon Luke's authority that we believe that this event happened before the birth of Christ. Dr. Lardner did not believe this fact, because he did not give credit to the correctness of Luke. For the same reason, Dr. Magee does not believe it. Neither did the learned and laborious calculators of the difference between the true and the vulgar æra of Christ's birth, (of which the learned Professor supposes that the editors of the Improved Version, poor ignorant souls! never heard,) believe Luke's account. *They* all imagine, that when the evangelist says, that Jesus *began* to be about thirty years of age, he means that he was five-and-thirty, or six-and-thirty, or even seven-and-thirty years old. This *they* call using a round number; and *they* impute to a historian, whom they regard as inspired, an incorrectness of language, of which any common writer would be ashamed. The Unitarians hope that they shall not be accused of "*taking unwarrantable liberties with the sacred scriptures,*" be-

cause they believe that the evangelical historian wrote from the best information, and that he means what his words properly express.

Dr. Magee has with his usual politeness corrected a slip of the pen, or an error of the press, respecting Ephrem the Syrian, who was in truth a writer of the fourth century, and not of the sixth, as it is misstated in the Introduction to the Improved Version. The Editors will, no doubt, avail themselves of his friendly hint in their next edition. The mistake was indeed obvious to every child in ecclesiastical history.

6. In p. 17, Dr. Magee cavils at the translation and the interpretation given in the Improved Version of the first verses in the Gospel of John; but though he has shown his good-will to find fault, he has also shown his good-sense in not presuming to assert, that the original will not bear the sense annexed by the editors. And in particular, he will not venture to deny, that the almost uniform sense of the phrase “in the beginning,” or “from the beginning,” in John’s writings, is the beginning of our Lord’s ministry; and that the word (*ἔγενετο*) which the common version renders *made*, and the Improved Version, *done*, never signifies to *create*. All that the learned Professor ventures to do in this case, is to use contemptuous and insulting language, which is always at hand, and never fails to supply a defect of argument.

7. In p. 19, the learned Professor strains hard to be very severe upon Mr. Lindsey and the editors of the Improved Version, for their observations upon the prayer of Stephen, addressed to Jesus, whom

he then saw either in reality or in vision. Mr. Lindsey’s observation is, that “Stephen calls him the Son of Man (*i. e.* a human being) in his highest state of exaltation,” which Dr. Magee will not deny. The editors remark, that “this address of Stephen to Jesus when he actually saw him, does not authorise us to offer prayers to him, now he is invisible.” And surely it is sufficiently obvious, that it may be rational and proper to converse with and ask favours of a friend who is present, when it would argue folly and insanity to talk to him in the same manner if he is many miles distant, out of sight and out of hearing. And yet the learned Professor makes a mighty mystery of this plain argument, and professes great alarm about it, as though it led directly to popery, to idolatry, and to the denial of religious homage to every invisible being, without excepting the Invisible, Supreme, Omnipresent and Omnipotent God. Is it *possible* that he can be serious in this representation?

8. Dr. Magee, having sufficiently vented his indignation against the editors of the Improved Version, next points his artillery at the late learned and excellent Gilbert Wakefield, who, too partial to the Ethiopic version, upon the authority of that version, retains the word *God* in Acts xx. 28. in opposition to the uniform testimony of the best manuscripts and versions, which read *Lord*. Mr. Wakefield, however, supports the reading adopted by the public version, “the church of God, which he purchased with his own blood,” and explains the meaning to be, the blood of his Son. Dr. Magee says of Mr.



Wakefield's interpretation, "had it been adopted by a Trinitarian, it would have subjected him to Mr. Wakefield's ineffable contempt," p. 21. So easy is it to see the mote in our brother's eye, while we are strangers to the beam that is in our own eye. Mr. Wakefield, in the ardour of controversy, was often too contemptuous in the treatment of his opponent; others, without one-tenth part of his genius or learning, possess tenfold of his insolence of manner and language. But whatever were the defects of Mr. Wakefield's temper in conducting controversy, he was a man of untainted honour and inflexible integrity. Truth was the idol of his heart, and ever uppermost in his thoughts. He never wilfully misrepresented his adversary's doctrine, for the sake of exposing him to popular odium; he never intentionally mis-stated his opponent's arguments, for the sake either of sneering at them, or of confuting them. He scorned to assert what he knew to be false, presuming upon the ignorance of his readers, and their incapacity to discover the truth. Happy had it been if all who have engaged in Theological discussion, had been possessed of Mr. Wakefield's noble simplicity of spirit, which in him, amply compensated for infirmities incidental to human nature.

The learned Professor gravely recommends to those who would understand the doctrine of the New Testament, to study Dr. Middleton's *Doctrine of the Greek Article*. I would add, that if any desire to see Dr. Middleton's doctrine confuted and exposed let them read the learned critique upon that plausible work in the *Monthly Review*, written, as is supposed,

by that prince of Greek literature, Dr. Burney. My readers, in the mean time, if they are persons of sound understanding, will rightly judge, that, however useful such works may be to explain the niceties of language, yet, that, for understanding the genuine doctrine of the New Testament concerning Jesus Christ, it will not be necessary to read either the one or the other. If the mysterious doctrine of the deity of Christ can only be supported by obscure criticisms upon Greek articles and particles, the cause is lost.

9. The honest and well-meaning compilers of this little book of extracts, who, probably knowing very little of the subject themselves, support their opinions by the authority of the learned Professor, and being but dwarfs in theological lore, find it needful to fight under the buckler of this Irish Ajax, having, with their hero's mace, demolished Mr. Wakefield and the editors of the *Improved Version*, now turn their weapons against another adversary, and aim their murderous blows at the *Reviewer of Mr. Wilberforce*; and truly against such a formidable coalition, it behoves that writer to be strenuously upon his guard.

There are two passages in the New Testament which speak of the intercession of Christ, Rom. viii. 34. Heb. vii. 25. In the English language, the word *intercede* is limited to the sense of one person praying for another; and in this sense, the intercession of Christ is commonly understood. Mr. Belsham, in his *Review of Mr. Wilberforce's Treatise*, takes occasion to observe, that the word translated *intercede*, expresses in the original, a more extensive



sense, and that the apostle probably meant to teach, that Christ in his exalted state, was employing his renovated and enlarged powers in some unknown way for the benefit of his church, in a way which probably the apostles themselves did not fully comprehend; and that there was no more reason to believe that Christ was always literally engaged in prayer, than that, in a literal sense, he stood at the right hand of God, which every one sees to be impossible, because an infinite being cannot exist in a human shape.

There may, perhaps, be something very ludicrous in all this. But I profess that I am one of those whom Mr. Wilberforce describes as so *obstinately dull*, that I cannot discover it! In the extract, however, which these good people have brought forward from the work of their Irish chieftain, the learned Professor condescends to be very jocose upon the subject; and, after a number of remarks which, no doubt, appear exceedingly facetious to his numerous and judicious admirers, he sums up with an excellent and appropriate *bon mot*!

Speaking of the interpretation given above of the word rendered *intercede*, which interpretation, however, the Professor will not venture to contradict, he adds, in his bantering style, "We are told, 'that we may imagine what we please, but that more than this is not revealed;' of which it unfortunately happens that not one word is revealed, except by Mr. Belsham: St. Paul having simply said, that Christ is now at the right hand of God, making intercession for us.—God, however, has no right hand!

and *interceding* does not mean *interceding*!"

As I acknowledge that I cannot at all understand what the Professor means, I must leave this brilliant passage to the admiration of those who can better comprehend and relish this Hibernian wit, and who are more accustomed than I am to banter upon serious subjects.

10. But the *bonne bouche* is reserved to the last. These worthy good people, who, to save the *falling orthodoxy* of Scotland, have ransacked the multifarious work of Dr. Magee, in which he has exhausted his theological common-place book in defence of the holy catholic faith, have discovered in this heterogeneous mass a passage from the writings of Mr. Belsham, in which, to his eternal disgrace, and to the everlasting defeat and confusion of the cause which he espouses, he has compared Jesus Christ to the Emperor Napoleon! Hear his very words extracted by Dr. Magee, from p. 129, note, of Mr. Belsham's *Letters on Arianism*, and extracted again from Dr. Magee's learned work, p. 486, in this *Book of Extracts*, and now once more extracted from that *precious* selection, published, with the learned Professor's express permission, by the worthy members of the Glasgow Religious Tract Society, p. 24, *viz.*

"Of a certain person, who now makes a very considerable figure in the world, it may be said with truth, so far as the civil state of the continent of Europe is concerned, that he is the creator of all these new distinctions, high and low, whether they be thrones,

or dominions, or principalities, or powers, all these things are made by him, and for him, and he is before them all, takes precedence both in time and dignity, and by him do all these things consist. Yet who would infer from such language as this, that the present ruler of France is a being of superior order to mankind, much less that he is the maker of the world? The language which is true of Bonaparte, in a civil sense, is applicable to Jesus Christ in a moral view; but it no more implies pre-existence, or proper creative power in one case than in the other." The learned divine, as if struck with pious horror at the blasphemy of the paragraph, with all due solemnity, adds, "This comment of Mr. Belsham's requires no comment from me," and contents himself with the easy process of marking his disapprobation by *three notes of admiration!!!*

But, after all, will any one deny the truth of the analogy? And is it not obvious even to the understanding of a child? Jesus Christ, as the sovereign of the Christian dispensation, appoints the officers of that dispensation, communicates their qualifications, and assigns them their respective spheres of action, which the apostle, in allusion to earthly monarchies, expresses by the creation of thrones, and dominions, principalities and powers: just as, in the present state of Europe, the Emperor Napoleon is, in a political sense, the head of those principalities and powers, which have derived their political existence from him. Where is the harm of this illustration? And what occasion is there for that awful silence, and those portentous notes of admiration,

which express so much more than the most learned comments of our learned theologian?

It may, perhaps, be alleged, that it was *indecorous* in the author of the Letters on Arianism, to compare Jesus Christ to Bonaparte.

Had it been called *inexpedient*, perhaps the objection might have been allowed. Considering how apt ignorant and weak persons are to take offence where none was intended, and how eager artful and malignant men are to lay hold on every occasion to do mischief, and to pervert the most innocent language to excite the bad passions of fools and bigots, it might have been prudent in the writer to have omitted the offensive comparison.

But that the use of such a similitude is far from implying disrespect to the object of it, is evident from the example of our Lord himself, who, in a well-known parable, compares his heavenly Father to an unjust judge, who neither feared God nor regarded man:—and likewise from the example of the apostles, who in their writings frequently compare our Lord to Satan, representing them as two sovereigns who divide the world between them, and who are perpetually at war with each other; sometimes winning and sometimes losing, in the eternal contest. But certainly our Lord had no design to disparage the character of his Father; nor his disciples, that of their Master. Let not, then, the author of the Letters, &c. be suspected of an intention to disparage the character and dignity of the great prophet of the Most High, by illustrating his moral government in the Christian dispensation, by comparing

it with the political arrangements of the Emperor of France.\*

I cannot close this address, without entering my protest against the very disingenuous manner in which Dr. Magee states the objections of the Unitarians, and of the author of the Letters upon Arianism in particular, against the popular doctrine of the creation of all things by Jesus Christ. I pass over his attributing to Mr.

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\* As a farther exemplification of the above, and likewise as a specimen of the acumen of the compilers of the "Exposure," in distinguishing between "Unitarian blasphemy" and Trinitarian orthodoxy, by their choice of this paragraph, originally written by Mr Belsham; the publishers of this Address beg leave to refresh the memories of their fellow citizens, particularly those connected with the Glasgow Tract Society, with an extract from a sermon lately delivered by one of their most respectable members, in defence of the divinity of Christ. The preacher, in illustration of his assertions respecting the *supreme* divinity and *underived* power of Jesus Christ, expressed himself to the following effect:—*Unitarians indeed allow that he possessed very extraordinary powers, but deny them to have been originally his own, and assert that all his power and wisdom was delegated to him by God. Now, says the preacher, we know that a person may be appointed to an office, but the abilities requisite to fulfil the duties of the office cannot be conferred. The king might nominate a child of two years old to the office of Lord High Chancellor of England, but could the king communicate the abilities necessary to fulfil the duties of that high office?—In other words, God might appoint Jesus Christ to the office of Messiah, but, the Almighty could not communicate to his beloved Son the qualifications necessary for performing the duties of the high and dignified office he had assigned him!—It is unspeakable blasphemy for a Unitarian to compare Jesus Christ, in any sense, to the Emperor of France; but it is evangelical orthodoxy for a Trinitarian to compare Jehovah, in the most unqualified sense, to the King of Britain!*

Belsham interpretations of scripture which that author has publicly disavowed, as this misrepresentation is probably the effect of ignorance and precipitation, rather than of design; and I sincerely wish that I could as easily exculpate the learned Professor upon other occasions.

Though Dr. Magee speaks of "the language used *throughout* the New Testament, respecting the creation of all things by Jesus Christ," it is very certain that there are but *nine* passages in the whole New Testament which can possibly be strained, by the most ignorant and willing believer, to express this doctrine. And of these nine, there are only *four* upon which any stress would be laid by a well-informed and candid judge.\* It is a fact, and Dr.

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\* These texts are, 1st, John i. 3. 2nd, John i. 10. In order to draw an argument from these two passages, the word (*γινωμαί*) translated *made*, must be understood in a sense *different* from that in which it is to be understood in any other passage of the New Testament, though it occurs upwards of *seven hundred* times. 3d, 1 Cor. viii. 6. is allowed to be little to the purpose. 4th, Eph. iii. 9. is a manifest interpolation; and, if genuine, is explained even by orthodox interpreters, of the new creation. 5th, Col. i. 16, 17, is the text upon which the greatest stress is laid: but in this, when the apostle enters into the detail of things created, they are not natural objects, such as sun, moon, stars, earth, sea, &c. but artificial distinctions, *viz.* thrones, dominions, &c. And the conclusion drawn, that he is head over all things to the church, &c. is such as might naturally be expected from his being the founder of the new dispensation; but very different from what would properly follow from his being announced as the Creator of all things, the Maker and Lord of angels. 6th, Heb. i. 2. To make this argument available, the word (*αιωνας*) translated *worlds*, must be taken in a sense which

Magee knows it, that it is never said of Jesus Christ, that he made heaven and earth, or that he created the world. And it is also a fact, that Jesus Christ is never spoken of as the creator of substances, but merely of modes and ranks and states of things.

Now, how does Dr. Magee repel these arguments? Why, by the silly observation, that in "the usual Socinian refutations, creating does not mean creating, and that worlds are dispensations," &c. So that, according to this new doctrine of the Dublin Professor, the word *creating* has but *one* signification, and that signification is, bringing a being into ex-

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it never bears in the New Testament. Dr. Magee may sneer at this remark, but he cannot contradict it. 7th, Heb. i. 10. Many orthodox expositors interpret these words as addressed to God, and not to Christ. 8th, Heb. iii. 4. is nothing to the purpose. 9th, Rev. iii. 14, is a text of doubtful meaning and of doubtful authority.

These are all the passages of the New Testament which are or can be alleged in favour of a doctrine which, had it been true, would have been so extraordinary, so astonishing, so overwhelming, that the writings of the apostles and evangelists, would have been filled with it from one end to the other, and the creation of the world would have been as distinctly ascribed to Christ as it now is, by those who believe that doctrine. Instead of which, it is only mentioned incidentally, ambiguously, and even coldly, as an ordinary fact, which occasioned no kind of surprise, and which was, in no considerable degree, strange or unexpected. Is it possible, is it consistent with the known principles of human nature, that a discovery so wonderful should be received with so little emotion? What are all the arguments from criticism upon Greek particles, in comparison with such a fact as this? See a Calm Inquiry into the Scripture Doctrine concerning the Person of Christ, Part i. Sect. 8.

istence. Upon this principle, when the king is said to create a peer, you mean that he brought a peer into existence! It is in vain to plead that nothing more is intended, than that the sovereign raised a man from the rank of a commoner to that of a peer.—Impossible, says our learned Doctor! for at that rate "*creating* does not mean *creating*:" you can only mean, that the king brought a peer into being out of nothing, for the word will bear no other sense!

Such is the reasoning to which this learned theologian condescends to stoop, to repel the arguments of those he calls Socinians. "*Interceding* does not mean *interceding*" —"*creating* does not mean *creating*!"—What opinion must he entertain of the understandings of his readers, to think that they could be imposed upon by such miserable sophistry? And what opinion must an intelligent reader form of a writer who could himself be deceived, or who could attempt to delude others, by so poor an evasion?

You have now, my Christian friends, a reply to this vaunted publication, which was expected by its well-meaning editors to cut up Unitarianism by the roots! Read, examine, deliberate and judge. If the LORD be *God*, serve him; but if Baal, then serve him. Consider what I say, and the LORD give you understanding in all things.

I am, my Christian Friends,

Your faithful Servant,

*A Calm Inquirer after Revealed Truth.*

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## Book-Worm. No. VII.

SIR, June 30, 1813.

I lately invited you, (p. 357) to accompany me on a visit to a tomb of the royal dead. I now beg leave to introduce you to a tomb of the living, as prisons have been too justly described. An account of a pamphlet which came into my possession in the same miscellaneous collection with the *Messenger from the dead*, will not unsuitably follow those considerations on our municipal code, and the just and reasonable adaptation of punishment to crime which, in the last and present volume, have well occupied many of your pages. This pamphlet has the following title :

“ A List of all the Prisoners in the Upper Bench Prison, remaining in custody the 3rd of May, 1653, delivered in by Sir John Lenthall to the Committee appointed by the Councill of State, for examining of the State of the said Prison, with the Times of their first Commitment, and the Causes of their Detention. And also the Substance of the Propositions made by the Committee to the Prisoners, with their Answer thereunto. Published for information of all such as are concerned herein. By the Appointment of the Committee, Col. Thomas Pride, Col. Tomlinson, Col. Cooper, Mr. John Fountaine, Mr. Richard Wollaston, Mr. Margets, Judge Advocate. London. Printed for Livewell Chapman, and are to be sold at his shop at the Crown in Pope's Head Alley. pp. 25. 1653.”

The total number of the prisoners is stated (p. 23) as 393, “ and the total sum of their ac-

tions and executions, 976,122 pounds.” The prisoners were all detained for debt, except a man, “ committed 1640, upon an appeal of murther,” and a woman, “ committed 1646 for felony and murther.” Annexed to the *List* is the following paper, entitled *The Propositions, with some Additions*.

“ 1. The prisoners were desired to shew their reasons why a law should not be made, to sequester their estates into the hands of commissioners nominated by their creditors as in the statute of bankrupt, to be let or sold, that their debts may be paid, and the remainder returned to them.

“ 2. To shew their reasons, why a law should not also be made, that if any of the prisoners have made over their estates, or any part thereof, in trust, or otherwise, to any person, so as to defraud their creditors, and if such person, or persons, shall not voluntarily make discovery thereof, within a convenient time to be appointed, that then they shall forfeit of their own estates the value of what is so concealed, and such fraudulent acts made void.

“ 3. Why the creditors of such as are poor, and have not to pay their debts, their creditors having the benefit of commissioners, if they will, to examine their debtors upon oath, and such other witnesses as are necessary for the discovering their estates, paying as far as it will extend, why such persons should not be released, so as to be set to labour, (if able) for bread for themselves or families ; and if possible to pay their just debts. That the common-wealth creditor and debtor may lesse suffer, and the Lord not



provoked by the cruelty of the creditor or carelessness of the debtor. And all such poor prisoners as are in want, and not able to work, may be released and relieved, that so prisons may neither be places of protection to men of estates, nor of destruction to such as have none.

"The answer by some of the prisoners to the first proposition was, that they thought it reasonable, so as they might have like relief against their debtors.

"Others said that they lay in prison for other men's debts, who died men of great estates, and left them to descend to their children in *tail*, and they prayed their estates might be made liable to pay their debts.

"Others said they were imprisoned unjustly at the suit of corporations, and those corporations were indebted to them; and prayed that a law might be made to make corporations liable to pay their debts.

"Divers prisoners complained that they were kept in prison by feigned actions, and no declarations upon them, to shew for what cause; and when they had been so imprisoned three terms, because then they might free themselves upon common bail, their adversaries would lay other feigned actions upon them, and so they were never like to get out.

"These and many other things of moment, for redress in these cases, are under consideration, and to be presented to the Council of State for present relief."

Of the committee named on the title-page, Colonel Pride is famous for that act of military violence in 1648, when he forcibly detained

from the *House* certain *Commoners* obnoxious to his party, a transaction which was ludicrously described as *Pride's purge*. He and Colonel Tomlinson had sat among the king's judges. The latter had commanded the guard during Charles's imprisonment and on the scaffold. To his humane conduct in this office Wood, the royalist, bears the following testimony: "Coll. Math. Tomlinson, wheresoever he was about the king, was so civil, both towards his Majesty and such as attended him, as gained him the king's good opinion, and, as an evidence thereof, he gave him his gold pick-tooth case, as he was one time walking in the presence chamber." (Ath. Ox. ii. 700.)

Milton, in his *History of England*, considering the case of *Cannute*, says, "It is a fond conceit in many great ones, to cease from no violence till they have attained the utmost of their ambitions and desires; and then, lastly, to grow zealous of doing right when they have no longer need to do wrong." Milton might possibly have had Cromwell in his recollection, who well exemplified the remark. He threw off the republican vizor, which he had worn so successfully, and forcibly ejected from their *House* the remainder of the Long Parliament, April 20, 1653; commencing his government with the appointment of this committee. According to Oldmixon's *House of Stuart*, (Fol. p. 414,) "The first act of civil government which Cromwell and his council exercised, was their examining the grievances and oppressions committed by Sir John Lenthall [brother of the Speaker] in manag-

ing the prison of the *Upper* or *King's Bench*, both as to debtors and creditors."

William Penn had the merit of legislating on the liberal principle of this committee. In a constitution for West New Jersey, which he projected in 1676, according to Mr. Clarkson's *Life of Penn*, (i. 170.) "No man was to be imprisoned for debt; but his estate was to satisfy his creditors as far as it would go, and then he was to be set at liberty to work again for himself and family."

Dr. Johnson, a century after Cromwell's committee, maintained their just and liberal sentiments. I refer to the *Idlers*, Nos. 22 and 38, published in 1758, which those should read who are strangers to them, and those who have read can scarcely have forgotten.

#### VERMICULUS.

P. S. The religious house, mentioned in my last number (p. 360,) was *Sion*, near Brentford, now a seat of the Duke of Northumberland. In *London and its Environs* (vi. 6,) I find the following account. "When the corpse of Henry the 8th was to be removed from Westminster to Windsor to be interred, it laid the first night, not at Richmond, as is commonly supposed, but at *Sion*; which, by this means became the scene in which a prophecy was supposed to be fulfilled. For Father Peto preaching before the King at Greenwich in 1534, told him that the dogs would lick his blood as they had done Ahab's. Now as the king died of a dropsical disorder, and had been dead a fortnight before he was removed to *Sion*, it so happened that some corrupted matter of a bloody colour ran through the coffin at that place.

Whereupon the incident, though only a natural consequence of the aforesaid circumstances, was misconstrued into a completion of Peto's pretended prophecy, and considered as a piece of divine justice inflicted upon the king, for having forced the Bridgettins from their religious sanctuary."

*Stow* in his *Annals*, p. 562, under the year 1533, relates this anecdote of friar *Peto*, "a simple man yet very devout," and describes him as "preaching at Greenwich, upon the 22d chapter of the 3d book of Kings," and warning the king by "the story of Ahab."

Henry's fair monument at *Windsor* (p. 360) appears to have been designed by him on a scale the most costly and magnificent which the age could invent. In *Speed's Chronicle* (ii. 785) the plan of this sumptuous fabric is detailed. The following instructions to the sculptor will show what a gross *anthropomorphist* was the royal leader of the English Reformation.

"Item, on the top of the highest step of the said 5 steps, on the south side, shall be an image of the *Father*, having in his left hand the soul of the king and blessing with his right hand, with 2 angels, holding abroad the mantle of the *Father*, on either side.

"Item, in likewise shall be made on the other side, the said image of the *Father*, having the soul of the queen in his left hand, blessing with his right hand, with like angels.

"The height of the same work from the *Father* unto the pavement shall be 28 feet."

This monument was never completed, but some parts of it remained till 1642. The silver

images were then melted down by order of the Long Parliament, to assist their supplies in the war with Charles. This is related by Guthrie the historian (Hen. VIII. ad fin.) and pathetically lamented as an horrible sacrilege.

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*Essay on the Defects of the Reformation and of the Reformers.*

July 24th, 1813.

—μηδεις καυχασθω εν ανθρωποις.

As, in behalf of what some men deem religious truth, appeals are often made to the Reformation and the Reformers from Popery, with scarcely less confidence than if they were made to the original records of Christianity, I shall be justified in endeavouring to shew that this confidence is excessive.

The Reformation was, no doubt, a great blessing to the world. By means of it the Scriptures were presented to the people in their native tongue: the mind was roused to inquiry and action;\* and some check was given to the interference of temporal power in affairs relating simply to God and conscience. It is further admitted that many of the principal instruments of the Reformation were men of vigorous faculties, of eminent piety and virtue and of distinguished learning, for the times in which they lived. We owe them considerable obligations: their memories claim our gratitude and veneration.

Having thus stated my judg-

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\* La Reformation est l'époque de l'histoire qui a le plus efficacement servi la perfectibilité de l'espèce humaine. Mad. De Staël, &c. D. L. Lit. &c. Vol. I. 264.

ment of the Reformation and of the Reformers, I now propose to represent the defects of both; not, I can assure my readers, with the invidious design of lessening the reputation of illustrious names or of detracting from the value of most important services, but only with the view of proving my consistency as a Protestant.

Well known events had induced many of the inhabitants of Germany, of Switzerland and of our own country to shake off the papal yoke. Their separation from the see of Rome, was, at least in its beginning, much more a matter of feeling than of reasoning: they groaned under burdens which they found themselves incapable of sustaining; they were shocked at the gross immoralities of several of their spiritual rulers, and something like a sense of injury, aided by other considerations, prevailed on them to withdraw their allegiance from the power to which they had long and implicitly submitted.

The Reformation and Protestant Nonconformity can only be vindicated on the principles which they have tended to unfold, establish and diffuse. But it would be extravagant to assert that either the Reformers or the first Nonconformists were as thoroughly acquainted with the evidence, the nature and the extent of those principles as many of their successors. This were to affirm that knowledge and inquiry were as far advanced then as they are at present, or that our ancestors erected the superstructure, instead of merely laying the foundation.

To be a Protestant, is not to believe or disbelieve particular tenets: it is not to practice or to

neglect particular ceremonies. The man who deserves the title, renounces human authority in religion: he reads, he interprets, the Bible to the best of his ability; and he maintains that if this be not his right, neither was it lawful for the Reformers to dissolve their connection with the Romish church.

The Reformation did not draw a sufficiently broad line of distinction between the objects of civil government and those of religious faith, hope and duty.

They who conducted it, denied, it is true, the claims of the Bishop of Rome: they even deemed him *Antichrist*. But they transferred most, if not all, of his pretensions either to an assembly of men or to some one individual, on whom they bestowed the title of *Head of the Church*. They invested their synods, their parliaments, and their monarchs with the power of regulating the faith and worship of the inhabitants of their respective countries. Hitherto, a foreign potentate had exercised supreme jurisdiction, in matters of religion, over communities which ought to have been independent on his will: for the future, such jurisdiction was entrusted to their native rulers. The change was, undoubtedly, in some degree an advantage: but it was an advantage only to civil policy. Great evils had arisen from this interference of the Popes: it had frequently given birth, in particular, to fatal divisions between subjects and their princes; and temporal ambition had been gratified under the veil of spiritual dominion. It was time to put a stop to these encroachments: and they might have been stopped by

other means than by clothing human governors and legislators with prerogatives which have no just relation to the ends of government.

Further; The Reformation did not duly hold forth the sufficiency of Scripture or effectually guard the exercise of conscience.

While it declared, in words, that the sacred volume contains whatever is necessary for Christians to embrace and practice, it did not leave men at liberty to interpret the Bible for themselves, but committed to civil magistrates, and to spiritual guides appointed by them, the province of explaining the Scriptures, of judging what doctrines they teach and what ceremonies they prescribe. On a body of persons whom it styled *the church* it conferred the privilege of decreeing articles and rites: and though it professed that nothing ought to be so inculcated which is not revealed in God's holy word, it did not permit individuals to avow even a doubt whether the propositions thus enjoined, were scriptural or unscriptural. The creed of the people was still to rest on the footing of human authority: the formularies drawn out by that authority, were affirmed to be derived from the Sacred Books, in opposition to papal Bulls and Romish traditions; nevertheless, if any one demanded proofs, and still more if he expressed his disagreement, he was without delay accused and punished as a heretic.

It follows that the Reformation did not deliver men from their bondage to other terms of communion than were required by Jesus Christ and his apostles.

Assent was still demanded to

articles of which it may safely be said that they are numerous and intricate, and for several of which we discern no evidence in the Scriptures. The fact is clear in the present state of almost every Protestant Society; and it is a fact which, perhaps more than any other, demonstrates the incompleteness of the Reformation, and the existence of an Antichristian principle and power. According to the New Testament, *the Messiahship of Jesus*, is or should be the whole of a Christian's creed. Supposing human articles of religion to be specifically scriptural, they are unnecessary: and if they be contrary to scripture, they are fraught with danger.

It has been pleaded that "as the Founder of Christianity neither established nor recommended any particular form of ecclesiastical jurisdiction, he has left the nature and the mode of it to be determined by human wisdom." But even if, for the purpose of the argument, I made this concession, I would still remark that the spirit, the genius, the simplicity of the gospel ought to be strictly kept in view, when we are framing terms of religious communion. To go beyond the conditions insisted on by the author and the original publishers of our faith, is to blend the ordinances of men with the commands of Heaven.

"Protestant churches" it has also been affirmed, "are voluntary societies, which have the right of laying down their own terms of admission into them, provided they require nothing manifestly inconsistent with the law of Christ." What, however, is the fact? Are they *all* voluntary so-

cieties? Are none of them fortified by temporal rewards, by temporal penalties and disabilities? And if these be their guards, with what justice do you allege that they are *voluntary* associations, or even describe them as being Protestant and Christian?

The Reformation would have been less defective had it condemned the false and mischievous doctrine that religious opinions may be arraigned at the tribunal of the magistrate.

In not a few instances they were actually so arraigned: and we know that, with scarcely any exception, such was the sentiment of the Reformers, asserted both in their discourses and their writings: they avowed the principle, even though they occasionally qualified and limited its application. As the consequence, the spirit of intolerance and persecution, has not yet ceased to disgrace the comparatively enlightened age in which we live.

Such, generally, were the defects of the Reformation. Among those of its instruments I shall first mention an irrational fear of incurring the guilt of schism.

By schism, or division, I mean a causeless separation from a religious society or church. And the schismatic is not only he who lightly cuts himself off from such an association, but he, moreover, who, by exercising spiritual tyranny and imposing unscriptural terms of fellowship, forces others to withdraw from it, and to form a distinct communion. At the period of the Reformation, this doctrine, so commonly acknowledged in the present day, was not easily admitted. Men had been so long enslaved by an



Antichristian power, and so familiar with its pretensions, that they were content to vindicate their self-deliverance from its usurpations rather upon the exigency than upon the reason of the case. Of this sort of timidity we perceive many marks in the writings of the Reformers, especially of our own country : we see them anxiously making the appeal to ecclesiastical antiquity ; and hence, probably, they are chargeable with carrying to an undue extent their notions and practices in relation to church discipline, order and authority.

For the same reason and from an inordinate desire of uniformity of belief, they were solicitous to frame, subscribe and enforce articles of faith.

Their enemies accused them (it is the vulgar cry of ignorance, bigotry and craft against *all* religious reformers) of abandoning the most essential points of Christian doctrine. To silence the accusation, which it would have been more magnanimous to have overlooked and wiser to have repelled in a very different manner, they were intent upon composing creeds and forms, which might convey, as they imagined, their sentiments upon important tenets. But the experiment was unsuccessful : it did not stop the clamours of their adversaries, nor did it even serve to define their own theological opinions ; there being, at this very day, almost as much controversy about the meaning of the articles in question, as there is about the interpretation of the most difficult passages of the scriptures.

It was another defect in the reformers that they did not confine their arguments in behalf of Chris-

tian truth to the Bible, but placed disproportionate weight on the writings of persons destitute of inspiration.

This was an ill-judged deference to the authority of men, which, in one memorable case, they had signally renounced. It was also an improper concession to their opponents, who have ever been more fond of quoting fathers and councils than the pure testimony of Scripture. That the concession was in fact made, appears from the following account of the nature of the conference between Ridley and Cranmer, on the one side, and the tribunal which sentenced them to the flames, on the other :

“The Papists,” says my author,\* “drew their chief proofs in favour of transubstantiation from the fathers ; many of whom, and some of the most esteemed writers among them, speak on this subject in language by no means evangelical. The two bishops, accordingly, being thus pressed by an authority which they durst not reject, were not a little embarrassed.”

Still more grossly did the Reformers err in exhibiting, on some occasions, the spirit of intolerance and persecution. Not to go beyond our native country, Henry, the Eighth consigned Lambert to the stake, for denying the real presence : and Cranmer, wise and amiable as he generally was, prevailed on Edward the Sixth to give orders for the execution of Joan Bocher and George Paris, accused, though at different times, the one, of denying the humanity of Christ, the other of denying his divinity.

Persons who could so far mistake the precepts and genius of the

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\* Gilpin's Life of Latimer, 127.

gospel, ought not to be regarded as the infallible expositors of it in point of doctrine. The late Bishop Hurd has stated, without answering, this objection to an acquiescence in the claims which some men advance in behalf of the Reformers: nor has he shown that toleration is a subject "difficult in itself."\*

Here I cannot suppress the observations of the late excellent biographer of Cranmer.†

"We are surprized," says he, "at seeing the archbishop so far depreciate his own cause, as to suppose that one man incurred guilt by acting on the same principles which entitled another to applause; and that he who, in the opinion of one church, was the greatest of schismatics himself, should not, even in common justice, indulge toleration to others. Nothing even plausible can be suggested in defence of the archbishop on this occasion; except only that the spirit of popery was not yet wholly repressed."

"There are, however, among Protestant writers at this day, some who have undertaken his vindication. But I spare their indiscretion. Let the horrid act be universally disclaimed. To palliate is to participate. With indignation let it be recorded, as what above all other things has disgraced that religious liberty which our ancestors in most other respects so nobly purchased."

"My end will be answered, if the statements and reasonings in this essay, awaken or confirm in my readers sentiments of forbear-

ance and mutual love, in their religious profession, and induce them to remember that "ONE is their MASTER, *Jesus Christ*."

N.

*John Walker to the Editor of the Monthly Repository.*

*Bond Court, Walbrook,*

FRIEND, 22d 5th mo. 1813.

Amid the various divisions which distract the Christian world, on the doctrines recognised by the different sects as divine, and which they refer, as to a mutually acknowledged authority, to the scriptures of Sanhedric and Canonical ordination or of the appointment of the Councils, successively, of Jerusalem and Rome, it is not easy to conceive a more striking one than that which separates them into believers in the Unity of the Ineffable, and the professors of faith in Persons of the Godhead. In the motley compilations, historical, doctrinal, devotional, amatory, &c. of the rabbis and the priests, got up into the form, and title of 'The Book, [Bible] as they have been stamped by hierarchial domination, each sect, however contradictory, can, unquestionably, find the support of all its tenets; and, in the present day, we see all the sects in this country associating together, for the purpose of issuing their sacred book throughout the world; each sect and each pious individual, no doubt, feeling the consoling assurance, that their own church, being the true one, will eventually become universally established. *Magna est veritas et valebit.*

May the greatness of truth, at length, every where prevail! Then the one sublime principle, testified of in the Bible, and recognised by

\* Sermons at Lincoln's Inn, &c. vol. i. No. 13.

† Gilpin's Life of Cranmer, 132, 133.

the people of every land, will cease to be obscured by the clouds of superstition, to be violated by persecution. Theophilanthropy, or pure Quakerism, which must always be of Panadelphic character, will then cover the earth as the waters cover the place of the sea.

The professors of the belief, that the word of God is an inward light, do, in referring their doctrines to the Bible, as an authority, virtually relinquish their peculiar dogma; but there are many of this profession, both insulated and in society, who do not recognise any writings of whatever language, to be their guide, in spiritual concerns.

Would it not be well that these were associated together? Let me ask these, my brethren, through thy periodical publication, wherever it may reach them; whether it may not be well for them to assemble together, in the various places of their habitation, or of their pilgrimage; whether it may not be good to confer with each other; to correspond with absent or distant brethren; whether it may not be well suited to the present state of society at large, united by common interests, while it is variously divided by different objects, that they form associations, in the different places, where their lot may be cast.

Associations so formed, however small, in their beginnings, may, perhaps, in time, become extended, become productive of good in society at large.

Educated myself in the strictest sect of the Pharisees, the little flock of the followers (*à la lettre*) of the primitive Christians, whose superstitions, as they appear to me, I have had to relinquish, for a pro-

fession more simple, and more sublime, I have been, from time to time, considerably affected with observing the deplorable effects arising from the unnatural union of church and state, in that sect which, more than any other, becomes at once, by association, a sort of microcosm. I propose, if thou give me the opportunity, to attempt to exhibit some of the grievous declensions of the associations of the Friends, whereby the bright prospects of those noble enthusiasts, who, in the gathering together of our predecessors, in the century before the last, endured persecution, even unto death, seem to have failed to be realised; whereby their establishment, the finest the world ever yet saw, instead of diffusing evangelical truth, and extending itself throughout the world, continues to be a diminutive sect; its polity and its practices unknown to its surrounding neighbours.

But first, let me offer a sketch, which two or three of us, in this metropolis, have thought might be eligible for adoption, by those Friends who cannot acknowledge some of the professed tenets of the organized part of their sect.

#### QUAKERISM PANADELPHIAN.

To a human creature, the contemplation of the Supreme Being, the Self-existent, must be serious, must produce reverential awe.

Under the sense of the Divine presence, it is not degrading to feel all self-sufficiency to die within us, to tremble before the Lord.

The fear of the Lord must deliver from the dread of man; must make us regard all human creatures, our fellow partakers of mortality, as our brethren.

In professing to believe that

awful reverence towards God becomes our dependent condition, we profess ourselves Quakers; that it produces due respect to our fellows, Panadelphians.

Might not associations now be formed, in the latter years of the King, George the Third, in the realms under his government, of Friends, professing themselves to be Panadelphian Quakers.

Panadelphian Quakers profess to hold the doctrine, that all human creatures are equal before the Lord; that the due sense of the presence of the Lord, when happily felt, must cover the creature with reverent awe, and be a protection from evil.

The sense of the Divine presence is to be felt amid the varied business of life.

It protecteth from evil.

We feel checked by it, when tempted to do to others as we would not that we were done unto.

We feel peace, when we yield to the divine law felt in the human heart, of doing to others as we would they should do unto us.

It is profitable to retire from the ordinary pursuits of the world, to commune with our own heart; to be still.

When collectively assembled, under such an exercise, it may be seasonable that a brother or a sister, clothed with awful reverence, utter words of counsel to the assembly; or break forth in outward expression of filial adoration, or thanks, or supplication, towards the Supreme Being.

Under such exercises, the humbled speaker will not dare to adopt the studied arts of eloquence, in speech or gesture; it will be becoming in the congregation to be still.

If individuals, or the whole assembly, be brought under a similar exercise, a consentaneous expression of it, may, possibly, appear in the person, or be heard in the utterance of the sympathising individuals.

It would be a departure in the association, from pure Quakerism, to collectively adopt forms on such occasions, of assuming certain attitudes, or of dressing or undressing the head, feet, or other parts of the body. It would be a departure from Panadelphism, to attempt to restrain individuals from falling into such attitudes, or yielding such utterance as may feel to themselves expressive of what may be going on in their own minds.

The Divine Spirit may be felt by the assembly, without the utterance of words. The members may feel the occasion, under the solemnity of silence, rendered a blessing to their dependent spirits.

The association cannot hold itself accountable for the expressions of the speaker.

They may be, even doctrinally, erroneous; while, under the misstatement, as to the letter, they may be utterances, or effusions, of a sincere and tender piety, as to the spirit.

Under this persuasion, we may, charitably and with edification, feel the occasion not unprofitable.

Each individual can retire from, or continue in the place of the assembly, as may seem to him meet: his retiring, or staying, not having any reference to what is going on in the place of the assembly; it has reference, only to what is going on in his own mind.

The simple principle, [fear of the Lord] not unaptly expressed in the English language, by the

word Quakerism, which, in the estimation of the Society, must be the basis of every good effect, wrought in the hearts of individuals, and in all the affairs of societies, does, when holden in sincerity, fit the human creature to become, and constitutes him, a member of the catholic church.

The regulation of his moral conduct appertains to the laws of his country ; determination of his mental condition cannot be assumed by the association.

His professing to hold the principle, and expressing the wish to unite in the association, would render him eligible to have his name recorded as a member of the Society of Panadelphian Quakers.

His holding the principle of Quakerism will prevent him from uniting, in many observances of a multitude of people in the world.

He will be afraid to recognize any human authority in spiritual affairs.

If a fellow-creature, under a serious exercise of spirit, address him, on the things which appertain to his well-being here or hereafter, he will receive the labour of love, in the measure of sympathy which arises in his mind.

The approbation of the speaker from others, however appointed or constituted, or whatever ecclesiastical designation they may bear, will not have any weight with him.

The word of counsel, exhortation, or reproof, he will not dare to despise, when it seems to him uttered in sincerity, from a fellow-creature, however lightly the speaker may be esteemed by other men.

He will be afraid to unite with

those who hold it their duty to be vindictive, in asserting their own rights, or the rights of the Society or nation or people, to whom they belong.

The coercive measures of war, and of internal police, will be discordant with his feelings.

He will not dare to renounce that dependance on the providence of the Supreme Being, which Quakerism implies.

His resignation to what he feels in himself to be the Divine will, without reference to the opinions, the notions, the manners of others; without regard to their approbation or disapprobation, will separate him from much of the policy of the world.

He may have to dwell alone among the nations, and even among his brethren.

He may be unfitted to unite with many of the institutions of men; where the promotion of good, even, is their object ; but, where evil has become mixed with their proceedings.

He may have to keep at a distance from the vain sports, and from the eager selfish pursuits, which continually occupy the worldly minded man ; but this may contribute to bring him into a redeemed and happy state !

In the order of creation there are parts which are above our comprehension.

We know not why sensitive creatures are susceptible of pain ; why they are subjected to sufferings and death.

In the visible creation, the weak and mild are seen to fall a prey, under agonizing terrors, to the strong and rapacious.

We cannot comprehend why these things are permitted to be.



If their cause could be discovered by the researches of human creatures; if by human research a knowledge of the Supreme Being could be obtained; if this knowledge could be recorded; then, the learned might consult the records, and inform the unlearned, and, thus, many might be made wise.

But the fruits of such labour would always be of partial and uncertain distribution.

A Panadelphian Quaker does not profess to seek divine instruction in the outward creation.

He rejects the doctrine, that the records, or languages, of human invention, are the sure vehicles of the Divine will.

True wisdom cometh from above, is infused into all, bringeth salvation and peace to those who yield obedience to its heavenly dictates.

This is the divine inspiration, the inward light vouchsafed to every human creature, which stilleth vain inquiries, reconcileth us to our human lot; which enableth the creatures of a few fleeting moments, to rejoice in hope, in their present state of being, to enjoy the present mutable condition, which is allotted to them.

To sustain our physical existence, to support our varied social relations, exertions are absolutely necessary; expences must be incurred.

It is not so with love, friendship and religion.

The consummation of sexual love, the sacred tie of marriage, must always be accomplishable in the Society without expense.

Individual friendships can have place with them as with other descriptions of men.

They must renounce the observances, accounted religious, to which expences are necessarily attached.

All sacrifices and sacraments are, with them, of spiritual interpretation. In the silence of all flesh they are effected, in the devotion of mind. Were it otherwise, he who possesses worldly substance, could offer up incense more acceptable, than the man who is not possessed of, or who is not encumbered with, it.

An established polity or political economy, is generally necessary for the regulation of certain proceedings of associated bodies; and, according to circumstances, they will be likely to vary with Panadelphian Quakers.

It will be suited to the climate of this part of the world, to hold their different meetings under cover, and in situations admitting light, with comfortable accommodations; to the physical order of things, the stated vicissitudes of day and night, and changes of the seasons, that their assemblies be periodical; to the present state of society, that they mutually attempt the brotherly aid of each other; that unostentatious collections, from time to time, be made for these useful purposes.

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*Objections to the Doctrine of Necessity.*

SIR,

June 1, 1813.

Whether in the progress of a nation towards refinement, a period usually occurs, a doubtful and ambiguous period, in which the evils attendant on the circulation of an enlightened and philosophical journal, would, upon the whole, outweigh the benefits,

shall not at present stop to inquire. Admitting, that, just at the middle point, between the boundaries of savage and civil life, such a period really occurs, the age in which we live is infinitely removed from all fears or apprehensions of that kind. The present condition of knowledge, renders it impossible that any mischief should accrue from the most uncurbed discussion of subjects, connected with learning or philosophy, however bold or delicate the topics.

Some of the gentlemen who are known to countenance and support the Monthly Repository, are persons of distinguished talents and unquestionable integrity: and the judgment of such men, respecting matters to the consideration of which they have dedicated a long series of years, is, certainly, entitled to much respect and attention.

The writer of this article, Sir, after long meditation and much inquiry, is compelled to admit, in its fullest extent, the Necessarian scheme. Yet the doctrine presents itself to his imagination, surrounded by so many and such formidable difficulties, that nothing short of the absolute impossibility of rejecting it, could induce him to range himself on its side. And, on this account, he is extremely desirous to learn, through the medium of so respectable a publication as yours, whether the difficulties in question, do, in truth, offer themselves to the contemplation of others under the same grave and discouraging aspect.

I shall now set down these objections, without softening and without exaggeration, just as they unfold themselves to my understanding; and only add, that I

have not the remotest wish to engage in any controversy or debate, on this or any other point.

1st, Does not the doctrine of necessity, properly understood, refer to the Deity, as to its true cause, every event, bad as well as good, from the beginning to the end of time?—God is the author of matter and of mind; and of the laws which are impressed upon both of them.

2d, Supposing that mankind, during their continuance on earth are *purely instrumental and passive*, on what conceivable basis shall we admit their future responsibility?—Where there is no choice there can be no accountability.

3d, Are the moral principles of our nature, though deep and universal, of *no* authority?—But where are the people, savage or refined, who do not treat the disturbers of society, as conscious and voluntary offenders; I mean, (for I detest cavilling) who do not treat such persons *as if they had power to abstain from the commission of crimes?*

And now, Mr. Editor, I have only to request, that, if any correspondent shall feel inclined to notice this article, he will not content himself by referring me to any *books* on the subject; all such books I have read and considered: they have perfectly satisfied me, as to the truth of the doctrine; but not at all as to the strength and unavoidable bearing of the objections. I am fully convinced of its *truth*, but really shocked at its *consequences*.

I am, Sir, with much respect,  
Yours, &c.

X.

Dr. Bruce on the Article on  
"Irish Unitarians."

Belfast, June 10, 1813.

SIR,

When looking into your Repository for Dec. 1812. [VII. 753,] I find my name introduced in a manner liable to misconception. It is one of those instances in which your readers are often misled by the usurpation of the title of Unitarians on the part of the Socinians. This is a continual source of confusion in your publication, and sometimes exposes it to the suspicion of disingenuity. As I accept of the denomination of Arian, without subscribing to the creed of Arius, I shall take the liberty of addressing you as a Socinian, without insinuating that you adopt any opinions of Socinus which you disavow.

The confusion arising from this equivocal use of the word Unitarian appeared of late very remarkably in your American correspondence: and as you candidly corrected that misrepresentation with respect to America, I hope you will not refuse a speedy insertion of what I have to say concerning Ireland.

I have a very general knowledge of the Dissenters of this country, and can venture to assert, that there is not one Socinian congregation in Ireland. In the Southern Association, one or two ministers and about a dozen of the laity may entertain such sentiments. In the Northern counties, which contain between 400,000 and 500,000 Presbyterians, including seceders, I do not know of one minister who denies the pre-existence of our Lord, though I am intimately acquainted and connect-

ed with the most liberal divines of that body. The Methodists, Covenanters, Moravians and Evangelical Societies cannot be suspected of Socinianism; and the Quakers have of late been anxious to disclaim that doctrine.

As to my late much respected colleague Dr. Moody, and my valued friend Mr. Philip Taylor, who are particularly mentioned by your correspondent, the former has recently, for himself, and his worthy associate Mr. Armstrong, obviated suspicions of this kind, to which Arian ministers who do not entertain their people with controversy are liable, in a manner highly satisfactory to his respectable congregation; and the latter has always adhered to the sentiments of his grandfather, the learned Dr. John Taylor of Norwich. I have also been long intimate with the minister of Clonmel, and never had any reason to suppose, that he inclined to Socinian principles.

The excessive spirit of proselytism, which actuates so many of your correspondents, is not always confined to the living. It is a favourite opinion among them that Newton and Locke were Socinians. The evidence for this is brought forward in your number for July, 1810, though, I think, little to the satisfaction of the writer himself. Sir Isaac Newton is claimed on the strength of *verbal* expressions, which he is said to have used to a Mr. Haynes. For the truth of this traditionary evidence we are referred to a Mr. Baron, himself a Socinian, who says, that Mr. Haynes, from whom he had it, was the most zealous Socinian he ever knew; and therefore surely not an unexceptionable witness.

For this quotation from Mr. Baron's tract we are again referred to Mr. Lindsey's Apology. This is slight ground for forming an opinion of the sentiments of so great a man, who wrote so largely on religion. As to the quotation from Sir Isaac's own writings, it might as well come from an Arian, or indeed from any Protestant, as from a Socinian.

"In regard to Mr. Locke," this writer very fairly admits, "that he knows not of any positive evidence that can decide the question." I shall therefore furnish him with one very respectable testimony, respectable in every point, but peculiarly so on this subject. It is that of Dr. Lardner, who pronounces Locke to have been an Arian, and classes him with Dr. John Taylor, in his Letter on the Logos, in these words: "How this text, Rom i. 3, 4. is explained by those who favour the Arian hypothesis, of the Logos supplying the place of a human soul in the person of Jesus, may be seen in divers writers. See the Paraphrases of Mr. Locke and Dr. Taylor."

I shall also remind him of two passages in Locke's Paraphrase, which to me are perfectly satisfactory. The first is that referred to by Dr. Lardner, Rom. i. 3. "Jesus Christ, our Lord, who, according to the flesh, i. e. as to *the body*, which he took in the womb of the *Blessed Virgin*, his mother, was of the posterity and lineage of David, according to *the Spirit of Holiness*, i. e. as to that more pure and spiritual part, which in him overruled all, and kept even his frail flesh holy and spotless from the least taint of sin, and was of another extraction, &c." Upon

this he has the following note: "Spirit of Holiness must mean that more pure and spiritual part in him, which, by *divine extraction*, he had immediately from God: unless this be understood, the antithesis is lost."

The second passage is comprised in two notes on Ephes. i. 4 and 6. "It was in consideration of Christ alone, that God heretofore, before the foundation of the world, designed us Gentiles to be his people."—"And this for the sake of his son Jesus Christ, who was his beloved." No Arian could wish for a more satisfactory comment on these texts. In *the Reasonableness of Christianity*, also, he says, that "Sins should, for his Son's sake, be forgiven:"—and again, "God sends Jesus Christ into the world, who being conceived in the womb of a virgin, (who had never known man) by the immediate power of God, was properly the Son of God."

The quotation made by your correspondent from Locke's Vindication of the book just mentioned, when read in connection, is, I think, an explicit disavowal of Socinianism; and if any doubt remain, it must be removed by the following expressions in the same tract:—"It would have plainly appeared how idle and groundless his charging Socinianism on me was:"—"for I repeat it again, that there is not one word of Socinianism in it." In his second Vindication he challenges his adversary to shew, that he ever said, "That Christ is not above the nature of man."

It is more candid and respectful to such a man as Locke, to acquiesce in this declaration of his own sentiments, especially when



he says, "I have been careful to take all occasions to explain the doctrine of my book," than to "infer that whatever this great man's opinion was, he did not think it necessary or proper, in these publications, fully to state it." But lest the controversial nature of these publications may be thought to require some reserve, I shall add another passage from the original tract: "Speaking of his own life, John x. 18, he says, 'No man taketh it from me; but I lay it down myself: I have power to lay it down, and I have power to take it up again:' which he would not have said, if he had been a mortal man, the son of a man, of the seed of Adam, or else had by transgression forfeited his own life; for the wages of sin is death; and he that hath incurred death by his own transgression, cannot lay down his life for another, as our Saviour professes he did." For my part, I think it more reasonable to infer, that though Locke may not have been an Arian of the highest order, he differed widely from the modern Socinians on almost every article of their creed. He did not believe Christ to have been a mortal man of the seed of Adam; he was neither a Necessarian nor a Materialist; he believed in the incarnation and miraculous conception, and in the separate nature and existence of the soul and body of Christ, and did not scruple to use the phrase "for the sake of Jesus Christ."

I have also seen another highly respectable author classed by your correspondents in such company as would lead one to suppose that he was considered as a Socinian or Humanitarian. I mean Abernethy. As he was not only an

ornament to my country, but also a member of the same presbytery, you will excuse me for wishing to set your readers right by referring them to his Sermon on the Spirituality of the Divine Nature; where he lays down the Arian doctrine as explicitly and extensively as Benjamin Ben Mordecai himself, whose Apology I shall conclude by recommending to the serious perusal of the subscribers to the Repository.

WILLIAM BRUCE.

*Address from a Tutor to an Annual Meeting of his former Pupils.*

GENTLEMEN,

I am convinced that nothing can be farther from your thoughts than to lead me into circumstances of moral danger. And yet so seducing is this testimony of your affection, that it forces me to be on my guard against that propensity to magnify the idea of self which an excellent moral writer has shown is the most dangerous of all propensities.

My high standard of duty, attended with a sense of the danger to which I am exposed, will, I hope, preserve me from the intoxications of vanity: whilst your persevering affection inspires me with thankfulness and a return of affection. It had indeed before this time produced a transfer of the debt of gratitude. Gentlemen, I thank you, —I thank you from my heart.

As I have just been reading a work of Mrs. Hamilton's which advances and illustrates those principles in theory, which I have long been endeavouring to reduce to practice, (a coincidence which is likewise flattering to my vanity,)

**518 Address from a Tutor to an Annual Meeting of his former Pupils.**

I shall make no apology, on this occasion, for laying them before you in as few words as possible. Indeed the business of education, in the light in which I have ever considered it, is the business of *every human being*. How much it is the business of *parents* I need not say. My concern in it will soon devolve upon others. Previously to my retiring, I wish to say one word which may be of use to my successors.

The *design* of education, I conceive, is *to form a human being to usefulness and happiness during the whole of his life*. The *design* of education is *to form an immortal being to happiness through all the ages of eternity*.

The employment of an instructor of youth then, I presume, is not merely to *teach languages*,—important as that branch of instruction is, and incalculably important as are the sciences connected with it and the mental habits which are best formed by it;—it is not merely to *teach* any thing, that is to tell a person *what* he is to think, *what* he is to believe, or even *what* he is to *do*:—it embraces a wider field of duty, and requires exertions of greater labour and difficulty. It is to assist the developement, to favour the expansion, and to strengthen the texture of every faculty of the understanding and of every amiable affection of the heart. It is to preserve the understanding clear from the mists of prejudice, and the heart, in this corrupted and corrupting scene, pure from the taint of vice. It is to restrain the imagination, to regulate the judgment and to form the taste; that thus the pupil may be able from the most solid principles, to *draw his own conclusions*, and may know

in all cases *how* to think, *how* to judge, and *how* to act.

The business of education is not yet completed. By **ATTENTION**—that all-powerful agent, so coy and reserved when courted, so partial in her attachments and so difficult to be won;—by **ATTENTION**, never asleep, never suffered to proceed in a wrong direction, those mental habits are to be acquired which will enable the pupil, in all the varying circumstances of life, to *think rightly*, to *feel rightly*, and to *act rightly*.

Gentlemen,—In the most arduous, important and anxious of all employments, *this is the design* which I have invariably had in view. To you I appeal as witnesses of the sincerity of my intention; to you I must further appeal as examples of the success of my endeavours. You will not, I am convinced, accuse me, when we have been reading together the heathen orators, historians, and even poets, of having omitted any opportunity which lay in my way, of instilling a *moral* and *Christian* principle.

Gentlemen,—If success has attended these, the principal labours of my life, I impute it to the blessing of heaven, the fertility of the soil which I have been called upon to cultivate, and to your filial affection, candid construction and cordial co-operation.

I have only to add, that I hope it will ever be with you an animating motive *to be all which I wish you to be*; that this will contribute to my highest happiness both here and hereafter; and that my sun, which is now near the horizon, will set in brightness, though that brightness may be lost in superior splendour, if I leave you as *lights in the world*.

*Burns, the Poet's, Views of Religion.*

[From Reliques of Robert Burns; collected and published by R. H. Cromek, 8vo. p. 362, 3.]

“Those of either sex, but particularly the female, who are lukewarm in that most important of all things, religion — ‘O, my soul, come not thou into their secret!’ I will lay before you the outline of my belief. He who is our author and preserver, and will one day be our judge, must be, (not for his sake, in the way of duty, but from the native impulse of our hearts,) the object of our reverential awe and grateful adoration: he is almighty and all-bounteous; we are weak and dependent: hence, prayer and every other sort of devotion. — ‘He is not willing that any should perish, but that all should come to everlasting life;’ consequently, it must be in every one’s power to embrace his offer of ‘everlasting life;’ otherwise he could not, in justice, condemn those who did not. A mind pervaded, actuated and governed by purity, truth and charity, though it does not *merit* heaven, yet is an absolutely necessary pre-requisite, without which heaven can neither be obtained nor enjoyed; and by divine promise, such a mind shall never fail of attaining ‘everlasting life;’ hence, the impure, the deceiving and the uncharitable, exclude themselves from eternal bliss, by their unfitness for enjoying it. The Supreme Being has put the administration of all this, for wise and good ends known to himself, into the hands of Jesus Christ, a great personage, whose relation to him we cannot comprehend; but whose relation to us is a Guide and Saviour; and who, except

for our own obstinacy and misconduct, will bring us all, through various ways and by various means, to bliss at last.

“These are my tenets, my friend. My creed is nearly expressed in the last clause of *Jamie Dean’s* grace, an honest weaver in Ayrshire; ‘Lord grant that we may lead a gude life! for a gude life makes a gude end, at least it helps weel!’”

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GLEANINGS; OR, SELECTIONS  
AND REFLECTIONS MADE IN  
A COURSE OF GENERAL READ-  
ING.

No. CXXXIV.\*

*A Heathen’s View of National Christianity.*

*Ammianus Marcellinus*, a heathen soldier and writer, who flourished A. D. 380, has the following passage in his character of the Emperor Constantius: — “The Christian religion, which in itself is plain and simple, he adulterated with a childish superstition (*anili superstitione*): for studying it with a vain curiosity instead of sober modesty, he raised many dissensions, which when caused he cherished and increased by a strife about words. And the public carriages were even worn out by the troops of priests galloping from all quarters to their synods, as they call them, to bring the whole sect to their particular opinion.”

“Most persons,” says Lardner, (Works, viii. 467, 468.) “will allow this to be a judicious passage. 1st, He calls the Christian religion ‘a plain and simple religion.’ They who best understand the N. T. will most admire the justness

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\* For CXXXIV, p. 455, read CXXXIII.

of this observation. 2ndly, 'The strife about words,' very probably has a reference to those two words, 'homöusius,' and 'homoioüsius, of the same,' and 'the like substance,' which caused so much disturbance among Christians of the fourth century. 3dly, We plainly see that the Arians rendered themselves ridiculous, and exposed the Christian religion, by the multitude of their synods in this reign. Nor were the Heathen people only, but the Catholics likewise, concerned for the poor post horses; as appears from a passage of Hilary observed by Valesius, in his notes upon this place of Ammianus. 4thly, The design of these councils was impertinent, namely, to bring all Christians to an agreement in some words and phrases, which were the invention of a vain and eager curiosity; when it was sufficient for Christians to agree in the main things of religion. Lastly, Take away the additions of human invention, and Christians might agree and be of one mind: which is a very desirable thing, and is the command and earnest request of Christ and his apostles; but till that is done, unity is in vain expected, and Christianity will be reproached."

#### No. CXXXV.

*Boerhaave's Motto.*

The motto chosen by this great man was characteristic: *Simplex sigillum veri*: "Simplicity the seal of truth."

#### No. CXXXVI.

*Cottagers.*

When Burns, in his better days, walked out in a fine summer morning with Dugald Stewart, and the latter observed to him what a

beauty the scattered cottages, with their white walls and curling smoke shining in the silent sun, imparted to the landscape, the peasant poet answered, that he felt that beauty ten times more strongly than his companion; and that it was necessary to be a cottager, to know what pure and tranquil pleasures nestled below those lowly roofs, or to read, in their external appearance, the signs of so many heartfelt and long-remembered enjoyments.

#### No. CXXXVII.

*Victims of Persecution.*

*Them of understanding shall fall,* says the prophet Daniel, vii. 35. This Bishop Newton interprets, with reason, of the persecution of Christians, whether by heathens or by one another. Generally speaking (he says, Diss. on Proph. ii. 146) *'those of understanding' have fallen a sacrifice to others, some of the best and wisest men to some of the worst and most ignorant. At least, if the persecuted have not been always in the right, yet the persecutors have been always in the wrong.*

#### No. CXXXVIII.

*Reform.*

He that looks back to the history of mankind will often see (says the learned and eloquent *Philopatri Varociensis*) that in politics, jurisprudence, religion and all the great concerns of society, Reform has been usually the work of reason, slowly awakening from the lethargy of ignorance, gradually acquiring confidence in her own strength, and ultimately triumphing over the dominion of prejudice and custom.



## BIBLICAL CRITICISM.

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*Primitivus in Answer to Mr. Jones.*

SIR,

Under the signature, *Primitivus*, I took the liberty to send you some remarks on Mr. Wakefield's translation of Acts xx. 28. and on his note justifying the text which he had adopted, and the rendering of that text which he had furnished. The whole appeared to me extraordinary, and had excited my astonishment on every perusal. Dr. Middleton, whom I had not then perused on that passage, had recommended the note to his readers *as amusing*, in a spirit, I believe, far less friendly to the reputation of Gilbert Wakefield, than that which actuated me, who can truly say, that I regard the fame of that eminent scholar only less than the cause of truth.

Mr. Jones has animadverted on my communication with some warmth, which I do not reprehend, as he must be affected by feelings not common to us both. It became the pupil to hold his shield before a tutor, from whose aid he could not fail to derive abundant advantage, and whose friendship he probably enjoyed. To me Mr. Wakefield presented himself as a critic only, and I truly stated my opinion of him in that character, which I still retain, as my remarks remain in their full force, and the translation and note cannot now be cancelled, nor, it seems, defended.

I cannot, however, refrain from feeling regret that it was not possible to speak without disparage-

ment of Mr. W.'s critical skill and judgment, when commenting on his labour on the text in question. What is to be done when a learned man has committed his literary fortune on the ocean of criticism? Must his errors be left unproved, when they even materially affect the interest of the truth? How long is tenderness to restrain us? How far is the grave, at Mr. Jones's appeal to which I was sensibly affected, a fortress in which important mistakes are to find shelter? I can say truly, that if I could have given my opinion with one grain of severity less than I have employed, if I have employed any, without shewing the truth a less strenuous countenance than I thought its importance deserved, I would gladly have so done. In the mean time, I observe that mercy is demanded with little grace for Mr. Wakefield, who never shewed any, and would, probably have disdained to accept it; and especially when demanded by Mr. Jones, who, I believe, will be allowed, by those who have perused his interesting and very ingenious works, and even his attack on Griesbach, in his answer to my paper, to have handled the dead and the living with no great portion of placidity and favour.

But these personal concerns are of little moment. The subject in discussion is of too great weight to afford them room. I will, therefore, proceed, without further delay, to show the fallacy of Mr. Jones's reasoning, as far as I am concerned, and to offer the rea-

sons which prevent me from feeling the least "regret on revising any part of my article," except as I have already expressed, and except so far as it was hastily composed.

The first observation of Mr. Jones that deserves consideration, and, indeed, the only one which affects me, is, that "*the best defence of Gilbert Wakefield's critical talents will be a refutation of Griesbach.*" On this I might merely clap a *non sequitur*. The inconsequence is apparent. Let it be granted that Griesbach is refuted by Mr. Jones, is that a proof of Mr. Wakefield's skill as a critic? It was incumbent on Mr. Jones to prove not merely that Mr. Wakefield was right and Griesbach wrong, but that the former has supported his cause with skill and judgment, and by good arguments refuted the latter. This he has not attempted, and I admire his prudence. For, the translation and note, which gave rise to this discussion, are dissipated for ever, like the sand of the desert, and it will be out of the power of Mr. Jones to replace them, who may justly adopt the words of Eneas, *Si Perguma dextra defendi possent, etiam hac defensa fuissent*. Primitivus is, therefore, safe from the danger of the recoil of his own severity, if such he has used, whatever may become of Griesbach, against whom he has undesignedly drawn forth the reprehension of Mr. Jones. With me he is no "oracle," as it is groundlessly intimated, and no admiration of him is expressed in my paper, further than by recommending a translation of his very able note on this text, which I, at this time, more strenuously recommend, as the subject now more imperiously requires it; and in this I expect to be supported by even Mr. Jones.

Having now set Primitivus in safety, I might bid adieu to the discussion, as the whole of Mr. Jones's paper, after the first paragraph, is new matter, not in the record when I wrote, and scarcely in any degree connected with Mr. W.'s defence. Indeed, the last part of it is a decided condemnation of his client's translation, against which I felt a principal portion of dislike. However, being as ready to defend a person when wrongly condemned, as I am to reprove one that may deserve reproof, I will not shrink from giving such aid to Griesbach as I can legitimately lend him. Though Mr. W. is now given up, and I am in safety, yet I will volunteer in the cause of a distinguished critic, though not my "oracle."

Mr. Jones says, that "the authority of manuscripts is decidedly in favour of the common text," that is of *του θεου*, in opposition to *του κυριου* adopted by Griesbach. Here we are at issue, and I venture to deny this position in unqualified terms. *Του κυριου* is supported by no less names than those of Wetstein, Michaelis and Griesbach. Dr. Middleton, with all the willingness in the world to have *του θεου* retained, acknowledges, in more than one place of his bulky volume on the Greek article, that the reading of this text is doubtful. From Mr. Jones's statement of the evidence I appeal to the abstract of it in that work, and to Griesbach's note, which I anxiously wish to see given to the public, in your valuable Repository.

Mr. Wakefield, adopting the

reading *του θεου*, could not bring his nerves to endure the abominable sound of the English phrase, *God's own blood*; and escaped, by chaunting, on his own part, a sweeter song, *his own son*.—Mr. Jones also feels with all the acuteness of G. W. the discord of the sound, and has still sweeter notes, by which he drowns the harsh music of the orthodox: so sweet are they that, while they prove, as fully as I have done, Mr. Wakefield's want of skill in this art, they almost persuade me to *listen* to them. But it is sometimes wise to deny attention to Syren songs, for they may prove dangerous.—Dr. Middleton, forced to be doubtful, in which he differs from Mr. Jones, has ears fitted for any sounds, as it would appear; yet, though not shocked at *God's own blood*, he, thinking very truly, that the Father, or the first person of God, has not blood, demurely finds that the second person of God, or, as he calls him, God the Son, had some blood that was actually spilt for mankind, and must be meant by *ὁ θεος*, could that reading stand. In all my life, I had conceived that even Trinitarians allowed that it was the *man* Christ Jesus that shed his blood, and that the *God* Jesus Christ was not passible. At least no more could, I supposed, be predicated of the second person of God, than of the first, as to shedding blood, except that a mysterious union subsisted between the divine and human natures of Jesus Christ, by which an efficacious virtue was given to the blood of the Man, on account of his relation to the God. But that the second person of God, in his divine nature, shed his blood,—and no-

thing less can be meant, if this text can prove the *divinity* of Christ, for he only that shed his blood has any claim to the title of God, *του θεου*,—this I could not have divined, but by the assistance of Dr. Middleton, who is, indeed, a *Ductor Dubitantium*, for nothing stops him. He hies over brook and over bray, with chivalrous intrepidity, at least on such a subject, and I doubt not of his arriving at *the end at which he is aiming*. Yet, Dr. Middleton must be allowed an impartial reporter of the state of this text, and I must beg leave to refer the reader to him, at least for the present, and till Griesbach's note shall appear in your publication.

I must pause at this place, because I have too much to say to render it convenient either to me to send, or to you to insert, at present, all the animadversions suggested by almost every part of Mr. Jones's paper. When I trouble you again, I shall speak first to the *Æthiopic* version, and to the *Arabic*, which Mr. Jones has brought in as a witness, though without extracting from it any evidence. I shall afterwards remark on positions that appear to me to be very temerarious; although I by no means intend to give here a syllabus of the contents of the remainder of my communication, but merely to stimulate the curiosity of your readers.

As Mr. Jones has not withholden his name from your readers on this occasion, Primitivus thinks it right to abandon the disguise of his signature, by subscribing himself,

Sir, Yours, &c.  
CHARLES LLOYD.

## POETRY.

EULOGY TO THE MEMORY OF THAT EXCELLENT MAN AND DISTINGUISHED PHILANTHROPIST, THE LATE GRANVILLE SHARP, ESQ.  
ADDRESSED TO A FRIEND.

WHY mourns my friend, in sorrow's deepest gloom ;  
Why heaves his bosom with such poignant grief ?  
That matchless merit sinks into the tomb ?  
Painful to us the change, to him relief.

Shall worth like his into the grave descend,  
Without the tribute of one parting lay ;  
Shall Sharp ! so long of all mankind the friend,  
Unhonour'd leave us, for the realms of day ?

No : every Virtue round thy bier shall weep,  
And Britain's sons partake a gen'ral sigh ;  
The sable children of the western deep,  
Shall join in sorrow, with a widow's cry—

That lost for ever, is that holy flame,  
Which nerv'd thy arm, and strung thy pow'ful tongue,  
T' impeach Oppression's ever guilty name,  
And plead the freeman's rights,—the captive's wrong.

Thy Genius pierced first, the darksome night,  
Where groaning Africa despairing lay ;  
Her woes, unthought of, met Britannia's sight ;  
God said, " Let Sharp exist," and all was day,

Nor slept thy arm, through many a conflict dire,  
With pallid Avarice it long maintain'd,  
Till senates witnessed the consuming fire  
Of Truth ; and lust and cruelty were both enchain'd.

Nor *Slavery* shall escape thy deadly blow :  
To Error's reign a loud alarm is giv'n ;  
Freedom's the right of ev'ry man below,  
Conviction travels like the light of heav'n.

In youth, thy mind enrich'd with learning's page,  
Truth for its guide, beneyolence its aim,  
Prov'd Justice to be Law : \* nor Envy's rage,  
Could intercept from thee the wreath of fame.

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\* Alluding to the case of *Somerset*, the Negro, brought by Mr. Sharp before Lord Mansfield, in the Court of King's Bench, in 1772, which trial obtained the important decision, that the moment a slave sets his foot on English ground, he becomes free.



Religion claim'd thee for her meekest son,  
 Instilled her precepts, and her doctrines pure,  
 Though affluent, taught thee ev'ry vice to shun,  
 Thy wealth not on thyself bestow, but on the poor.

What num'rous blessings, the distress'd thou'st giv'n;  
 What human woes have been assuaged by thee!  
 A recompence awaits thy soul in heav'n;  
 And shines thy crown to all eternity!

Ye! whom the world calls great, mark well his end:  
 Heroes or statesmen! can your deeds compare  
 With Sharp! so long of all mankind the friend;  
 Or can you hope a bliss like his to share?

A bliss like his you'll share, if faithful found,  
 Nobly pursuing the high road he trod;  
 Elijah's mantle never reach'd *the ground*,  
 Caught by Elisha, from Elijah's God.

Meek, venerable sage! a long farewell!  
 Some monumental stone thy deeds may bear,  
 There pensive Genius shall delight to dwell,  
 And mingle with thy honor'd dust, a tear.

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ELEGY TO THE MEMORY OF THE LATE GOVERNOR DUNCAN,  
 OF BOMBAY.

SHALL laurel wreaths adorn the warrior's brow,  
 And venal bards o'er sons of slaughter mourn,—  
 And not one grateful tear for Duncan flow—  
 No cypress wave to shade his sacred urn?

The labour'd monument may proudly rise,  
 And dubious fame from dark oblivion save,—  
 The sculptured stone attract the gazer's eyes,  
 And snatch a short-lived triumph o'er the grave:

A nobler meed is due to Duncan's name  
 Than brass or marble monuments impart:  
 The faithful record of his lasting fame  
 Shall long be graven on many a grateful heart;

The watchful care—the unremitting zeal—  
 The spotless hand that gold could never stain—  
 The heart whose triumph was the public weal,  
 That in diffusing bliss was blest again:

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Such was the ruler; would you know the man?  
 Go search Benares; trace the Ganges' stream:  
 Wide o'er the plains of fruitful Indostan,  
 His deeds are still the gentle Hindoo's theme.

With pleasure sparkling in their humid eyes,  
 Fond parents mark a new-born daughter smile ;  
 While grateful prayers are wafted to the skies  
 For Duncan—honour to his native isle.

Go, hide your heads, ye spoilers of the world,  
 Whom Avarice leads to India's distant shore !  
 And you who bearing war's red flag unfurl'd,  
 With ruthless bosoms bid his thunders roar !

Yet, should the passions that impel your way  
 Give cool reflection place within your breast,  
 Haply your feet some secret hour may stray  
 To that sad spot where Duncan's ashes rest.

But pause ;—ere ye approach the hallowed sod,  
 Renounce and banish every earthly care ;  
 For forms unseen have fix'd their lone abode  
 And weeping virtues love to linger there.

When glides the pale moon o'er the midnight sky,  
 Her mellow light reflected from the wave,  
 On Duncan's urn shall dove-eyed Pity sigh,  
 And Mercy hover o'er her votary's grave.

Years yet to come shall witness as they roll,  
 Some chieftain, anxious to discharge his trust,  
 (While generous ardour animates his soul)  
 With reverence muse o'er Duncan's sacred dust.

And thou, blest shade, with kind benignant eye  
 Wilt mark him kneeling at thy hallowed shrine,—  
 Shalt hear his prayer approach thy native sky—  
 "A life as pure and fame as fix'd as thine!"

*Arbroath.*

A. B.

*"With pleasure sparkling in their humid eyes, &c."*

This stanza alludes to Governor Duncan's being the first to move, in putting a stop to the horrid practice of female infanticide among certain casts of Hindoos. The success that attended his laudable efforts in the accomplishment of so beneficent an object, he ever contemplated as one of the happiest incidents of his life.

FROM THE GERMAN OF SCHILLER.

LOVE.

—O how transporting  
 And sweet it is, within a lovely soul  
 To feel our sov'reign rule,—it is to know  
 That our delights tint other cheeks with joy,  
 That our afflictions heave another's breast,  
 That other eyes shed tears for our distress.

## REVIEW.

"Still pleas'd to praise, yet not afraid to blame.—POPE.

ART. I. *Answer to the Charge delivered by the Lord Bishop of Lincoln, to the Clergy of that Diocese, at the Triennial Visitation, in the year 1812.* By the Rev. John Chetwode Eustace. 4to. pp. 52. 2nd Edit. Mawman. 1813.

Mr. Eustace is a Roman Catholic clergyman, who has presented himself most creditably before the public, in his two volumes of *Travels in Italy*. He is a scholar, a gentleman and, we scruple not to say, as far as we can judge of his spirit by the pamphlet before us, an exemplary Christian. We wish the Bishop of Lincoln well rid of such an antagonist.

Our object, in taking notice of Mr. Eustace's Answer, is not to go into the Catholic Question, but merely to present the reader with a few passages from the fine pen of this Catholic writer, as happy signs of *the times*.

"As long as the profession of any particular opinion is punished by any loss, forfeiture, or disability, they who hold that opinion cannot surely be said to be in possession of perfect toleration. Your lordship is aware that privations act as fines, and that, whether you compel a Dissenter to pay a certain sum, for the permission of exercising his worship, or exclude him from lucrative offices, in consequence of exercising that worship, the result, with respect to his fortune, is the same. That only is perfect to which nothing can be added, and as long as one single penal law stands unrepealed, so long toleration remains imperfect." p. 9.

"Whoever believes in the gospel acts against his faith, if he violate even the hair of his neighbour's head in religious debate." p. 11.

"Your lordship, however, and every man of observation is aware, that if any British monarch should ever, hereafter, conceive a secret design of undermining the church, he will find, without applying to his Catholic subjects, a sufficient number of Protestant counsellors to aid and further his projects. Courts have at all times abounded in flatterers; and be the monarch's plans ever so absurd or ever so mischievous, he will easily discover, if not among his ministers, at least among his friends, some faithful, obsequious, servant, to carry them into execution." p. 17.

"The two Scotch rebellions were the deeds of a powerful Protestant party, arrayed in support of a royal exile, whom, though a Catholic, they deemed their lawful sovereign. They were not enlightened patriots, I admit; but they were generous and loyal subjects, who fought and died for a cause which they held sacred; and I strongly suspect that most sovereigns, those of the Brunswick line not excepted, would prefer their blind attachment to our legal allegiance." pp. 22, 23.

"No animal will bear a yoke that galls; he will kick and toss his head, till he shakes it off, or he will turn against the hand that imposes it. Englishmen and Irishmen form, I presume, no exception to this general rule." p. 26.

"—it is very immaterial to the believer, whether a church be infallible, or act as if it were infallible. *What is the difference*, we may ask with Steele, *between a church that never can, and a church that never does, err?* Submission is equally the consequence in both cases. The Dissenter will smile at the distinction, my lord.

"Ambigitur quid enim!

Brundisium Numici melius via ducat an Appi?" p. 41.

"Catholics, my Lord, believe that your doctrines are heretical; you swear that Catholic doctrines are idolatrous." p. 47.

"After all, my lord, faith, with all its high prerogatives, is yet subservient

to Charity; and we transgress, instead of fulfilling the duties of a Christian, if, in defending the interests of the former, we violate the more important duties of the latter." p. 51.

The remarks on the memorable decree of the fourth Council of Lateran, (pp. 41—43) are well entitled to attention: Mr. Eustace is less convincing in his attempt (pp. 46, 47) to shew that the Catholic church is not illiberal in her sentence on heretics, since she holds heresy to be not error merely, but *obstinate* error. Alas! He that differs in opinion from me is in error, and he that will not yield his opinion to mine, when summoned so to do, is obstinate.

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**ART. II. Reflections on Materialism, Immaterialism, the Sleep of the Soul, an Intermediate State, and the Resurrection of the Body.** Being an attempt to prove that the Resurrection commences at Death. By John Platts. 8vo. pp. 40. Sherwood and Co.

The hypothesis of the resurrection being successive and immediately consequent upon death, was, we believe, first maintained in this country by Dr. Caleb Fleming, in his "Survey of the Search after Souls," an 8vo. volume, published in the year 1758. "An attempt to prove" the same hypothesis, was made in an Essay in the "Theological Repository," edited by Dr. Priestley, (vol. ii. p. 350—399,) to which there is the signature of *Philander*.\* And there is

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\* In the reviewer's copy of the *Theolog. Repos.* is the following MS. note to the signature of *Philander*, in the Table of Contents,— "This curious piece on the resurrection was communicated by a

an able and learned defence of the same scheme, in the late Rev. Newcome Cappe's "Critical Remarks," *Dissertation On the Future Life of Man*, vol. II. p. 271—380. The subject was brought into discussion in our Sixth Volume, by the present author, whose letters in the *Monthly Repository*, [vi. 407, 454, 598] are indeed the basis of his pamphlet.

Mr. Platts argues the point in hand philosophically and scripturally. We suspect that philosophical materialists will not allow that he has correctly stated their proposition and arguments, and scriptural materialists have texts and expositions of texts which he has not noticed.

In a note, (p. 16,) Mr. Platts wonders at some theologians, not mentioned, but we apprehend that his admiration arises from his mistaking their notion. No one surely could have seriously maintained that our Lord's reply to the malefactor on the cross, intended only, that he should that day be buried in a garden; but there is some reason for supposing that it signified no more than that the sufferer should be in the place and state of the righteous dead. "*Paradisus—apud Judæos vocatur locus amœnus, qui recipit animas piorum mortuorum, ibi mansuras, donec iterum corporibus jungantur, qui locus Græcis camporum Elysiorum nomine venit (Joseph. de B. J. III. 8. 5.) quæ fuit Josephi et Phariseorum sententia.*" Rosenmulleri (D. J. G.) *Scholia in Luc.*

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gentleman of the North of Ireland, to Archdeacon Blackburne, from whom an answer to it was expected, if the *Theological Repository* had been continued.—*Monthly Review* for May, 1776. Correspondence."



xxiii. 43. When Mr. Platts says *Παράδεισος* (*Paradise*) “never means a garden in the New Testament,” he must have overlooked Rev. ii. 7, one of the three only places in which the word occurs.

But although we do not feel the force of all Mr. Platts's arguments, we can honestly recommend his pamphlet to such as wish to catch every gleam of light on the awful and mysterious subject of future existence.

ART. III. *Brief Remarks on the State of Man, and his Redemption by Jesus Christ.* By George Stacey, 8vo. pp. 29. Phillips, 1812.

This little tract exhibits, we believe, a fair specimen of the theology of the orthodox Quakers. The author reasons well against original sin, but maintains the depravity of the human mind, and its consequent unfitness to judge of the high mysteries of the Trinity, and its kindred doctrines. Reason being set aside, what is the judge? Hear Friend Stacey: “faith, or feeling, gives to the submissive mind, evidence of the union of Father, Son and Holy Spirit!” (pp. 17, 18.) This good friend puts it forward as an argument for the Divinity of Christ, that “the Father and the Son are alike designated *Light*” (p. 16): John the Baptist is denominated by our Lord, “a burning and a shining light,” and, therefore, by Friend Stacey's logic, it might be proved that the Baptist is, at least, equal to God the Father.

Out of the mystic circle of system, Friend Stacey writes intelligibly and argues sensibly: we recommend to him two short sentences of his own,—

“Christianity gives no countenance to intellectual supineness. It calls alike for the surrender of the will, and the dedication and exercise of the faculties; nor are we less accountable for declining the improvement of the talents committed to our care, than for their misapplication.” p. 28.

ART. IV. *Belsham's Memoirs of the Rev. Theophilus Lindsey, M. A. &c.*

(Continued from p. 342.)

Mr. Lindsey's “Apology” was attacked by Mr. Burgh, of York, Mr. Bingham, of Dorsetshire, and Dr. Randolph, of Oxford, and in 1776, the author stood forward in its defence, in his “Sequel,” the most elaborate of all his publications, and that, perhaps, which has best served the cause of Unitarianism. The works of Burgh and Randolph were answered also by Mr. Temple, a clergyman of Richmond, in Yorkshire, who not agreeing, however, with Mr. Lindsey, in his interpretation of the proem to John's Gospel, and on the subject of religious addresses to Jesus Christ, published his objections, in two pamphlets, which gave rise, in the year 1779, to Mr. Lindsey's “Two Dissertations,” intended to prove that the Logos is not Christ, but the word, wisdom and power of God, and that religious worship is not due to Christ, but to God only. To this work there is a postscript by Dr. Jebb, declaring his assent to the arguments of his friend, the author.

The chapel in Essex Street was erected in 1778, and opened March 29th, of that year, when Mr. Lindsey delivered a Discourse upon the Unity of God, and the Spirituality of Divine Worship, which, with the Prayers before and after

the Sermon, was immediately published. Amongst other contributors to the new building, Mr. Belsham has recorded the name of Mr. Tayleur, of Shrewsbury, who subscribed for this purpose 500*l.* in the 3 per cent. stock. Of this zealous and liberal friend to truth, an interesting account is subjoined. (pp. 139—141.)

Rightly considering himself as 'set for the defence of the gospel,' Mr. Lindsey published, in 1781, his "*Catechist*," a small tract, in the form of a dialogue, on the Unity and sole worship of God. The title was ill chosen, and the work did not come to a second edition, until adopted into the Catalogue of the London Unitarian Book Society. It was written, however, with more than Mr. Lindsey's usual spirit. The biographer has extracted a passage (p. 153, 154), apparently with approbation, which seems even acrimonious, and which we know has given serious offence to many candid and inquiring Trinitarians: the passage alluded to, is that in which the believers in two natures in Christ, are described as persons not to be reasoned with, but to be "pitied, as being under a debility of mind in this respect, however sensible and rational in all others." Is not this in the worst spirit of reputed orthodoxy?

The *Catechist* is the only work of Mr. Lindsey's which is not in the 8vo. form. It is worthy of the inquiry of the Book Society, whether it would not be useful to reprint it in this size, to enable his numerous readers to possess a uniform set of his works? This is the more deserving of attention, as the Tract is now scarce.

It is a singular proof of Mr. Lindsey's disinterested zeal on be-

half of true religion, that although he was by no means rich, and the income from his chapel was not large, he entertained and expressed an early wish for an assistant in the ministry. He first thought to unite Dr. Jebb with himself in his pastoral duties, but the Dr. chose the profession of medicine. Overtures to the same purpose were made to other seceding clergymen, without effect. At length, in the year 1782, Dr. Disney, the rector of Panton and vicar of Swinderby, Lincolnshire, resigned his livings on the ground of Unitarianism, (See "*Reasons for resigning*," &c.) and became the associate of the minister of Essex Street,—a connection the more agreeable to both, as they were friends and relations, Dr. Disney having married the daughter of Archdeacon Blackburne. The two eminent confessors of Unitarianism continued happily and honourably connected, until Mr. Lindsey's resignation of the pastoral office in 1793; from that time to the year 1805, Dr. Disney was the sole pastor of the congregation.

His obtaining an assistant in the ministry set Mr. Lindsey more at liberty for defending and promoting Christian truth, by means of the press; and an immediate fruit of his well-employed leisure was, his "*Historical View of the State of the Unitarian Doctrine and Worship*," (published in 1783,) an 8vo. volume of considerable interest, but scarcely entitled to be considered, as pronounced by the biographer, (p. 158) "*an elaborate work*." It is a work of much the same character as Archdeacon Blackburne's "*Historical View of the Controversy concerning the Intermediate State*." We have

(pp. 163, 164) a letter from Dr. Law, the late Bishop of Carlisle, to Mr. Lindsey, in acknowledgment of the receipt of this volume, in which he desires Mr. L. to accept in return a new Cumberland edition of his "*Theory purged of some Antient Prejudices relative to Pre-existence, &c.*"

Mr. Lindsey took an active part in the institution and the proceedings of a Society, which is known to the theological world, by its two volumes of Contributions to Biblical Criticism: the account of this useful association we shall give in the words of Mr. Belsham:

"In September 1783, a society was instituted 'for promoting the knowledge of the scriptures.' The meetings were held at Essex-house. Among the original members of the society were Mr. Lindsey, Dr. Disney, who accepted the office of secretary, Dr. Jebb, Dr. Kippis, Dr. Price, Dr. Calder, Mr. Dodson, Mr. Lee, &c. in London; and in the country, Mr. Tayleur of Shrewsbury, who generously remitted 100*l.* to the society for immediate use, and entered himself as a subscriber of five guineas annually; Mr. Shore and Mr. Newton of Norton, Mr. Turner, Dr. Priestley, Dr. Toulmin, Dr. Law, bishop of Carlisle, and others, in all about thirty or forty members. The society limited its object to the illustration of the scriptures, and declined all tracts which were wholly controversial, or which were formal defences or confutations of specific doctrines. A very able sketch of the society's plan was drawn up by Dr. Jebb, in which he states and illustrates what he calls the *analytic* plan of interpretation which the society proposed to pursue and to recommend, viz. Having selected a passage of scripture for the purpose of illustration, to begin with discussing preliminary questions relating to the connection, &c. These being settled, the judicious interpreter is to proceed, by settling the text; by a comparison of various readings; by accurate translation, division and punctuation; by a concise, well-digested commentary; by notes philological and explanatory; and finally, by adding doctrinal and moral

conclusions. This, which is unquestionably a most excellent plan of interpretation, was laid down as a general rule, without meaning to require from their correspondents a rigid conformity to it, or to any other specific model; but to admit any communication which tended to the advancement of scriptural knowledge.

"This society did not flourish in the degree nor to the extent of the desires and expectations of its learned and benevolent founders. Its members were never numerous, and they were very sparing in their contributions: the plan was too circumscribed, and interferred too much with the larger, the more comprehensive, and more useful plan of the Theological Repository, at that time resumed by Dr. Priestley: and after languishing a few years, it was altogether given up. Not, however, without bequeathing a valuable legacy to the theological student, consisting of two volumes of Commentaries and Essays. Among these are a curious dissertation of Mr. Lindsey's upon John xiv. 1—3; and a gleaming of remarks on Mr. Travis's attempt to revive the exploded text of 1 John v. 7. A translation and notes, by Mr. Dodson, on the twelve first chapters of Isaiah, and likewise upon the fifty-second and fifty-third chapters, which were all afterwards republished by that learned writer in a complete translation of the whole book, with notes. Another communication was added by Mr. Dodson in the second volume, in the form of a letter to Mr. Evanson, in defence of his hypothesis concerning the spuriousness of the gospels of Matthew, Mark, and John. Also two inestimable dissertations of the Rev. Robert Tyrwhitt, one upon the 'Creation of all things by Jesus Christ,' and the other upon the 'Resurrection of the Dead through the Man Jesus Christ.' The bulk of the second volume is made up of remarks, many of them very ingenious, upon select passages in the Old Testament, by the late Rev. Henry More, of Liskeard in Cornwall."

The late Mr. Robinson's well known "*Plea for the Divinity of our Lord Jesus Christ,*" in which the arguments of Mr. Lindsey's former publications are attacked, made its appearance in 1776; and, considering the can-

dour of the writer, the shewiness of his mode of reasoning, the popularity of his tract, and his great respectability, it may excite our surprize that Mr. L., whose pen was in so many instances ready for controversy, should have taken no notice of it, till after many years. and that at last (1785) he should have published his "Examination" of the Plea anonymously. No two writers could be more unlike than the author of the Plea and the author of the Examination; the one characterized by simplicity, almost childlike, and by plain solid sense, the other by wit and eloquence; and it is probable that Mr. Robinson's work impressed Mr. Lindsey with sentiments very different from respect for the man, and hence, it may be concluded, sprung that "bitter and contemptuous spirit" of the Examiner, of which Mr. R. not wholly without reason complains. But it is not wonderful that Mr. L. should think lightly of the effort of his antagonist, which was not, we believe, entirely satisfactory to Mr. Robinson's Trinitarian friends, and which, after a time, ceased to satisfy himself. Into this ingenious and excellent man's last sentiments, which Mr. Belsham endeavours to ascertain, (pp. 191—196) we shall not enquire; it is sufficiently plain from the scene of his death, that, at the close of his life he was not remote in judgment and affection from the Unitarians.

Impelled both by friendship and religious zeal, Mr. Lindsey came forward in 1786, in defence of Dr. Priestley, whom he saw persons, that were incapable of answering his arguments, treating with affected contempt. He entitled his defence "Vin-

diciæ Priestleianæ, an Address to the Students at Oxford and Cambridge," &c. and the piece was well adapted by its kind spirit and by its miscellaneous information, to take hold of the ingenuous, inquisitive minds of youth. In this work, however, some expressions escaped the author relating to Dr. Price, which were inconsistent with his usual candour: Dr. Price remonstrated with becoming spirit, and Mr. Lindsey apologized with Christian meekness and frankness: the letters that passed on this occasion, (pp. 206—209) are highly honourable to the character of these two eminent men.—And Mr. Lindsey followed up his private concessions by a public retraction of the objectionable words, in his "Second Address." This which was published in the year 1790, "related to Jesus Christ, and the Origin of the great Errors concerning him," which are traced up to Justin Martyr, "the first person who ascribed divinity to Christ." Here appeared first, the "Catalogue of False Readings and Mistranslations," afterwards republished in a separate pamphlet.

Mr. Belsham's analysis of the "Second Address," is interspersed with some curious information concerning Dr. Watts's last religious opinions; as this part of the Memoirs has given birth to a pamphlet, by Mr. Palmer,\* we shall extract the whole.—

"In the First Part of this Second Address to the Youth of the two Universities, Mr. Lindsey introduces some curious and affecting passages from Dr. Watts's "Solemn Address to the great and ever-blessed God, on a review of what he had written in the Trinitarian Controversy." It is well known that this learned and pious writer, (who paid

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\* "Dr. Watts no Socinian."



very great attention to this important question,) in the latter part of his life receded very far from those mystical opinions concerning the doctrine of the Trinity, and particularly the person of Christ, which he held in his youth. His well-known volume of Hymns and Spiritual Songs, so much used in Calvinistic congregations, was published when he was very young, and contains many expressions and many sentiments from which, though regarded by great numbers as the standard of Christian verity, his judgment revolted in maturer years, and which he would gladly have altered if he had been permitted by the proprietors of the copyright, who knew their own interest too well to admit the proposed improvements.

“His sentiments concerning the person of Christ were believed by many to approximate very nearly to those of the old Socinians. But it is not certain that Dr. Watts ever regarded himself as a Socinian.

“On the contrary, there can be little doubt that owing to early prejudice, he would to the latest day of his life have started from the imputation with horror. How nearly soever his opinions might really approach to the Socinian scheme, possibly he himself apprehended that he still kept at an inaccessible distance from them, (it) by contending for a mystical personal union by which a true and proper deity was communicated to the human nature of Christ. Absurd as this supposition is in itself, and as it must be viewed by all unprejudiced minds, it did not appear in that light to Dr. Watts, nor to many others who, influenced by his authority, have since embraced the same strange hypothesis. He and they were serious believers in this modern notion, and have thought that they have discovered in it a salvo for their falling orthodoxy. And they have no doubt as good a right as others to retain and to defend their own system. Dr. Watts's latest opinions concerning the Trinity are supposed to have been contained in some papers prepared for the press, which were left to the discretion of Dr. Jennings and Dr. Doddridge, and which were committed to the flames, (very much as the author of this Memoir has been credibly informed, against the judgment and inclination of the latter,) probably because it

was suspected that they would give offence to the zealous of orthodoxy. At any rate, Dr. Watts's last sentiments concerning the person of Christ cannot, perhaps, now, be absolutely ascertained; but the feelings of his humble, pious and inquisitive mind are beautifully exhibited in that devout Address to the Deity, from which Mr. Lindsey has made some copious extracts, of which the following are an interesting specimen:

“‘Hadst thou informed me, gracious Father, in any place of thy word, that this divine doctrine is not to be understood by men, and yet they were required to believe it, I would have subdued all my curiosity to faith. But I cannot find thou hast any where forbid me to understand it, or make these inquiries. I have, therefore, been long searching into this divine doctrine, that I may pay thee due honour with understanding. Surely I ought to know the God whom I worship, whether he be one pure and simple being, or whether thou art a threefold deity, consisting of the Father, the Son, and the Holy Spirit.’”

“‘Thou hast called the poor and the ignorant, the mean and foolish things of this world, to the knowledge of thyself and thy Son. But how can such weak creatures ever take in so strange, so difficult, and so abstruse a doctrine as this, in the explication and defence whereof, multitudes of men, even men of learning and piety, have lost themselves in infinite subtilties of disputes and endless mazes of darkness? And can this strange and perplexing notion of three real persons going to make up one true God be so necessary and so important a part of that Christian doctrine which, in the Old Testament and the New, is represented as so plain and easy even to the meanest understandings?’”\*

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\* See Mr. Lindsey's Second Address, p. 5, 6. The extracts are taken from a work published in 1785, entitled “The Life of the Rev. Isaac Watts, D. D. by Samuel Johnson, L. L. D. with Notes, containing Animadversions and Additions.”

The following extract from a letter written by the late Reverend and learned Samuel Merivale, of Exeter, to Dr. Priestley at Leeds, exhibits the most authentic account of Dr. Watts's last

sentiments concerning the Person of Christ; from which it appears that, in Dr. Lardner's estimation, Dr. Watts became in the strict and proper sense of the word an Unitarian.

"What I mentioned to Mr. Aikin," (the late Rev. Dr. Aikin, Professor of Divinity at Warrington,) "concerning Dr. Watts, I had from Dr. Lardner, who told it me as a thing known to few, though without enjoining me secrecy. Having mentioned in the course of my correspondence with the latter the difficulty of fixing my sentiments with regard to the person of Christ, though I had formerly thought the doctrine of his pre-existence sufficiently proved by Dr. Clarke, Dr. Watts, and others, he replies, 'I think Dr. Watts never was an Arian, to his honour be it spoken. When he first wrote of the Trinity, I reckoned (*reckon*) he believed three equal divine persons. But in the latter part of his life, for several years before his death, and before he was seized with an imbecility of his faculties, he was an Unitarian. How he came to be so I cannot certainly say, but I think it was the result of his own meditations on the Scriptures. He was very desirous to promote that opinion, and wrote a great deal upon the subject. But his papers fell into good hands, (meaning Mr. Neal's,) and they did not think them fit for publication. I also saw some of them.'"

"As there seemed some ambiguity in the word *Unitarian*, though I knew very well in how strict a sense the Doctor generally used it, and being aware that Dr. Watts in his later publications quite gave up the notion of a three-fold Deity, though he contended earnestly for the pre-existence of Christ's human soul, originally possessed of powers super-angelical, on which however he is silent in his Solemn Address to the Deity, printed in the quarto edition of his works, I begged leave to be informed, whether in his unpublished papers he had appeared to have given up that point; in answer to which Dr. Lardner wrote:

"I question whether you have any where in print Dr. Watts's last Thoughts upon the Trinity. They were known to very few. My nephew Neal, an understanding gentleman, was intimate with Dr. Watts, and often with the family where he lived. Sometimes in an evening when they were alone, he would talk to his friends in the family of his new thoughts concerning the person of Christ, and their great importance: and that, if he should be able to recommend them to the world, it would be the most considerable thing that ever he performed. My nephew, therefore, came to me and told me of it, and that the family was greatly concerned to hear him talk so much of the importance of these sentiments. I told my nephew that Dr. Watts was in the right in saying they were important, but I was of opinion that he was unable to recommend them to the public, because he had never been used to a proper way of reasoning on such a subject. So it proved. My nephew being executor, had the papers, and showed me some of them. Dr. Watts had written a good deal, but they were not fit to be published. DR. WATTS'S LAST THOUGHTS WERE COMPLETELY UNITARIAN."

"One cannot help regretting that such should have been the judgment of Dr. Lardner, and such the decision of the executors with respect to the publication of Dr. Watts's last essays upon a subject on which he had thought and written so much. The judgment of Dr. Doddridge, one of the trustees for Dr. Watts's papers, himself a professed Trinitarian, but a lover of truth and a friend to inquiry, was, as I have mentioned above, very different, and, as many think, more correct. How interesting and instructive would it have been to have traced the mind of this great and good man through the various steps of his progress from the darkest shades of error to the clear light of rational and evangelical truth!" pp. 216—221.

[To be continued.]

## INTELLIGENCE.

### *Opening of a Place for Unitarian Worship, at Oldham.*

On Sunday, May 23rd, a large and convenient room was opened for Unitarian worship, at Oldham, near Manchester. Two excellent sermons were preached on the occasion, to a congregation of nearly 20 serious and attentive hearers, by Rev. J. Brookes, of Hyde, in lieu of Rev. J. Grundy, who, on account of his late sickness, was incapable of preaching. The first, in the morning from 1 John, iv. 8.; the second in the afternoon, from Deut. vi. 4. They contained a strong and animated defence of the strict Unity and placability of God. It will, no doubt, be at once pleasing and encouraging to the Friends and subscribers of the Unitarian Fund, to be informed that Mr. Wright's late visit into this county, has been the *immediate* cause of the present flourishing appearance of Unitarianism in Oldham. It will be seen by his report, that there have been a few Unitarians for some time, in this place, and soon after his departure, they established a regular weekly meeting for social worship, at one of their own houses. They were sensible, that unless they could procure preaching, they could never rouse the attention of their fellow townsmen; and as they were unable to procure the assistance of regular ministers, three of their own members agreed to preach in turn: by so doing, aided by the distribution of a few tracts, they soon found their meetings so crowded, as to render it necessary to procure a larger place to meet in. With the assistance of several gentlemen, warm friends to the cause, in and about Manchester, they were enabled to hire and furnish their present room. They are likely to be well supplied with preaching; their meetings are conducted on a popular plan; they have attracted the attention of the town: they unite the zeal of Methodists, to the information and liberality of Unitarians: so that there is no doubt but that the knowledge of the *Only True God* will spread rapidly in the place and its neighbourhood, and soon obtain a permanent establishment.

June 23.

B. G.

### *Anniversary Meeting of the Southern Unitarian Society.*

The ANNIVERSARY MEETING of the SOUTHERN UNITARIAN SOCIETY, took place at BRIGHTON, on Wednesday, June 30th. It was very well attended, by persons attached to the cause from the neighbouring places, as well as by many members residing at a distance. The sermon in the morning was preached by the Rev. W. J. Fox, of Chichester: on the merits of which, as it will be printed, it is unnecessary here to enlarge. The Rev. Mr. Morris, of Lewis, in the evening, addressed the congregation from "Let the same mind be in you which was in Christ Jesus."

The members of the Society, with other friends to the cause, dined together; after which, the Rev. Mr. Bennett gave an interesting account of the progress of Unitarianism at Brighton, and of the difficulties which its advocates had had to contend with, which, "by a patient continuance in well doing," they had in a great measure overcome. The company present appeared gratified at the recollection that there is now at Brighton, a house of prayer, devoted to the one living and true God; and hope pictured to them the happy era, when there, as in all the earth beside, *Christian* idolatry, to say nothing of Pagan, would no more be known.

Among other appropriate toasts, the health of Mr. Bennett and Mr. Vine, who had so much contributed to fan the flame of Unitarianism in Sussex, was drank with applause, as was that of William Smith, Esq. the Rev. Thomas Rees, and the Rev. John Evans,—with an expressed hope that the former would be successful in his efforts to gain *legal security* for Unitarians, in the profession of their sentiments, and that the two latter will continue to prove themselves, as of late they have publicly done, the firm friends to religious liberty, and the watchful guardians of the rights of Dissenters from the Established Church.

Of the next place of meeting, which was not definitively fixed, due notice will be given.

J. F.

Newport Isle of Wight,

July 5th, 1813.

*Warwickshire Unitarian Tract Society.*

The ANNUAL MEETING of the UNITARIAN TRACT SOCIETY, established in Birmingham, for Warwickshire and the neighbouring counties, was held at Hinckley, in Leicestershire, on Wednesday, July 7th. The devotional service in the morning, was conducted by the Rev. John Kentish; and the Rev. James Tayler delivered a discourse, which was evidently heard with great attention and interest, from Romans x. ii. 'For I bear them record, that they have a zeal of God, but not according to knowledge.' The objects of the sermon were, 1st. to explain what is meant by a zeal of God; 2ndly, to point out when that zeal may be affirmed to be not according to knowledge; and 3dly, to state the motives to a zeal of God, which is according to knowledge. It is unnecessary to enter at large into the various arguments and illustrations employed under each of these heads, because Mr. Tayler has kindly consented to furnish the Society with a copy of the discourse for publication.

After the usual business of the Society had been transacted, about forty gentlemen, members and friends of the Society, dined together. The following were the principal sentiments given from the chair — 1. The Unitarian Tract Society, established in Birmingham, for Warwickshire and the neighbouring counties. 2. The Unitarian Book Societies throughout the kingdom. 3. The Unitarian Fund and Academy. 4. The Manchester New College, removed to York, its patrons, trustees, tutors and students. Here the Rev. John Kentish, in an eloquent and interesting speech, pointed out the claims of the academical institution at York, upon the patronage of all who wish well to the cause of Christian truth and virtue, and congratulated the company on the great and increasing spread of Unitarianism not only in England, but in Scotland and America. "Even Scotland," said Mr. Kentish, "has been startled at the sight of an Unitarian church rising up in the bosom of her Calvinistic establishment; and the seeds which were scattered by the storm of persecution, beyond the waves of the Atlantic, already give the promise of a rich and abundant harvest." 5. May no weapons be employed in defence of truth,

but reason and argument. 6. The health of William Smith, Esq. M. P. and success to his efforts for abolishing the penal laws against Anti-trinitarians — 7. Success to every legal measure, for the repeal of disabling statutes in matters of religion.

In the evening, the Rev. George Kenrick, (the youngest son of that exemplary and lamented Christian, the Rev. Timothy Kenrick, of Exeter,) conducted the devotional service; and the Rev. John Kentish delivered an excellent discourse from Ephesians ii. 8. "By grace ye are saved, through faith; and that not of yourselves, it is the gift of God." — The connection of the text was pointed out: the strong and distinct terms in which the apostle represents the Christian scheme as originating with God, as flowing from the riches of his mercy, were particularly insisted on. It was then proposed in the 1st place, to explain the import of the words *grace* and *faith*; 2dly, to illustrate and confirm the doctrine here stated by Paul; and 3dly, to recommend the temper and conduct which a belief of this truth ought in reason to produce.

Ten Dissenting ministers were present at the Meeting; the Rev. J. Bull Bristowe, of Hinckley, J. H. Bransby, of Dudley, Timothy Davis, of Coventry, Timothy Davis, of Oldbury, J. Grundy, of Manchester, J. Kenrick, of York, G. Kenrick, of Chesterfield, J. Kentish, of Birmingham, J. Owen, of Loughborough, and J. Tayler, of Nottingham.

Since the last Annual Meeting of this Society, the list of its members has received an addition of twenty-four names.

J. H. B.

*General Association of the Unitarians of Scotland.*

The Unitarians of Scotland having long and deeply felt the want of greater union with each other, have lately established Funds, in different parts of Scotland, to support a General Annual Association of all the Societies in that division of the kingdom, which are agreed in the belief of the strict Unity of God.

On Wednesday, July 28th, 1813, was held in Edinburgh, at the Skinners' Hall chapel, the first General Association on this plan. It was an important day. It will prove, we trust an era in the history of Unitarianism in Scotland.



The meeting was most auspicious, and if followed up by the same ability, zeal, and harmony, it must result in consequences the most happy to religion and to society.

Mr. G. Harris, of Maidstone, conducted the devotional part of the service, the Rev. T. S. Smith, the Unitarian minister of Edinburgh, delivered an address, explaining the nature and objects of the Institution, and the Rev. James Yates, of Glasgow, a sermon, explaining the nature, manner and extent of gospel salvation, from Acts xiii. 47, "I have set thee for a light to the Gentiles, that thou shouldest be for salvation to the ends of the earth."

After the service, the address and sermon were unanimously and earnestly requested to be printed; and the following resolutions, constituting the Society, were unanimously agreed to.

**Resolved,**

1st. That this Society be denominated the Scotch Unitarian Association.

2nd. That the objects of this institution be, 1st, to promote and keep up an intercourse and correspondence between the different Societies in Scotland, which are united upon the common principles of the strict Unity of God, and of his universal love to his creatures. 2nd, To support public worship, by giving assistance to those Societies of Unitarian Christians in Scotland, who may be in need of it. 3d, To assist in defraying the expences of Unitarian missionaries in Scotland, and, 4th, To contribute to the illustration and establishment of the doctrines and spirit of Christianity, by the distribution of tracts.

3d. That while the members of this Association disdain to shrink from the avowal of whatever they believe to be true, they will at all times endeavour to banish prejudice by a spirit of candour, and to destroy the effects of misrepresentation, by a character and conduct which shall be free from stain or reproach.

4th. That being stigmatized by the title of Deists, they make their open and most solemn appeal to the writings of the Old and New Testaments, in support of the great principles they avow and maintain.

5th. That with a view to carry into effect the objects of the Association, as specified above, the different Funds, established to support the Association, be

requested to transmit to it a sum annually, according to their respective resources, to be placed at the disposal of the Association.

6th. That every member of any Fund connected with the Association, shall be considered a member of the Association, and his presence at it shall entitle him to vote.

7th. That each Fund be requested to send three delegates to the General Association, one of whom may be a minister.

8th. That corresponding members be appointed in every place, where there are Unitarians, and that they be requested to send an annual account of the state and progress of Unitarianism in their respective neighbourhoods, to the Secretary of the Association, in order that he may lay it before the General Meeting.

9th. That the management of the affairs of the Institution, be vested in nine Directors, from whom shall be chosen the Treasurer and Secretary.

10th. That the Committee shall be chosen annually from the place where the last Association was held.

11th. That the Committee for the ensuing year, shall consist of the following gentlemen, in Edinburgh:

James Fortune, Lamont Scott, William Scott, David Moncur, Robert Cumming, William Phillip, William M'Minn, James Morison, Treasurer, T. S. Smith, Secretary.

12th. That every question, which shall come before the Association, shall be determined by a majority of votes.

The following vote of thanks to that able, indefatigable and successful advocate of civil and religious liberty, William Smith, Esq. M. P. was proposed, and carried unanimously, and the Secretary ordered to communicate it in the name of the Association. Resolved, that this Meeting regard, with warm sensations of gratitude, the exertions of William Smith, Esq. M. P. to procure the repeal of all those disgraceful statutes in the codes of the United Kingdoms, which affected the security and honour of the Unitarian body; rejoicing that the approbation due to those exertions, even if they had failed, is heightened by the sentiment of ardent congratulation, on account of their complete success, and hoping that the increasing liberality of the age, which has annihilated the violent spirit of opposition so lately in

## 538 Intelligence.—General Association of the Unitarians of Scotland.

full force against a similar measure, may speedily effect the total removal of all legal restraints upon the free and independent exercise of the understanding in matters of religion.

At this Meeting, Delegates were present from Glasgow, Dundee, Paisley, &c. and the following communications respecting the state and progress of Unitarianism in Scotland, were received from the undermentioned places. (The passages within commas are extracts.)

At *Glasgow* the church under the pastoral care of the Rev. J. Yates, whose learning and talents are admired by all, and excelled by few, is in a very flourishing condition. Mr. Yates has established a course of monthly evening lectures on the doctrine of the Unity of God, which are very numerous and respectably attended. There is hardly a town in the world, we suppose, where there is so much attention paid to concerns of a religious nature, particularly at the present time; and we look with confidence to the happy results which must flow from this state of the public mind. The attendants at the church in Glasgow are seldom below, and generally exceed, four hundred. The society has lately purchased a very handsome organ, which adds much to the beauty of the place.

At *Port Glasgow*, the cause of pure unadulterated Christianity "is making progress slowly, but, I may confidently add, surely, and in a very little time its progress will be conspicuous."

At *Greenock* "there are hundreds of this belief in secret confession, and I am almost certain, if a place of meeting for a Unitarian church were opened in Greenock, though but once a month, many members would be found to attend, countenance and join in brotherhood."

At *Paisley*, the regular attendants are between sixty and seventy. The friends here are, in general, men of very considerable talents, learning and respectability. Several members of the church regularly preach to the society, and they are occasionally assisted by one or two of the English students from the University of Glasgow, and by a zealous friend, a member of the Glasgow church.

At *Dalry* there are a few friends who profess the principles of Unitarianism openly, and there are many who believe it secretly. It is not long since Unitarianism was known in this place,

and considering the time its progress has been great.

At *Hamilton*, many are convinced, but are not at present inclined to avow their sentiments, owing to the general odium most unjustly attached to these views of religion. Mr. Campbell preached here in his recent tour in Scotland, and gave general satisfaction to those who heard him.

At *Kilwinning*, "owing to the decease of some of the most zealous friends of the cause, and the removal of others to distant places, there now remain not more than three or four, who can be said to be avowed Unitarians. Though we are few in number, yet the cause of Unitarianism is gaining ground by slow degrees. Those of us who have avowed these sentiments have been pretty active in distributing and circulating tracts, which have been more productive than any other means."

At *Carlisle*, "those who are decided Unitarians are about twenty. Twice that number may be termed Semi-Unitarians, and a much greater number are disposed to inquire, and willing to hear. To preserve and improve this spirit of inquiry, the missions should be more frequent. A stated missionary sermon, once a month, would be of essential service. Amongst us many are prevented from declaring their sentiments, lest they should be put out of the synagogue, whilst no Unitarian asylum is open for their reception. In this and many other places, the fields are whitening to the harvest, and we earnestly pray that more labourers might be sent forth into it."

At *Lanark*, "since Mr. Lyons first preached here, a most wonderful change has taken place in the minds of men, both in the town and its neighbourhood; but we are still far behind, and stand in great need of information, and for this purpose I would recommend good preachers. This is all that is necessary here, and I am certain that our numbers would soon increase."

At *Falkirk*, there have been for many years, a few friends to the principles of Unitarianism, who are zealous and willing to adopt any measures that may be proposed for the good of the general cause.

At *Kirkcaldy*, there are a few friends who regularly meet. Here it was that the Almighty was pleased to close the labours of the venerable Mr. Simeon,

that indefatigable labourer in the Unitarian cause. One of the brethren from this place was prevented from attending the association, through ill health.

At *Dundee* the regular attendants are about sixty; and in consequence of the spirited and zealous exertions of some individuals in the society, whose names it might be proper to mention, only that they seek not honour from men, the cause of uncorrupted christianity will soon, we trust, make an extensive and conspicuous appearance.

At *Edinburgh*, the cause under the pastoral care of the Rev. T. S. Smith, is making a grand and rapid progress. The number of regular attendants is nearly two hundred. In consequence of Mr. Smith having begun a course of evening lectures once a fortnight, on the doctrine of universal restoration, the chapel on these occasions is always filled. The entrance to the place, however, and the place itself where the society at present meets, is very uncomfortable. "Many instances of the injury which the want of a more respectable place, has been to the Society, have come to its knowledge. To procure a better is, at present, impossible, unless the friends to freedom of inquiry in religion, will contribute their aid. The members and avowed friends of the society are, at present, not very considerable in number, and their rank in life enables them to contribute but little. They have, however, exerted themselves to the utmost of their power; and when they consider how little is accomplished, and how much remains to be done, they are discouraged, indeed, but they do not despair; they look with hope to England; they appeal with confidence to the enlightened and respectable friends of rational religion there, and are satisfied that when their situation is distinctly laid before them, they will cheerfully contribute their aid towards rendering Unitarianism as respectable in the metropolis of Scotland, as it is in that of England."

There are several other places in Scotland, where Unitarianism is secretly believed and openly avowed. But owing to the shortness of the notice for holding the Association, intelligence could not be procured in time, from any other places, but we hope, at the next anniversary, which will be held at *Glasgow*, sometime in the month of May or June, we shall be enabled to give par-

ticulars respecting the above and other places not at present taken notice of, still more satisfactory and encouraging.

We, however, congratulate all the friends to the cause of pure Christianity on this glorious meeting. It will tend to unite us all, and to promote brotherly love and union amongst each other. Alone we can do but little, and in a long time; united, we may accomplish much and in a short period.

After the business of the day, the friends dined together at Ferguson's Tavern, Mr. J. Morison, of Edinburgh, in the chair. Thirty-eight gentlemen sat down to dinner.

It would be gratifying to us to give some account of the speeches that were delivered, but it would swell this account to too great a length; suffice it to say, they were truly characteristic of the warmth and animation which the glorious doctrines of uncorrupted Christianity are calculated to inspire. The evening was passed in the greatest harmony, and the company broke up at an early hour, the old astonished to have beheld such a meeting in Scotland, and the young full of confident expectation that this was but the prelude to many others still more numerous, respectable and happy.

G. H.

### Western Unitarian Society.

The Annual Meeting of this Society was held at the Baptist Meeting in Taunton, on Wednesday the 14th of July. The Rev. T. Howe delivered a discourse, (from John xvii. 20, 21,) which breathed the genuine spirit of Christian piety and liberality, and, while it obviated some of the scriptural objections against Unitarianism, exhibited the natural influence of that system on the happiness and moral worth of those who embrace it. The Rev. Edmund Butcher, the Rev. Henry Turner, of Bradford, in Yorkshire, and the Rev. George Kenrick, of Chesterfield, conducted the other parts of the service. The usual business of the Society was afterwards transacted in the meeting-house; and several new members were admitted. The thanks of the Society were unanimously voted to Wm. Smith, Esq. M. P. for his uniform and enlightened support of the cause of religious liberty, and particu-

arly for his exertions to obtain the repeal of the penal statutes against Anti-Trinitarians' publicly avowing and defending their principles: and the chairman (Richard Hall Clarke, Esq. of Bridwell House) was requested to communicate this resolution to him in behalf of the Meeting. The Rev. Dr. Toulmin gave great satisfaction to the Society by intimating his intention to prepare for the press a series of Family Prayers, corresponding to his excellent Prayers for the Closet. The thanks of the Society were given to Wm. Manningford, Esq. of Bristol, for his very able and active discharge of the office of Secretary, (which it was earnestly hoped he would long continue to undertake): and also to the Rev. John Rowe, for his unremitted and important exertions for the welfare of the Society.

The business of the society being concluded, between forty and fifty gentlemen (principally members) dined together; when M. Blake, Esq. M. D. was called to the chair. The sentiments which were afterwards proposed, gave an opportunity to Messrs. Howe, Butcher and Rowe, Dr. Toulmin and other gentlemen, to address the meeting on various subjects connected with the diffusion of religious knowledge in general, and of Unitarianism in particular. Mr. Rowe gave an account of the progress of the Society from its commencement, which presented great cause for thankfulness for the past and encouragement for the future. Indeed, whatever may be asserted by the adversaries of Unitarianism, there is no reasonable ground to doubt, that its grand principles (the proper Unity of God and the restriction of worship to the Father,) are rapidly gaining a firm and extensive footing among scripturalists of various denominations; and we indulge the hope that its delightful views of the character and dispensations of the God of love and mercy, and of the real nature and value of those glad tidings which our Saviour brought from his God and Father, and which he died to assure to us,—in connection with its strict and comprehensive principles of Christian duty, will, under the divine blessing, be abundantly efficacious in promoting holiness in heart and in life. When the health of the Rev. T. Howe was drunk, with "thanks to him for his appropriate and excellent discourse," he was strongly urged to publish it, and respectfully solicited to

give with it some account of the mental processes by which he had been led to embrace the doctrine of the proper or simple humanity of Jesus Christ, in connection with the essential principles of Unitarianism. Dr. Carpenter took occasion to call the attention of the meeting to the infant societies associating for Unitarian worship in Falmouth and Flushing. He represented them as affording a very important means of effectually distributing Unitarian tracts in Cornwall,\* where, though Unitarianism is likely to meet with great opposition, several circumstances, (connected with the increasing spread of religious knowledge and the superior intellectual character of a large proportion of the Cornish people,) give great room to hope, that all opposition will be ineffectual, and that the seeds of scriptural truth will, in a few years, produce an abundant harvest.† He also gave some account of the Rev. Mr. Treleaven, who has lately left the Wesleyan Methodists at Falmouth, (being led to a close examination of the New Testament by their persecution of Mr. Philp and his friends,) and is now gone to preach at Dorchester, where we hope the divine blessing will accompany his labours in the great cause of Christian truth and duty.—Towards the close of the proceedings, before the evening service, an affecting mark of esteem and respect was shewn to one who is eminently deserving of them. Adverting to the tribute of respect which had just been paid to the memory of Dr. Priestley, Mr. Lindsey, and Mr. Kenrick, Mr. Rowe expressed his desire not to be unmindful of the living; and at the close of a brief address, which will be long remembered for its eloquence and pathos, he said, "If there be one present, who, in periods of difficulty and trial, as well

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\* At the suggestion of the worthy Secretary of the London Unitarian Society, the Committee of that Society some time ago sent books to the Flushing Unitarians to the amount of five or six Guineas.

† We may suggest to our readers that any Unitarian Tracts they can spare may be sent to Mr. Philp at Falmouth, (who regularly officiates at the two places,) or to Mr. Prout at Flushing: or if they are sent to the Rev. I. Worsley, of Plymouth, or to Dr. Carpenter, Exeter, they will be forwarded.



as in the hour of prosperity, has manifested the influence of Christian principle,—if there be one present whose *hoary head is a crown of glory*,—I am persuaded that you will feel great satisfaction in joining in a testimony of affectionate respect to him: I therefore propose the health of the Rev. Dr. Toulmin." The minds of all present must have been benefited by the honour thus paid to Christian worth. The appeal was received with the liveliest sympathy: every one rose up; and the hearts of all were affected. Only one could have a single *painful* emotion at that time: and when *he* rose to express his thanks, it was obvious that the feelings of the moment were not unmixed. His words were few, and those but partially heard; but the picture of the aged Christian must be indelibly impressed upon the memory of every one then present. It was indeed a most interesting scene; and we hope for his forgiveness in endeavouring to convey some faint idea of it to absent friends.

In the evening, Dr. Toulmin conducted the devotional service, and Dr. Carpenter delivered a discourse from 1 Pet. i. 8. "Whom not having seen, ye love;" the object of which was to prove, that the love of Christ is a natural and reasonable affection.

"Thus the whole of the day," to adopt the close of another account, "was spent in cheerfulness and harmony,—in the indulgence of the feelings of zeal and charity; and, it is humbly trusted, in sincere devotion and mutual edification in Christian truth and virtue."

—(*Taunton Courier*.)

Aug. 21, 1813.

Y.

### *First Annual Meeting of the Eastern Unitarian Book Society.*

The formation of a Book Society in the Eastern district of the kingdom has been long wanted, and by the friends of religious truth long desired. Recent circumstances have rendered it more than ever desirable, since, in addition to the congregation at Norwich, assembling at the Octagon, two other societies (the one under the ministry of the Rev. Is. Perry, and the General Baptist church under the Rev. H. Winder) now meet for the worship of the ONE GOD. In the month of March last the Society was formed, and on the 21st and 22d of July the first an-

nuat meeting was held at Norwich. The first service was on Wednesday evening, at the Octagon. Mr. Toms, of Framlingham, delivered the introductory prayer and read the scriptures, after which Mr. Gilchrist of London prayed. Mr. Aspland preached from 2 Cor. x. 7. "If any man trust in himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we also Christ's." On Thursday morning service was performed at Mr. Perry's meeting. Mr. Scargill, of Bury St. Edmunds, delivered the introductory prayer and read the scriptures, after which Mr. Toms prayed, and Mr. Aspland preached from 1 Tim. ii. 5. "For there is one God, and one mediator between God and men, the man Christ Jesus." After service the business of the society was transacted; Mr. Toms in the chair. I. L. Marsh, Esq. was chosen Treasurer, and the Rev. I. Perry and Mr. Edw. Taylor, Secretaries. The committee for the ensuing year was appointed and the following among other resolutions were passed.

"That the cordial thanks of this Society be given to the Rev. Robert Aspland for his ready compliance with its wishes, and for the excellent sermons which he has preached: and that he be requested to print them at the charge of the Society.

"That the thanks of this Society be given to the several other ministers who are not members of it for their attendance and assistance.

"That the next annual Meeting be held at Yarmouth, and that the Rev. T. Madge be invited to preach."

The above request Mr. Aspland has complied with, and the sermons will shortly appear in print.

The friends of the Society afterwards dined together at the Swan, to the number of sixty-two, Mr. John Taylor in the chair. The ministers present were Messrs. Aspland and Gilchrist, Wright of Wisbeach, Philpot of Saffron Walden, Perry, Madge and Winder of Norwich, Toms of Framlingham, Tremlett of Hapton and Scargill of Bury. The following toasts were given.—The King.—Civil and Religious Liberty all the world over.—The Eastern Unitarian Society.—The Rev. Robert Aspland.—Mr. W. Smith.—The Lord Bishop of the Diocese.—Mr. Wright and the Unitarian Fund.—Mr. Gil-

## 342 *Intelligence.—Lincolnshire and Cambridgeshire Association.*

christ and the Unitarians of Scotland.  
—Catholic Emancipation.—Prosperity to the York Academy.—Our Christian Brethren the General Baptists.

Many highly interesting speeches were made by different gentlemen present, and the day past in Christian fellowship and social harmony.

On the following Sunday Mr. Aspland and Mr. Gilchrist preached at the three Unitarian chapels in Norwich. The services were all well attended, and the number of hearers increased regularly. On the Sunday evening nearly 1000 persons were present at the Octagon.

Such was the first general meeting of the Eastern Unitarian Society, and the warm interest which it excited encourages the most pleasing expectations as to its eventual success. The plans of the Society, as they are more generally known, will be better understood and their utility more widely felt. Aside from the general feeling which such a meeting must necessarily excite, the public services on this occasion derived some degree of interest from circumstances of a local nature. From the pulpit at the Octagon the doctrine of the Divine Unity was first preached by Dr. John Taylor, and the design and object of the present Society warmly recommended by his successor, Dr. Enfield. (See his Sermon on the Progress of Religious Knowledge.) The chapel in which Mr. Perry preaches was till lately occupied by the Wesleyan Methodists: and that of the General Baptists, formerly part of a monastery of the White Friars, was endowed by the celebrated Thomas Grantham. It was highly gratifying to see the ministers of these different congregations uniting with sincere cordiality and zeal in the promotion of the same great cause.

The words of Dr. Enfield, in the sermon above referred to, have so direct a reference to the views and intentions of the present Society that they may be properly used to close the account of its proceedings. "Let both ministers and people heartily unite their endeavours to restore the original purity and simplicity of the Christian doctrine, and to rescue Christian worship from every disgrace or incumbrance, which priestcraft or fanaticism has brought upon it: always remembering that it is more consistent with

the true spirit of Christianity, *the great author of which was*, in the most respectable sense of the word, a REFORMER, to be ever ready to encourage and promote improvements in religious opinions and practices, than to be rigidly tenacious of ancient tenets and forms, merely because they are such: and that it is an honest, impartial, and unprejudiced freedom of thinking and discoursing upon all subjects whatever, conducted with humility, decency and information, which ought to distinguish the religion of a Christian from that of all the world besides. In this manner it is to be hoped that the friends of truth, virtue, and religion will unite to carry forwards the good work of reformation. Nor shall it be doubted, that their united efforts will produce the most glorious and happy effects. Yes, I will foretell, (and may it please the great Lord of Nature to fulfil the prediction) that the cloud which was once 'no bigger than a man's hand,' shall at length spread over the whole heavens, and water every region of the earth with the dews of heavenly wisdom; that truth shall at last triumph over error, charity over persecution, and religion and virtue over profaneness and immorality; that all the nations of the world, subjected to the laws of truth and righteousness, shall become the spiritual kingdom of God; and that the whole earth shall be one holy temple consecrated unto the Lord."

E. T.

### *Lincolnshire and Cambridgeshire Unitarian Association.*

*Boston, August 9th, 1813.*

On Thursday, July 29th, the Association of Unitarian Ministers and Friends of the Counties of Lincoln and Cambridge was held at Boston. The Unitarian meeting-house being too small for the number of persons assembled, the Rev. W. Taylor, and the General Baptist congregation, permitted their chapel to be used for the occasion. Divine service commenced at eleven o'clock in the morning, with reading the scriptures, and with prayer, by the Rev. Mr. Hawkes of Lincoln, after which a sermon was preached by the Rev. R. Aspland of Hackney, from 2 Cor. x. 7. in which he set forth the

*Intelligence.—Act of Parliament for the Relief of Unitarians. 343*

principles of Unitarianism, and exhorted his hearers not only to pursue a spirit of free inquiry, but also of liberality. The preacher prefaced his discourse with a testimonial of gratitude towards the minister and congregation who had so willingly lent their chapel on this occasion; and observed that were such instances of liberality more frequent, it would tend to wear down the rough edges of the differences between Christians, and lead them to think of each other with mutual forbearance and good will. After service the friends of Unitarianism, of both sexes, to the number of one hundred and ten, dined together at the White Hart Inn; Mr. Aspland in the Chair. After dinner, it was agreed to engraft upon the association a Society for the Promotion of Christian Knowledge and the Practice of Virtue by the Distribution of Books: to be denominated the NORTH EASTERN UNITARIAN BOOK SOCIETY: several animated addresses were delivered by the chairman, Rev. Mr. Gilchrist, of London, Rev. Thos. Madge, of Norwich, Rev. R. Wright, Rev. Mr. Hawkes, &c. &c. In the evening there was divine service again at the General Baptist chapel, when an excellent sermon was preached by the Rev. Thos. Madge from 1 Cor. i. 5, latter part, on the peculiar advantages and consolations of the Unitarian view of Christianity. The Rev. R. Wright continued at Boston, and preached at the Unitarian chapel on the Sunday following, and the Rev. R. Aspland returned, and preached a discourse on Christian zeal, from Rom. x. 2. on Tuesday evening, August 3rd, to a crowded congregation. In the intervals large parties assembled together, for conversation, inquiry and improvement. On the whole, it was the most interesting and satisfactory meeting of the kind ever held in these parts, and it is to be hoped that it will make a lasting impression on the minds of all who attended, and be a means of promoting the great cause of truth, righteousness, and charity. The minister of the place endeavoured to improve the whole for the benefit of his congregation in a sermon on Sunday, August 8th, from 1 John i. 7. "We have fellowship one with another."

J. P.

*Act of Parliament for the Relief of Unitarians.*

The Trinity Bill, as must be well known to our readers, has at length passed into a law. This important Act received the Royal Assent, on Wednesday, July 21, on which day Unitarians became for the first time freemen in their native land.

We here give this Act; and below we shall insert also the Bill that passed the House of Commons, but was thrown out on the ground of informality, in the House of Lords, and likewise a brief account of the speeches of the Archbishop of Canterbury and the Bishop of Chester on the Third Reading of the second and successful Bill, in the House of Lords. The Book Society and the Unitarian Fund have held general meetings, and published Resolutions on the occasion. (See the Cover of the present No.) These, with other public documents, relating to this happy affair, we shall hereafter bring into the body of our work. The event gave rise to Thanksgiving Sermons at Essex Street, the New Gravel Pit, Hackney, and other places; Mr. Belsham's Sermon is already before the public.

*An Act to relieve Persons who impugn the Doctrine of the Holy Trinity from certain Penalties.*

Whereas, in the nineteenth year of his present Majesty an Act was passed, intituled *An Act for the further Relief of Protestant Dissenting Ministers and Schoolmasters*; and it is expedient to enact as herein after provided: be it therefore enacted by the King's most excellent Majesty, by and with the advice and consent of the Lords spiritual and temporal, and Commons, in this present Parliament assembled, and by the authority of the same, that so much of an Act passed in the first year of the reign of King William and Queen Mary, intituled *An Act for exempting his Ma-*

544 *Intelligence.—Act of Parliament for the Relief of Unitarians.*

*Majesty's Protestant Subjects dissenting from the Church of England, from the Penalties of certain Laws, as provides that that Act or any thing therein contained should not extend, or be construed to extend to give any ease, benefit or advantage to persons denying the Trinity as therein mentioned, be and the same is hereby repealed.*

And be it further enacted, that the provisions of another Act passed in the ninth and tenth years of the reign of King William, intituled *An Act for the more effectual suppressing Blasphemy and Profaneness*, so far as the same relate to persons denying as therein mentioned, respecting the *Holy Trinity* be, and the same are hereby repealed.

And whereas it is expedient to repeal an Act, passed in the Parliament of Scotland in the first Parliament of King Charles the Second, intituled *An Act against the Crime of Blasphemy*; and another Act, passed in the Parliament of Scotland in the first Parliament of King William, intituled *An Act against Blasphemy*; which Acts respectively ordain the Punishment of death; be it therefore enacted, that the said Acts and each of them shall be, and the same are and is hereby repealed.

And be it further enacted, that this Act shall be deemed and taken to be a public Act, and shall be judicially taken notice of as such by all judges, justices and others, without being specially pleaded.

*A Bill [as amended by the Committee] to grant further Relief to Persons differing in Opinion from the Church of England, with respect to certain Penal*

*ties imposed by law on those who impugn the doctrine of the Holy Trinity.*

Whereas, by an Act of the first year of King William and Queen Mary, intituled, "*An Act for exempting their Majesties Protestant Subjects dissenting from the Church of England from the Penalties of certain Laws*," Persons denying in their preaching or writing the doctrine of the Blessed Trinity, are excluded from the benefit of the said Act; and by an Act of the ninth and tenth of King William, further Penalties, therein specified, are enacted against all Persons having been educated in or having made profession of the Christian religion, who by writing, printing, teaching or advised speaking, shall deny any one of the Persons of the Holy Trinity to be God:

And whereas in the nineteenth year of his present Majesty, an Act was passed, intituled "*An Act for the further Relief of Protestant Dissenting Ministers and Schoolmasters*:" whereby they are exempted from the necessity of subscribing or declaring their approbation of the Articles of the Church of England, not excepting those which relate to the Holy Trinity; and a declaration of their belief in the Holy Scriptures, as their rule of faith and practice, is substituted in lieu thereof.

And whereas, notwithstanding the said Act for their relief from the said subscription, such persons are still liable to the grievous penalties of the ninth and tenth of King William, if in their writing, printing, teaching or advised speaking, they interpret the Holy Scriptures inconsistently with the said doctrines of the Holy Trinity, as laid down in the said Articles; whereby the benefit of toleration is taken from the said persons, and the "further relief" granted to them by the Act of the nineteenth of his present Majesty, is destroyed and made of no effect:

Be it therefore enacted, by the King's most excellent Majesty, by and with the advice and consent of the Lords spiritual and temporal, and Commons, in this present Parliament assembled, and by the authority of the same, that from and after the passing of this Act, so much of the said Act of the first year of King William and Queen Mary, as excludes from the ease, benefit and advantage granted thereby, and so much of the said Act of the ninth and



tenth of King William, and of all or any other Act or Acts of the English, Scotch, British, Irish, or united Parliaments, as imposes penalties on those who interpret the Holy Scriptures inconsistently with the doctrines of the Holy Trinity as laid down in the thirty-nine articles of the United Church of England and Ireland, be and the same are hereby repealed; except so far as may relate to ministers of the said United Church.

And be it further enacted that this Act shall be deemed and taken to be a public Act, and shall be judicially taken notice of as such by all Judges, Justices and others, without being specially pleaded.

*House of Peers, Tuesday July 20.*

On the question for the Third Reading of the TRINITY DOCTRINE BILL, The Archbishop of Canterbury made a few remarks upon the well-merited character of the Established Church of England for its due attention to the principles of genuine toleration. In this view the Church and State were to a certain extent reciprocal, each taking

its hue from the character and conduct of the other. Their authorities were however in some respects confounded. The Church, as a Church, had no authority to inflict punishments upon those not within its pale. The principle of toleration to which the Bill referred, appertained rather to the State than to the Church; and the latter was always remarkable for its tender regard with respect to the religious scruples of individuals; and on these principles he had no objection to the passing of the Bill.

The Bishop of Chester agreed in principle with the most Reverend Prelate; but observed, he thought the Bill was not called for in consequence of any penalties imposed upon those whom it professed to relieve. The most perfect toleration was already extended to the professors of Unitarianism. At the same time, he was pleased such a Bill was brought forward, as affording an additional proof that intolerance was no part of the character of the Church of England.

The Bill was then read a third time and passed.—*Sun, July 21.*

## OBITUARY.

*Rev. Hugh Worthington.*

July 26, 1813, Died at Worthing, in Sussex, in the 61st year of his age, the Rev. HUGH WORTHINGTON, for forty years pastor of the large and respectable Society of *Presbyterian* dissenters assembling for public worship at **SALTERS' HALL** in this city. For the last two or three years, this distinguished and useful minister had been visibly on the decline; his visit to Worthing was for the express purpose of recruiting, by a suspension of his public labours, and the restorative quiet of a sea-side residence, his failing strength. By multitudes it was earnestly hoped that these means might have proved efficacious, and that a life so dear to the

cause of "practical piety," and impressive scriptural preaching, might have been further prolonged. This, however, did not seem right to HIM who orders all things in the wisest and best manner. A severe cough had long been one of his complaints, and the bursting of a blood vessel in one of the paroxysms of it was the immediate cause of his death. It was well remarked in one of the public papers, which announced the event, that he was "a man whose value it was as difficult to appreciate, as it would be to supply his loss."

Mr. Worthington was almost a singular instance of great popularity in a London pulpit for the long space of forty years. There

are so many competitors for this sort of fame in the metropolis, the love of novelty and the fastidiousness of caprice in hearers is so pampered, that it rarely happens that any preacher, however excellent, can, for many years secure the attendance of a numerous auditory. Those who knew Mr. Worthington, however, and were acquainted with the peculiar vivacity and impressiveness of his manner, as well as the excellence of his matter, will, in a great measure cease to wonder at the effects which it produced, and the steady attachment to his ministry which it secured. His pulpit talents were of a very high order: he was no copyist; his manner was truly original, and it was all his own. There were great peculiarities, but there was no affectation about him. His devotional services were various, pathetic, and, often, unusually appropriate, and yet it was not always the best style of prayer which he adopted. He was greatly under the influence of his feelings, and in the pulpit he frequently felt with uncommon force; hence, many of those short extemporaneous effusions in which, upon the spur of the occasion, he poured forth the fulness of his spirit, and said things which seized with irresistible force on the memory, and penetrated the very hearts of his hearers. He did not stand like a statue in the pulpit; his action, especially in the earlier part of his life, was sometimes exuberant, and never particularly graceful, but it was natural to him; it was the unstudied action of a man in earnest, and, therefore, except to some very fastidious observers, never gave offence. His eye was peculiarly

bright and searching, and, even in the latter part of his life, when he took off his spectacles, its penetrating glance helped, in no small degree to rivet the attention to what he was saying. His discourses were certainly, not models of correct composition, but there was an *unction* and ardor about them which mere correctness could never hope to reach; and, in almost all cases, had the outline been filled up as well as it was defined, they would, even as compositions, have been entitled to solid praise. He was, generally, very happy in seizing upon the peculiar feature of his text, and his manner of dividing a subject was simple and perspicuous. He was a better *textual* than *topical* preacher. A praise, however, greatly higher than all this is his due. His main object was the best interests of his hearers, and his discourses were calculated to mend the heart and regulate the affections. The morality of the gospel, in all its ramifications, was the theme on which he delighted to dwell, and the considerations by which he pressed its practice were truly evangelical. His intercourse with mankind was considerable, and he availed himself of the knowledge of human nature, and of real life with which it furnished him, to come at the consciences of his auditors. When he attacked vice he was no flatterer. He did not prophecy "smooth things" to the vicious or the impenitent. He was no *vulgar* preacher of damnation, he had too much sense, and too much piety for that; but, when his subject called for them, he did not keep out of sight "the terrors of the Lord." He loved,

however, rather to allure than to threaten, and thought it far more consistent with the "spirit of Jesus" to draw men to goodness with the cords of love, than to drive them from vice with the rod of terror. He was very attentive to "existing circumstances" both public and private, and extremely happy in his endeavours to improve them by religious counsels and considerations. He had a natural eloquence which shone with peculiar lustre when he was called forth upon public occasions, and even when he had no time for previous preparation; in such cases his language was generally strikingly appropriate. As a companion and friend, his loss will be severely felt by numbers; he was no enemy to innocent cheerfulness, and his memory was well stored with both useful and entertaining anecdotes. His company and his preaching were very acceptable to young people: it has often been remarked of him that he preached to the young, and it is not easy to pay a higher compliment than this, either to the heart or the head of a minister. If he can gain the attention and love of the young, he may hope to do some comparatively lasting good, and may console himself under the indifference of middle life, and the frequent apathy of old age.

Mr. Worthington's reputation as a preacher standing so high, it is no wonder that he was often called upon to advocate the cause of distress, and to plead for the support of those various charitable institutions to which the London dissenters so liberally contribute—it is scarcely necessary to add, that in all such cases, he

was a willing and a successful pleader. He was fully sensible of the value of co-operation in the pursuit of any object, and, upon this principle, he was a great friend to "meetings of ministers," and occasional, and stated Lectures. For many years he was an active member of what was termed the "Buckinghamshire Association," which was holden twice a year in different parts of that county. He took his turn in what was termed the "Merchants' Lecture," on a Tuesday, at Salter's Hall: and when that was dropped, in conjunction with some other ministers, he engaged, for some years, in a Lecture on the Wednesday evening, at the same place; this was confined to the winter season, and to once a fortnight. He was no friend to Lectures on the Lord's Day evening, but as he thought them admissible in large towns, if any where, and as his own services were always acceptable, he was, for many years, one of the preachers of the long established Sunday evening lecture at Salters' Hall.

One part of Mr. W's conduct ought by no means to pass unnoticed. He was always ready to promote the wishes of serious and well disposed young men who were desirous of becoming ministers of the gospel. He gave them the best advice, procured them pecuniary assistance, and, in some instances, personally aided their preparatory studies. Several ministers who are now, and have been long, usefully employed in their Master's work, would perhaps, never have entered upon it had it not been for the early encouragement, and the subsequent aid of the pastor of Salters' Hall.

Hall. It is but justice to add that nothing but unworthy conduct ever induced him to withdraw the friendship he had once given. The distresses, on account of the smallness of their stipends, to which many of his brethren, in the Christian ministry, are exposed, lay near his heart; he was often a successful advocate with persons of affluence, for their relief, and, to some of them, he was himself uniformly kind and beneficent.

It has already been remarked that his preaching was eminently practical. He very seldom brought controversy into the pulpit, or delivered what might properly be denominated *doctrinal* sermons. He made no secret, however, of his religious sentiments: they were those usually styled *Arian*, but he had too much knowledge of the real difficulties of theology, and too much Christian candour, to condemn with asperity the *creeds* of any of his brethren. Those views of Christianity to which he adhered through life, it appears he embraced very early, at least he was thus congratulated upon his *steadiness* by a friend and fellow student in the month of August 1806, in the dedication of a volume of lectures to him. "Of the same standing in life, educated at the same Academy, and class-fellows for five years, we embraced the same system of religious opinions, which further examination has not induced us to relinquish. Your active mind and popular talents pointed out, as your proper sphere, the metropolis, and that respectable Society, which invited you to become their minister. There, walking in the steps of your venerable and excellent father, you

have maintained the cause of rational piety, and laboured with undiminished acceptance and usefulness."

He was the eldest son of the venerable Hugh Worthington, A. M. who was, for above forty years, minister to a numerous and respectable society of dissenters at Leicester. He received his academical education at *Daventry*, under the tuition of the Rev. Caleb Ashworth, D.D. Immediately upon leaving the academy, Mr. Worthington was invited to Salters' Hall, as assistant to the Rev. Francis Spilsbury, whose funeral sermon he preached March 17, 1782. It is a little remarkable that he also had filled that pulpit for forty years. What a large portion of a century do these two periods make, and in that space, or rather in seventy-two years, as Mr. Worthington was eight years assistant preacher, Salters' Hall has had only *two* pastors! Mr. Worthington's last sermon was delivered July 11th, 1813.

After this he left the metropolis for Worthing, which for many years had been his favourite resort. He had frequently found relief from sea-air, and was willing to make the experiment again. Here he passed a fortnight without any material change, but with occasional alterations for the better. On Sunday, the 25th, he attended public worship, expressed himself pleased with the performance of the services, although those services were conducted on the principles of Calvinism, from which he was ever averse. He spent the evening with his usual cheerfulness, and retired at his accustomed hour.



About five o'clock on the following morning, owing probably to a fit of coughing, he burst a blood-vessel. Assistance was soon obtained, and his anxious friends, who had accompanied him to the sea-side, administered to him whatever might tend to alleviate the complaint. For a short time, it was thought the danger was subsiding, and one of them expressed a hope that he would soon be better, to which he replied with his usual emphasis, *No never; I feel now as I never felt before*: he was, however, perfectly calm and collected, and having uttered a short but fervent prayer, quite in his usual manner, *Gracious Father, forgive thy servant, and receive him to thyself*, he breathed his last without a groan or a struggle.

His body was removed from Worthing to his house in Northampton Square, London, and on the evening of the fifth of August it was conveyed to Salters' Hall meeting-house, from whence it was carried to Bunhill Fields on the next day, attended by a number of ministers, chiefly of the Calvinistical persuasion, who had been invited to attend the remains of their friend to his last home. A considerable number of the congregation attended, in eighteen mourning coaches, and some other carriages followed in the rear. The funeral service was performed by the Rev. Thomas Tayler, formerly, and very many years, the respectable pastor of the congregation at Carter Lane, near St. Paul's. On Sunday, the 8th, the Rev. Dr. Lindsay delivered an eloquent and pathetic discourse to the afternoon con-

gregation at Salters' Hall, which we had hoped to have seen from the press before this, and from which, in a following number of the Repository, we shall, if the opportunity be allowed us, be glad to present our readers with an extract or two.

Mr. Worthington, as an author, did not leave many works behind him. His celebrity rests almost entirely upon his merits as an impressive and interesting preacher. He published in 1775, a Sermon, entitled "*A good Character is better than a great Fortune*;" in 1778, a Discourse preached for the benefit of the charity-school in Gravel-lane, on "*The Progress of Moral Corruption*;" and another preached on the 5th of November in the same year, before the Supporters of the Lecture at Salters' Hall, entitled, "*Christianity an easy and liberal system; that of Popery absurd and burdensome*." In 1780 he published "*An Essay on the Resolution of Plane Triangles by Common Arithmetic*:" in 1782 he published a Sermon and Oration; the one preached at Salters' Hall, and the other delivered in Bunhill Fields, occasioned by the death of Mr. Spilsbury.

In 1789 he delivered a sermon to the supporters of the New College, Hackney, which was printed. He printed two or three other sermons which had been preached in behalf of useful and excellent charities. It is said his friends have an intention of reprinting all his works in a small volume. Mr. Worthington was the editor of a volume of his father's Sermons, and on the death of that venerable man he printed in the Protestant

Dissenters' Magazine, and in the Monthly Magazine, a memoir of him: to a volume of Sermons of the late Mr. Crabb, of which Mr. W. was the editor, he likewise prefixed a memoir.

For some years before his death, he promised his friends a volume of sermons, and a part of it, it is believed was some years ago actually in the press. Whether any materials are left for the completion of such a volume, is not perhaps at present ascertained; should it be practicable, there can be no doubt of its being a very acceptable present to the numerous friends who honour his memory and lament his loss.

E. B.

#### Rev. W. Severn.

The Rev. WM. SEVERN, whose sudden death we announced in our last, (Wrapper, p. 2.) was born at Nottingham. His father was a respectable wine merchant in that place, and had two other sons. William, the subject of this memoir, from his earliest years manifested a strong propensity to the ministry, and at the age of sixteen became a convert to the doctrines and discipline of Methodism; a circumstance, which, since he arrived at years of maturity, he never ceased to deplore. On the declaration of his determination to follow Mr. Wesley, he was expelled from his father's house, and obliged to take refuge with Mr. Warwick, father of the present Dr. Warwick, of Rotherham, and, under his protection, became, not only one of the most popular preachers, but a friend and confidential companion of Mr. Wesley himself. For two years, he was the travelling associate of that extraordinary person, who appears, from letters to Mr. Severn, to have greatly ad-

mired his talents, zeal and intrepidity. Of the period when Mr. Severn began to waver in his attachment to his profession as a teacher of the doctrines of Methodism, no satisfactory information can be obtained; but, from a short journal now in existence of his daily labors, during part of his twentieth year, it is manifest, in every fresh memorandum, that his mind was then very little at ease, and that there was something in his situation which rendered it very irksome. His daily prayer was for more faith, for a firmer conviction, and for greater assistance from God in the duties that lay before him. This journal is continued only for a few months, but it is ascertained, that soon after that period, he went to Edinburgh to study divinity. From this seminary he returned, in course, and was settled as preacher, with a small congregation of, as the phrase is, moderately orthodox dissenters at Weedon-beck in Northamptonshire. From Weedon he was called to Welford in the same county, and afterwards removed to Hinckley in Leicestershire, in all which situations his services and character were greatly admired and approved. It must have been during his residence at Hinckley that his Unitarian propensities took a decided tone; for, from thence, he was invited to a congregation at Norwich under that denomination. Kidderminster had the benefit of his ministerial services some years before his translation to Hull, where he lived between five and six years. Wherever he resided, his character, for the practice of every virtue, that can adorn a man and a Christian minister, stood deservedly high, but it has not come to the knowledge of the writer of this, that his course was distinguished by any very striking occurrence. During the whole of his residence at Hull, so correct was every part of his conduct, that the breath of calumnious bigotry has not even attempted to soil his well-earned title to the

good opinion of all with whom he was connected. Mr. Severn's favourite study was sacred writ, and it may be safely said, that in scriptural knowledge he had very few equals. He used to lament his own deficiency, and, looking back to the part he acted in his youth, to wish that the time he then spent in teaching what he had not studied and did not understand, had been spent at college. But his modesty was equal to his acquirements. He was a decided Unitarian; on some of the minor topics in the Unitarian creed, however, retaining the opinions of his early days. As an advocate for inquiry his zeal was unbounded: he loved a free-thinker in his heart, of whatever sentiments, provided he was an honest man. Not more zealous in searching for truth, than in its propagation, he never shunned, on proper occasions, the assertion of it. A bigot was the object of his peculiar detestation, and if he met with an Unitarian bigot, as he sometimes did, never failed to urge upon his understanding the inconsistency between his principles and his practice. Mr. Severn was a truly good man, and a faithful follower of Jesus Christ—of course, his death, awful to all around him, was not unprepared for, as far as respected his future prospects, for he had always lived as one who must give an account; and as to his friends, neither presumptuous in allotting to him his station in the future world, nor doubtful concerning it, they have the comfort to reflect, that the remembrance of him will always be sweet, and that his name is never mentioned but to receive a willing tribute of respect and esteem. He was in his 59th year, when Providence thought fit to call him away. To the hour of his death no part of his vigor and vivacity had failed him, though sometimes, during the last two years, symptoms had appeared of the disorder which carried him off. On the very even-

ing of his dissolution, half an hour before he became lifeless clay, he was in cheerful conversation with a friend, as full of anecdote as at any former period of his life.

G. L.

*Rev. J. Jones.*

Died at Clifton, near Bristol, on Thursday, May 27th, 1813, in the 33d year of his age, the REV. JOHN JONES, late pastor of the congregation of Unitarian dissenters in Plymouth.—This truly amiable young man, was born at Cwmbryn, near Gellionnen, in the parish of Langyvelach, in the county of Glamorgan, Wales; of which place his father was a respectable farmer. His mother was sister to the late Rev. Roger Howell, of Beckington. He received his grammatical education under the Rev. William Howell, of Swansea. When very young, he was admitted a student into the academy at Carmarthen, conducted by the Rev. Mr. Peter and the Rev. Mr. Davies; where he continued three years; and thence removed to York, under the Rev. Charles Wellbeloved, for one year. During his academical course, Mr. Jones applied with great assiduity to his various studies; and made considerable proficiency, particularly in the Classics and Mathematics.—On leaving York, he went to Bridgewater, in Somersetshire, and for a few months officiated there to a society of Unitarian dissenters. He then engaged himself as a private tutor, in the family of Mrs. Morgan, relict of the late Rev. George Morgan; in which situation he remained about two years. Having then received an invitation to become pastor of a church at Belper, in Derbyshire, he accepted it; and after residing there about a year, he finally settled in Plymouth; where he continued till within eight months of his decease. On the 10th of April, 1807, Mr.

Jones accepted the office of minister of Plymouth Chapel. At this time it was but thinly attended; his excellent sermons, however, soon attracted notice, and a respectable congregation was in a short time formed, with a successive increase.—His mind was not only richly stored with theological knowledge, but he possessed a happy facility of conveying his ideas, on all subjects, though not ostentatiously, in language perspicuous and elegant; and his reasoning was always nervous and cogent. His pulpit compositions were neatly polished, and the matter judiciously arranged and condensed. They were not interlarded with puerile flights of fancy, to court the glare and encomiums of a giddy multitude, but were pregnant with lore of the highest celestial importance. He was an ardent admirer of Mr. Cappe's excellent sermons, and often used them as models for his own. His subjects, in general, were of a moral and practical kind. This, however, was not strictly in unison with his own opinion of the nature of sermons for the benefit of a mixed audience; but it was adopted by him, in consequence of the different taste of some of the leading characters in his church. He himself saw the propriety, and indeed the absolute necessity of frequently bringing under review the doctrines of the gospel, as well as enforcing its moral precepts: and to the neglect of this practice among Unitarians, he ascribed the comparatively little success of their cause. The writer of this article laments that his deceased friend should have been in the least shackled, in this particular; as those discourses on doctrinal topics which he incidentally delivered, possessed considerable merit: and these, with several others, are highly deserving of publication. Had it been the will of Divine Providence to spare his life and health a few years longer, the press would have borne witness

to his talents, in this, and perhaps, in many other respects.

In consequence of the solicitations of a few friends, Mr. Jones was induced to open in Plymouth, a Seminary, for teaching the Classics, Mathematics, &c. Among his loose memorandums, I find the event thus noticed by him: "On March 26, 1810, I opened my school, with two pupils. No very auspicious beginning: but I must not despair of farther encouragement, when the intelligence of my undertaking is more generally extended. But whatever may be the patronage I obtain, let me exert all diligence, prudence, and every other available method, to satisfy the expectations of those who entrust their children to my care; and to assist them as far as my powers will admit, in the acquisition of useful knowledge. Now that I have commenced the arduous undertaking, may God enable me to persevere in it, as far as it is consistent with his will, and is conducive to my benefit."—His pupils soon increased; and latterly he had under his tuition near forty. His conduct as a teacher of youth gave general satisfaction. He finally relinquished his school September 10, 1812; on which he thus observed—"A day rendered memorable to me by my being compelled, through the increase of indisposition, to give up my school. It is now too late to repent that I had not taken the resolution much earlier; before I had exhausted nature, and rendered my recovery more difficult, if not impracticable."—Though his highly cultivated mind was admirably adapted for this employment, his body was of too delicate a texture to endure the fatigues of a day-school, without an assistant; and his exertions in this line, no doubt, augmented the fatal disease which terminated his earthly career.—For the last two years of his life, he lingered under great debility of body, accompanied with a trouble



some cough and frequent spitting of blood. And, to increase his heavy afflictions, while in this languid state, attempts, founded wholly on baseless reports, were made to sully his spotless character. But, notwithstanding the melancholy effects that emanated from this affair, (over which, I wish to draw an impervious veil) Mr Jones bore all his sufferings with true Christian acquiescence; being firmly persuaded that every dispensation of heaven is wisely ordered for the best; and that what we usually consider misfortunes in this life, are only part of a fatherly course of discipline, designed to prepare us for higher degrees of felicity in that state into which the faithful shall enter on the morning of the resurrection. His views of the paternal and unbounded goodness of the one God and Father of all, entirely precluded gloomy and superstitious fears; and the promises of the gospel, were to him a never-failing source of sweet consolation. His belief of the truth of the Jewish and Christian Scriptures, rested not on the opinion of his forefathers and early instructors, which is too commonly the case; but, on a careful examination and accurate balance of evidence, he was satisfactorily convinced of their divine original.

To give a correct view of the state of his mind a little while prior to his dissolution, I shall extract this following reflection, found among his papers, and dated Dec. 6, 1812. "I am very apprehensive that the malady will soon terminate my connections with this scene. It sometimes excites very serious thoughts in my mind. But it is injurious to my complaint to indulge querulous or despondent feelings; and inconsistent with the profession I have adopted (however unworthily maintained or imperfectly preserved) to express painful apprehensions: for a Christian should evidence his faith and hope, not in the sunshine of prosperity, or whilst health and

vigour glow in his veins only, but in those very circumstances which are most fitly adapted, to try the validity of principles and sincerity of professions. In my situation, resignation enjoys an opportunity to signalize her peaceful and mild triumphs. If in sickness, laid on the bed of debility, a man, not only refrains from outward expression of querulous dissatisfaction, but from even feeling any discontent with the dispensations of heaven, and submits to the severe trial, not with the growl of impatience, or the efforts of repugnance, but with a well-grounded persuasion, that, under the Divine administration,—the evils, the abstinences, the privations which he now suffers, will be conducive to his future good, either in the correction of evil habits, in rectifying the errors of too great reliance upon the world, and in directing his view and elevating his hopes to those extatic scenes, into which none of the inhabitants with a heart of sorrow, is compelled to sigh, 'I am sick'—'where the wicked cease from troubling and the weary are at rest.'"

Mr Jones was the warm friend of civil and religious liberty, in its fullest extent. He possessed an honest affectionate heart, and a mind truly independent, which soared above every species of artifice and disingenuous servility; and, except when roused by the pestiferous breath of "back-wounding calumny," was always mild and affable in his demeanour. As a companion and friend, he was intelligent, sincere, disinterested; and frequently indulged an innocent playfulness of temper. He was not fond, particularly in his latter years, of a promiscuous intercourse with the world, his habits and disposition being quite domestic, and, therefore, was not very extensively known. But his memory will long live in the bosom of a small circle of affectionate friends; and they who knew him best, will revere him most.—Farewell, dear departed

guide and counsellor! Though thou art separated from us for a season, yet, ere long, will our intercourse be renewed, not in a world of envy and misrepresentation, but in the "Sweet fields beyond the swelling flood," where all is harmony and peace; and where, through eternal ages, we shall unite to sing the triumphs of redeeming love!

"Our hopes, still fix on joys to come,  
Those blissful scenes on high  
Shall flourish in immortal bloom,  
When time and nature die."

Mr. Jones was interred May 30th, in the burial ground belonging to the Unitarian Chapel in Bristol; and his funeral was attended by his kind relation Mr. Perks, with a few other friends, among whom were the Rev. Dr. Estlin and the Rev. Mr. Maurice.—The writer conceives it would be indecorous to conclude this account of his friend, without publicly acknowledging the obligations which are due to the latter mentioned gentleman, for the respectful attention and consoling kindness he manifested towards the deceased in his last illness. When, "like the poor sequestered

stag, that from the hunter's aim had taken a hurt," he had "come to languish" in Clifton, at a season when the "careless herd, full of the pasture, never stay'd to greet" their old associate, Mr. Maurice's services to him, were, especially in a pecuniary way, of the last importance. Though benevolent actions are, in a great measure, their own reward, even in the present life; yet, at the great assize, when every one will be judged "according to his works," such godlike offices as these, will, most assuredly, be duly appreciated.

"Tis he who scatters blessings round  
Adores his Maker best;  
His walk thro' life is mercy-crown'd,  
His bed of death is blest."

Mr. Maurice will, I hope, forgive this grateful tribute of profound esteem, from the hand of an entire stranger to his person, which thus gives publicity to deeds, that would modestly evade popular applause and the splendour of ostentation.

SILVANUS GIBBS.

Plymouth-Dock, July 16, 1813.

## MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR

### *The Christian's Survey of the Political World.*

The celebrated battle at Vittoria gave occasion not only for illuminations and splendid feasts, but for a thanksgiving to be addressed to the Supreme Being, in the places of worship occupied by the two great sects established by law in this kingdom. For the sect established in the southern part of this island, and in Ireland, a Form of Prayer was composed, and directed to be read by all its ministers: But, as in Scotland

they do not use a liturgy, the ministers of the sect established by law in that part of the island, received orders only to offer thanksgivings for the victory obtained by the confederates in Spain, and were left to themselves to use the language which they thought best suited to the occasion. As a very great majority of the people of the United Kingdom does not frequent the places of worship of the two sects established by law,

their thanksgivings on this account will be, if offered, quite spontaneous, and many will, from principle, be averse to use any thing of the kind in their religious meetings. In the form of thanksgiving, prescribed to this part of the kingdom, the Father of our Lord Jesus Christ is addressed under the title of Lord God of Hosts, and to him is ascribed the signal victory obtained over the French, at Vittoria, and the allied army is called on to prostrate themselves before him with one consent, and to acknowledge with humility of heart, that the victory is God's. The prayers, praises and thanksgivings on this account, are expressly declared to be offered to the Divine Majesty, in the name and through the mediation of our Lord Jesus Christ. Thanks to the Almighty for victories have been repeatedly offered, by all parties, during this calamitous war, and not unfrequently the same field of battle has given occasion to both sides to address the Majesty of heaven. How far this conduct is justifiable in 'those who are without,' it is needless to inquire; but the Christian will pause before he gives countenance to this practice, nor can he adopt it, unless it has the sanction of his Lord and Saviour. Our master teaches us to address his God and our God, under the title of Our Father, for all Christians are his children: and he teaches us to love our enemies, and to return good for evil: but not one word is said by him to encourage us to use his name for any victory obtained by force over our enemies. His apostles exhort us to pray for our sovereigns, that we

may be peaceably and quietly governed, but they are equally silent on the subject of thanksgivings for successes over enemies, and unite with our master in recommending us to cultivate a peaceable and forgiving disposition, and to do all the good we possibly can, to those who hate, injure or persecute us. A meeting of Christians is consecrated to the God of love and peace. Every thing that has a tendency to divert the mind from the pursuit of these two great objects, is studiously to be avoided. The passions of men cannot be permitted to have any place in those assemblies, where the sons of God present themselves before their holy Father, and acknowledge themselves to be subjects of his beloved Son, whose kingdom is founded on peace and love and spiritual joy.

The Catholic Question continues to occasion considerable discussion, and two subjects have occurred since our last report, in connection with it, which are of high importance. The one respects the conduct of the Irish, who have determined on requesting the interference of the Cortez of Spain in their behalf. We do not mean to raise any objections to the application of persons in distress to a friendly power for its mediation with their sovereign: but the singularity of this application will be striking, when we consider the persons applied to, and the object wished to be obtained. The Catholics of Ireland desire to be placed on the footing of every other subject, and to this wish we cannot feel the least objection; but they apply to the

Cortez of Spain, whose first article is, that the Catholic shall be the only religion tolerated in their country. Now in this kingdom is the fullest toleration of the Catholic religion. Its chapels are numerous; its worship is undisturbed; it has public schools and colleges, for the education of its clergy and laity. They desire more than this, and, for this purpose, apply to the good offices of the Cortez, who would be shocked at the appearance of Protestant subjects in Spain, with any of these indulgences. We were in hopes, on the abolition of the Inquisition, that much was gained in behalf of religious liberty, and we do not despair of this being ultimately the case; but the real state of religion has been hitherto imperfectly known, and the approaches to Christian freedom are but slow. Though the Inquisition is abolished in Spain, very severe laws have been established to protect the Roman faith. Among them this is retained from the old laws:—"Heretics may be accused by any person, before the bishops or their vicars, who are to examine them in the articles of their faith and the sacraments, and on finding them to err in any thing which the Roman church holds, they are to endeavour to convert them, and draw them from the error by good reasoning and mild persuasion, and to pardon them on their return to the true faith. But if they will not quit their obstinate judgment, they are to give them to the secular judges to be punished in this manner:—if the heretic be a preacher, he is to be burned with fire, so that he dies, and the same punishment is to be

inflicted on those, who believe that there are neither rewards nor punishments in another world; and if a person countenance heretics, he shall be banished or kept in prison, and the goods of condemned heretics shall go to their children and dependants being Catholics, or to the king or the church, in case they have no children."

This being the case in Spain, though we doubt whether the laws would be put strictly in force at the present day, we are very glad that the Irish Catholics are making an application to the Cortez, and we hope that the request will meet with ample discussion. It surely will be inconsistent with the Cortez to beg for any favour for the Catholics in this country, which it will not grant to Protestants in Spain, and thus the negotiation between the two countries will be attended with advantages to both. It would, indeed, be a pleasant strife, an *αγαθή ἐρις*, a holy emulation, which should do most for the benefit of their respective subjects. Of course, on the matter being proposed by Spain, England would naturally reply.—"Let all pains and penalties on the subject of religion be removed in your country, and then we will mutually discuss what farther can safely be allowed to dissidents from the established religion, and whatever you will grant to Protestant subjects in your country, that we will allow to Catholic subjects in our own." Upon this basis a Committee of Spanish Catholics, from the Cortez, and of English Protestants, from our Parliament, might lay down some principles which would approach nearer to the



Christian maxim of doing to one's neighbour what we wish to be done to ourselves, than any that are maintained at present, in either Catholic or Protestant states.

The other point resulting from the Catholic Question is likely to occupy the early attention of Parliament, at its next meeting. The Speaker, in addressing the throne at the close of the sessions, alluded, among other subjects, to the proposed Catholic bill, and speaking of it, he said,—“Other momentous changes have been proposed for our consideration. Adhering, however, to those laws by which the throne, the parliament and the government of this country are made fundamentally Protestant, we have not consented to allow that those who acknowledge a foreign jurisdiction should be authorised to administer the powers and jurisdiction of this realm; willing as we are, nevertheless, and willing as I trust we ever shall be, to allow the largest scope to religious toleration.” Now a question arises here, whether the Speaker has given, in these words, a fair statement to the sovereign of what occurred in the House of Commons. A bill was proposed for relief to the Catholics, and all parties allowed that something should be done. In the discussion of the clauses, a difference of opinion took place, and a clause having been rejected by a very small majority, the proposers of the bill declined to go farther with it, intending, at the next sessions, to renew the subject. Nothing, therefore, can be said to have been done, but a disposition has appeared to make a great alteration in the laws, which

are at present in force against the Catholics. Is the Speaker then right in his assertion, that the throne, the Parliament and the government of this country, are made fundamentally Protestant? Does he mean to say, that the legislature of this country is bound by any law, or by any controuling force, which shall prevent any decision on this head? It is to be recollected that the throne, Parliament and government of this country were, for many centuries, Catholic,—that they changed the religion then by law established, and introduced something between the then Catholic and present Protestant, which fixed by degrees nearer to the present opinions: and it was scarcely fixed, when the Parliament abolished all the new opinions, and re-established the Catholic religion. This lasted, however, only during a short reign, when, by the authority of Parliament, it was again removed; and the Protestant religion, again established, by the same authority, has remained, with occasional variations in its faith and worship, the established religion of the country. But in these changes we see nothing fundamentally established, nothing, in short, established that the legislature of this country cannot alter; and the Parliament of this country is as competent to establish by law any religion it pleases, as were the Parliaments of Henry the Eighth, Edward the Sixth, Mary and Elizabeth. Should the next session perceive that the foreign jurisdiction alluded to by the Speaker, does not interfere with the civil allegiance to the sovereign, and form a law suitable to

the occasion, by which catholics shall be put on the same footing with their protestant fellow-subjects they will not be deterred by the insinuation that they are acting against any fundamental law in this kingdom; for a fundamental law must be prior to, or at least coeval with, the origin of parliaments.

The great measure respecting the Unitarians was not likely to pass without notice from that body, and the first public notification was from the Book Society, established in London, which had a meeting upon the occasion, in which several Resolutions were passed, expressive of their gratitude to the legislature, and their hopes that this is only a prelude to more enlarged views of toleration, and the restoration of all men, whatever may be their religious opinions, to the rights enjoyed by their fellow subjects. Mr. W. Smith was not forgotten, and the thanks of the meeting were voted to him in a manner that would fully meet his feelings, and be considered by the public as justly his due. This example is likely to be generally followed.

A curious case has arisen, which is likely to occasion much discussion in the established sect, and some inquiry into the state of the evangelical party in that sect. Two modes are established in this kingdom of licensing places of worship, the one for the established, the other for all the other sects. For the former, a peculiar set of ceremonies is performed by the officer called the bishop; and a clergyman cannot officiate in any public place of worship in which these ceremonies have not

been performed, without incurring or exposing himself to the penalties of schism. For the other sects a simple registering of the place is sufficient. It appears that in the diocese of Chichester a clergyman has been officiating, and has a very respectable congregation in a place which the bishop has not set apart for this service, and being of the evangelical persuasion, he has fallen under the censure of some persons who think it right to animadvert upon this circumstance. They say, that the place must be licensed in one of the two ways above-mentioned, and it should seem that there could be no difficulty in the case. But the generality of our readers are not perhaps aware of the whole extent of this question. We do not know what is the state of the chapel, nor under what circumstances it was built, but as long as it is unconsecrated, it remains private property, and the moment the ceremony is performed, the land and buildings become part of the patrimony of the established sect, and the appointment of the minister must be made according to its rules. Hence this question is of no small importance; and it involves many chapels built upon speculation. If they are not consecrated, they are dissenting chapels, and the clergy cannot officiate in them; and to consecrate them would destroy the views of the speculators. We shall watch the progress of this question, which is likely to divide the evangelical clergy into two classes, to which in no short space of time appropriate terms will be applied.

The state of affairs on the Conti-

ment is not yet fully developed, but every thing leads or seems to lead to a cessation of the cruel warfare, which has so long harassed the northern and middle regions. Bonaparte is still in Germany regulating his troops and his kingdom with his accustomed energy. The armistice is not broken and negotiations are commenced for a general peace. The meeting of the delegates is to be at Prague, but every thing will most probably be settled by the respective courts before the assembly is held, which in fact will have little to do but to adjust the ceremonial of signatures. The Earl of Aberdeen is gone from this country in a public character, but what is his specific mission time must discover. The whole rests with the three powers, Russia, Austria and France: the secondary powers must submit to their determination. If they are agreed, then England will be left to continue the war by herself, and Spain is the only place for her exertions: and if they differ and Austria and Russia should join, another calamitous war will be the consequence. But the probability is that peace will be established between the three powers, with sufficiently advantageous terms to each; and if England enters into their views, new arrangements may be made with respect to Spain, which shall prevent that unhappy country from being any longer a bone of contention.

But the horrors of war, though assuaged in the North, have, on a smaller scale indeed, reigned in the Pyrenees. The result of the battle of Vittoria was the retreat of the remains of the French army into France, the advance of the allies to its borders, and the sieges of the two towns, St. Sebastian and Pampeluna. To relieve these towns was of great importance to the French, and with this view, Soult, their newly appointed general, exerted himself to the utmost in the levy of fresh troops in the south of France. On the other hand, the allies hurried on as fast as they could the siege, but at St. Sebastian they were forced, and were obliged, after an immense waste of ammunition, labour, lives and men to give up, for a time at least, the undertaking. A breach had been made, which was deemed practicable, and an assault accordingly took place, with all the energy of the British character.

This only increased their loss; for the French were too securely posted to be injured by the attack, and the allies were under the necessity of retiring, exposed to a dreadful fire from the enemy, who, by a sortie, aggravated their loss. At this moment, Soult was marching into Spain, and, with a large and well-appointed army, made an attack on the whole line of the allies. At first, he was successful in compelling them to abandon several of their posts, and a week passed in a succession of battles or skirmishes. The result of the whole was, however, that he failed in his attempt, being compelled to retreat, and the allied army reassumed very nearly their original positions. The loss on both sides was very great, but what, is not ascertained, for returns have only been made of the British and Portuguese; that of the Spaniards and French has not been given from authority. Prisoners were made on both sides, convoys were taken by the allies, but the French carried away with them four guns of the Portuguese, losing none of their own, as the nature of the country not permitting their usual manœuvres with them, they had been sent into France. The honour of these affairs rests with the allied army, which cannot expect to enjoy it long without interruption.

Spain has got rid of its Nuncio, whose interference in her domestic affairs could no longer be tolerated; and the Portuguese government has given a presage of no small improvement. The news has arrived, that that abominably wicked institution, the Inquisition of Goa, has been suppressed, and its buildings laid open to public curiosity. We are indebted to Dr. Buchanan for valuable information on this impious place, conducted with the same forms as those of ecclesiastical courts, but proceeding far beyond them in acts of cruelty. A long and tedious imprisonment may follow excommunication in this country; but the wretched convict is not debarred from social intercourse. If he loses the prayers of his sect, and languishes in a prison, this is preferable to a dungeon, a *san denito*, and the stake.

The Mexicans support the standard of revolt with great energy, appealing to the example of the United States, and establishing their independence

with manifestos, proclaiming the wrongs they have suffered from the mother country, and the rights to which they think themselves entitled. The form of their government is not clearly laid down, but whether regal or republican, their position will give them great influence in the affairs of the new world. The prospect of reconciliation with this country and the United States seems farther removed; and we are sorry to see symptoms of recurrence to customs which we hoped were become obsolete. In this unhappy war, where the contending parties speak the same language, difficulties arise in settling of what state a prisoner is the subject. According to what are called the laws of war, the subject of any country found in arms against it is liable to death; and some taken by us under this predicament are claimed by America as their subjects; and in case of punishment inflicted on them, retaliation is threatened. As a general law, that the subjects of a country taken in arms against it shall suffer death, nothing can be more absurd, and how

can the principle be maintained in this country, which has in its army and navy men, we might almost say, from every nation under heaven! Humanity modifies this law in all countries, and it little becomes two countries which ought to set an example to others in improved civilization to be deficient in this virtue. But this wretched war portends more changes in the art, and the skill of the Americans promises to shew them not inferior to the natives of the old world in the trade of blood, the horrid arts of destruction.

\* \* Since the "State of Public Affairs" was written, the news has reached this country, that the period of the armistice has expired, that all negotiations between the belligerents are broken off, and that war is about to be carried on in Germany, on a more awful scale than has ever yet been witnessed. A million of men are in arms! We tremble to anticipate the devastation and slaughter which the future pages of this volume may have to record. Ed.

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## CORRESPONDENCE.

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We are much concerned to report the death of two eminent Unitarian Ministers; the Rev. John Simpson, of Bath, and the Rev. Joseph Bealey, of Cockeysmoor, Lancashire.

The *Obituary* of Mr. John Cross, of Exeter, (whose sudden decease was announced on the Wrapper of our last number,) is excluded from this month's *Repository* by want of room: it will be brought into the next.

A Report of the Proceedings of the Trustees of the *York Academy*, at their Annual Meeting, held on Friday last, the 27th inst. at Manchester, is promised to us for a future number.

We must again intreat our correspondents to have patience with us; the length of some of their communications tries our patience not a little.

Our readers will see, upon inspection of our pages, that we do not insert *literary notices*: they are, in fact, *advertisements*, and belong to the cover. Some of the monthly publications have an article made up of them: but the reason of the custom is obvious,—it serves as an occasion for interested puffs, profitable to editors and booksellers.