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*Catholic Custom of Kissing the Cross.*

*Bridport,  
May 3, 1820.*

SIR,  
**T**HE powers and faculties of the human mind cannot possibly be engaged in subjects more worthy of their exercise, than the nature, evidences and obligations of religion. In investigations of this kind, the greatest latitude of discussion ought to be allowed by the *Legislature* of the country. It may be said, that an unrestrained freedom of inquiry would produce publications, containing avowed or covert attacks on the Christian faith. Let this be admitted: it is an evil which the person who is persuaded of the inestimable value of Christianity, both to society and individuals, respecting "the life which now is and that which is to come," cannot but deplore. If, however, it be an evil proceeding from free inquiry, the same cause provides the means of its removal, and of extracting from it pure and permanent good. For one opponent of divine revelation, a score of zealous champions would be ready, if needful, to undertake its defence. By the judicious answers which the writings of the Unbelievers of the last century called forth, the evidences of Christianity have been placed in so clear a light as tend most effectually to guard the young against the contagion of infidelity, to remove the doubts which might for a time perplex the mind of the honest inquirer, and to afford the purest satisfaction to the well-established Christian. The partial evil to which I have referred, it would be, I think, *wiser* in the State to permit to be counteracted *merely* by the exertions of the friends of revelation, than to shackle the liberty of the press; to give circulation throughout the United Kingdom to the *most obnoxious passages* of the books complained of, by their being read in public courts of justice, and inserted in the newspapers, and to bring on professing Christians the odious stigma of persecution, for their punishing persons with fines and imprisonment on account of their

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spreading opinions respecting religion deemed erroneous. If this principle be once admitted as justifiable by the laws of reason and the precepts of the Christian revelation, who is to prescribe the exact limits of its operation? Why may it not be applied to *supposed* perversions of holy writ and misrepresentations of the Christian doctrine? And then what religious sect, if at any time rendered obnoxious to the Government, would hold its liberty secure? Upon this principle the avowed infidel may this day be fined and sent to prison, and the next, the sincere believer in Christianity, if either a *bold* or *functiful* expositor of Scripture. Now, one person is punished for having *too little* faith, and then, another for having *too much*. I mean not to intimate an apprehension that this principle will be *thus really* acted on by our rulers, but merely to shew the danger of its admission, and the sad consequences to which it may *possibly* lead. Let the press be equally free for all the contending parties, and errors will be eventually detected, on which ever side they lie. Truth, we may be assured, pure, heavenly truth, will gain new triumphs, in proportion to the examination of her claims; and the result will be favourable to the cause of divine revelation, genuine piety and virtue, and consequently to the peace and prosperity of society.

To make no more reference to the writings of Unbelievers, I shall now confine my observations to the *salutary influence* of the investigations which have taken place, on different denominations of professing Christians, within the last twenty or thirty years. It cannot be denied, that (though some of the old leaven still remains) they are animated with a spirit of greater liberality towards each other than formerly. This may be attributed partly to free inquiry, and partly to the institution of pious and benevolent societies, in which both Churchmen and Dissenters of the several classes can unite on common principles. Many

of the members, clergy and laity of the Church of Rome in this country, are, no doubt, to a certain degree, under the genial influence of the mild and candid spirit more prevalent now than in times past among the religious professors around them. They read and think and exercise their judgment on the tenets which are the objects of discussion. The result is, that the sentiments of an English Catholic of literary attainments, are very different, I may venture to assert, from those of the priests and monks of Spain and Portugal, though professing to belong to the same infallible church.

I am led to these remarks by an Exeter newspaper, containing the Address of the Rev. G. Oliver, a respectable Catholic minister, residing in that city, delivered to his auditory on Good-Friday last. Part of it I shall transcribe and subjoin to this letter for insertion, if you approve, in your liberal Repository, persuaded that it will prove interesting to many of your readers. Mr. Oliver rejects with indignation the charge of idolatry and of the worship of crucifixes and images, brought against his Church by many Protestants. He declares, that "*from the dawn of reason, the Catholic has been taught, that to God alone is supreme adoration due.*" This sentiment seems to be verging towards Unitarianism, as the next step is, that God is the *only* proper object of religious worship.

Whatever be the practice of the modern Catholics, it is a pleasing fact, that most Protestants, reputed Trinitarian, follow the directions and model respecting prayer which Jesus Christ, our common Master, gave to his disciples, in their usual devotions; and nineteen out of twenty of their solemn addresses, are, I believe, directed to *God the Father*. When we consider this testimony to Unitarianism, the heterodoxy of the Lutherans and Calvinists in general on the continent of Europe, the recent accounts from India, and the spirit of free inquiry prevalent among many religious professors in North America, surely it is a fair inference, that a *great change of sentiment* is gradually taking place among different denominations of Christians both in Great Britain and foreign countries. The nature of this change we can be at no loss to determine; and to the Unitarian, who identifies his sys-

tem with pure Christianity, it is a subject of ardent hope of its universal prevalence, and of pious exultation, believing, as he does, that it will contribute to promote the knowledge, virtue, peace and happiness of mankind. The steady and persevering exertions of the friends of Christian truth and virtue, recommended by a serious, candid and benevolent spirit, and a holy and dignified conduct suited to the noble cause in which they are engaged, will prepare the professors of the gospel for a *second* Reformation, more important in its nature, and probably more extensive in its consequences, than the *first* in which Protestants justly glory. The latter, indeed, may be said to be introductory to the former, just as the twilight of the morning gradually ushers in the glorious orb of day. Then will every church in Christendom have for its object of adoration and religious worship, God the Father only.

T. HOWE.

(The Alfred-West-of-England Journal.  
"It is my duty to leave the people *free*  
as the thoughts of man."  
ALFRED'S LAST WILL.)

Exeter, Tuesday, April 4, 1820.

We feel great pleasure in giving publicity to the following explanation of kissing the Cross, as delivered by the Rev. G. Oliver, at the Roman Catholic Chapel in Exeter, on Good-Friday, March 31, 1820:

"The custom of saluting the Cross has been so repeatedly explained, that I should hope it is generally understood. For fear, however, that any one should be present who is uninformed on the subject, or who knows nothing of the Catholic religion, but from the misrepresentations of our opponents, I shall again venture to offer a few remarks. Surely it is not asking too much, to be allowed the faculty of understanding my own religion; and I am very confident that I would not make any statement which I did not believe to be strictly true.

"I begin with assuming, that the public catechism of a church contains its actual doctrine. Now what is the doctrine of the Catholic Church in regard of crucifixes and images, as expounded in her catechisms? If you cannot read, apply to any Catholic child who has learned the catechism; but if you can read, consult the catechism yourself, and you will find that a decent respect is recommended to the memorials and representations of Christ and his saints—

not that we believe there is any divinity or power in them for which we respect them—nor that any thing is to be asked of them—nor that any trust is to be placed in them, as the Heathens of old trusted in their idols; but because the honour given to them is referred to the prototype or thing represented. From the dawn of reason, the Catholic has been taught that to *God alone* is supreme adoration due, that we must worship him as our Creator, Redeemer and last end, that Jesus Christ is our only Saviour, and that nothing is granted to mankind but through the merits of his death and passion. We are expressly *forbidden* by our religion, as you will see in the catechism, to worship idols, or to give any thing else whatsoever the honour which belongs to God. On no consideration can we pray to relics, crucifixes or images. It would be consummate folly to address supplications to irrational and inanimate objects. This is the language of the catechism; it is clear to the meanest capacity; it conveys the Church doctrine in terms that cannot be misunderstood. It is strongly impressed upon us in our youthful age by our pastors; and the lesson is so consonant to religion and to common sense, as to be indelibly engraven on the mind and feelings.

“Let me now appeal to your candour and ask, whether the Catholic clergy (if they really wished and intended to train up youth in the notion and practice of idolatry) would take such effectual pains in public and in private to give them a *contrary bias*, and to implant a deep-rooted horror of any derogation from the honour which is due to God? Those impressions and instructions which I received in early life, I have carefully delivered to my flock. I have invariably taught, as in duty bound, that they could not, no, not even to save their lives, pay divine honours to any crucifix or image—that to worship for God *that* which is *not* God, would be a crime of the blackest die, deserving the curse of heaven and earth.

“Disclaiming, then, as every Catholic must, the odious charge of idolatry—detesting the horrid crime as sincerely as any of our calumniators can possibly do, we call upon every *honourable* and *Christian* heart not to condemn us unheard, but to study our religion, before they pretend to refute it. We caution them, as they will have to answer for it before the judgment-seat of Christ, to desist bearing *false witness* against us, and to remember, that he who breaks but *one* of the ten commandments will offend against *all*.”

SIR,

May 22, 1820.

**T**HE discovery of truth is what every member of society is bound to assist in; and as the following lines are dictated purely by that object, I have no doubt they will have a place in a Journal which has the first claims to liberality and fairness.

The grand test of the truth of Christianity, is the authenticity of the miracles: in ascertaining, therefore, the soundness of their faith, Christians should vigilantly examine the testimony by which those miracles are supported. Of the various kinds of testimony applicable to that point, none is considered to be so unobjectionable, and to merit so much dependence, as the testimony of Anti-Christians; I mean admissions made by such persons of the truth of the miracles: and the additional value possessed by such sort of evidence is founded on this reason; that the enemies of Christianity would not have admitted the truth of the miracles on any other grounds than a decided conviction of the fact, and the absolute inutility of disputing it; although, at the same time, they would gladly deny the miracles if they had the shadow of a pretence so to do.

Josephus is one of those Anti-Christians in whose writings we find some mention of the resurrection of Christ; and, if I mistake not, the confirmation of that miraculous occurrence by this writer is deemed of the highest importance by Christians.

But it appears to me that the genuineness of this passage in Josephus's writings has a suspicion attached to it which demands the deepest scrutiny; a suspicion which must be destroyed before any just weight can be placed on the evidence of this author. It is, therefore, in the hope that some theologian well read in the Testimonies of Christianity, may explain this mystery, that I have ventured to mention the subject: and when it is considered of what vast importance it is that the miracle to which this testimony applies, should be clearly established, I trust that some person who has well investigated the subject, may send an answer to the following observations.

The passage in question, said to be written by Josephus, in allusion to Christ, is to the following effect: “This was the Christ who rose again

from the dead on the third day, as the divine prophets had foretold this and ten thousand other wonderful things concerning him."

Now, Josephus was either a Jew, or he was not: if he was not a Jew, then his testimony loses its chief value; because that value is grounded on his having been an Anti-Christian. If, however, he was a Jew, (and we have the assertions of all the early Christians that he was,) then it is indisputably certain, that he was not the author of the passage in question, but that it must have been a forgery; and for this obvious reason, because that passage strikes at the very root of Judaism. The Jews contended that Jesus was not the Christ; but the passage alluded to plainly recognizes him in that capacity. The difficulty which thus attaches itself to Josephus's testimony has not passed wholly unperceived. Some have tried to get over it by alleging that Josephus was an Ebionite Jew; that is, he believed Christ to be the Messiah, but denied that he was more than human.

This, however, is no answer to the difficulty; for the essential distinction between Judaism and Christianity is not whether Christ was human or divine, but whether he was the Messiah or not: he who confesses Jesus to be the Christ cannot be a Jew; and he who rejects that belief cannot be a Christian.

It would be not less absurd to say that a passage confessing the Trinity could have been written by a Socinian, than to say that a passage confessing Jesus to be the Christ could have been written by a Jew.

The Jews in contemplating the predictions of their ancient prophets, denied that Jesus was the Messiah; but Josephus declares, or is made to declare, that he was the Messiah; he plainly identifies Christ with the whole line of prophecies which preceded his coming.

Thus Josephus is placed in the character of a Jew, striking at the foundation of his own religion: a circumstance which obviously creates a suspicion that the passage in question must have been a forgery, slipped into his writings by some impostor: and what seems to favour this suspicion is, that scarcely in any other part of his writings does Josephus make any allu-

sion to the subject; although had he believed the resurrection, and that Christ was the Messiah, one would naturally imagine he would often allude to a subject by far the most important of any in the annals of his country. Excepting, however, this one passage, one would scarcely know from Josephus that such a person as Christ ever existed. But what makes the passage to look still more like an interpolation is, that there is nothing immediately preceding or subsequent to it, which might be supposed either to lead the author to mention it, or to follow it by any matter connected with the subject. The passage stands solitarily by itself.

It is of the more importance that that these difficulties should be obviated; because if the suspicion should remain that this passage is a forgery, no one can satisfy himself to what extent the system has not been carried. If a forgery be practised in one instance, it may be in a hundred, for it does not necessarily follow that it must be confined to this instance in Josephus.

R. C.

*Hackney,*

*February 10, 1820.*

SIR,  
WITHOUT having mixed with any sect or party, I have been a silent, but not inattentive, observer of the passing events that have lately so much agitated the public mind, and they have led me to a train of reflections, which, if you should think them worthy of a place in your valuable Repository, I will thank you to admit. In the opinion of the most candid and judicious, the cheap publications of Carlile and others, have had a strong tendency to inflame the passions of the more ignorant and lower orders of the people, already smarting under privations from the want of employment; to destroy in them a belief in the Christian religion and submission to the laws of their country. To stop this torrent, which threatened to overwhelm the peace and security of the nation, Government, as the guardian of the public tranquillity, seems to have thought there was no remedy but the powerful arm of the law. In opposition to this remedy it has been strongly contended both from the pulpit and the press, that Government

had no right to interfere with opinions in matters of religion ; that if Christianity had been assailed by foul arguments, they should have been repelled by fair ones, and not by the Attorney-General ; and, that the antidote might have been circulated by the same means as the poison was administered ; for, if Christianity cannot be supported by fair and sound argument, it cannot be worth defending. — That Christianity gives no support to persecution for religious opinions, I should imagine no rational and enlightened Christian will deny ; but what may be clear in the abstract, is not always reducible to practice ; and an important question presents itself in the present case— Was it practicable ? I firmly believe not ; and therefore think that Government has exercised a sound discretion in preventing the impending mischief, and thereby preserving the public tranquillity. But let me not be suspected of wishing to enter into any political discussion, or of defending the conduct of Government in all the measures they have adopted for the purpose. For, as far as I can judge, the same good ends might have been obtained without recurring to the severity of the late-enacted penal statutes, whereby the liberty of the unoffending part of the nation is so much abridged, and by which Government have drawn upon their own heads the severe condemnation of the more enlightened and judicious part of the nation. But my object is not political, *but to shew the impracticability of convincing the Unbeliever in the Christian religion by argument.*

In the first place, of what use could it be to discuss the subject in cheap publications with the labouring classes of the people ? They are neither from education nor inquiry capable of understanding the subject, or at all fitted to unravel the perplexities in which it is involved. Their belief in Christianity goes no further than a belief in some of the discordant doctrines they have learned from their different teachers. It is only then to the well-informed and enlightened objector to the Christian revelation that argument could be applied, and his rejection of Christianity does not arise from opposition to it in its native purity, (for in this state it has never been proposed to him,) but to its corruptions and

unintelligible doctrines, as they are professed under different shades of variety by all the churches in Christendom ; which doctrines their different interpreters undertake to prove from the New Testament to be the word of God. Before I proceed to endeavour to convince the enlightened Theist of the truth of Christianity, instead of charging him with unreasonable prejudice, I will candidly confess to him that, if I did not believe it upon other and better evidence than that contended for by the orthodox church, I could not be a believer in the Christian revelation ; but I hope, if he will have the candour and patience to attend to the arguments I shall offer for believing it, to produce in him the same firm conviction of its truth which I myself feel. In doing this I shall consider myself as reasoning with an enlightened and candid unbeliever, and shall examine his objections : for, as Paley justly observes, “ the true Theist will be the first to listen to any credible communications of divine knowledge. He wishes for light ; his inward veneration for this great Being will incline him to attend to all that is taught by a revelation *that gives reasonable proof of having proceeded from him.*”

The first objection of the Unbeliever is, that no revelation said to be from God, and received on historical testimony, can be worthy of credit, if, from its internal evidence, it contains doctrines contrary to the Divine perfections and character as discovered by the light of nature ; such, he says, are the doctrines embraced and professed by all the churches in Christendom, and said by them to be contained in, and capable of proof from, the New Testament, the writers of which, they also affirm, were inspired. “ Now, on such evidence,” says he, “ I cannot believe in Christianity.” The next objection, and a formidable one I confess it is, is, “ How is it, if this revelation be from God, that, after having been promulgated almost 1800 years, there are scarcely any two interpreters or teachers of the different doctrines which they embrace, that can agree upon *what it does teach*, though most of them contend that their own creed is necessary to salvation ?” He therefore says, that “ A religion of so much contradiction, and uncertainty cannot

be from God, but the visionary revery of enthusiasts :” he, consequently, rejects it altogether ! Now as this is the present state of the case between the Unbeliever and the orthodox Christian, how is it possible, by arguments drawn from the New Testament, where alone they are to be sought, to indulge the least expectation of convincing and converting him to Christianity ? No, Sir, it cannot be. We must first prove to him, upon better evidence, what Christianity is in its own native purity, when freed from its corruptions, before we can entertain a reasonable hope of convincing him.

In an inquiry into the truth or falsehood of the history of the Christian revelation, the New Testament is the only authority to which we can appeal, and before we proceed to do so, it will be necessary to settle the point maintained by all reputedly orthodox churches, that the whole is written under divine inspiration, and, therefore, ought to be received as true ; than this, nothing can be more groundless. For, by whomsoever insisted upon, so manifest to the contrary does it appear, on the slightest and most superficial inquiry, that insisting upon it is nothing short of laying the axe to the root, and demolishing the Christian revelation at a stroke—rendering it a mere fable. The New Testament is a volume containing the writings of many different individuals, collected into the present form, it is supposed, by a council assembled at Laodicea in the fourth century ; this is, however, in no way material ; but they were certainly selected from a much greater number of books, written by professing Christians, extant at that time, and from all that appears, many of the books rejected were entitled to as much credit as some of those that were received, and now form a part of the New Testament. The four Gospels profess to contain an history of the New Covenant, offered by God to mankind through the mission of Jesus, and to record his life, ministry, death and resurrection. If these four Gospels had been proved authentic, and had agreed in the facts and principal circumstances of the history, the most sceptical inquirer could have made no rational objection to the record from the books themselves ; but so discordant are they to each other, and mixed with such

fiction and fables, that, till we separate this foul mixture from the plain and simple truths contained in the authentic record, all attempts to convince an enlightened Unbeliever must be in vain. Should he then ask why four such discordant histories were selected, he might be told, by a father of the church, *Theophylact*, that it was because they corresponded to the four cardinal points of the compass, to the four seasons of the year, &c. The contents of all those books have been received chiefly on the historical testimony of men, many of whom were remarkably credulous and superstitious, on which, as it appears to me, undue stress has been laid, and not sufficient regard paid to the internal evidence, and much too little to the more important evidence from prophecy, which is the evidence of God himself, and must be far above all the testimony of fallible man, and that evidence by which I hope to afford more satisfaction to the candid Unbeliever.

I believe, in stating the objections of the Unbeliever, I have taken the strongest, and omitted nothing important. In replying, I shall reverse the order and begin with the second objection ; for I hope when I come to demonstrate to him what Christianity is, when freed from the foul mixture with which it is incorporated, his first objection will be removed, seeing that Christianity is in perfect harmony with the Divine perfections. The second objection is, How is it, if Christianity be from God, though it has been promulgated almost 1800 years, it is at this time so unsettled and little understood, &c. ? In taking a comprehensive view of the scheme of the Christian revelation, though we cannot fully understand the means and end of the Divine plan, because to the full comprehension of it our limited faculties are not adequate, yet we can discover that it comes from God, by the sure and unerring testimony of prophecy, and that the corruptions which began to take place so soon after its promulgation, and have continued under different variations to the present time, will be found to establish two important facts in proof of the truth of the revelation. The first is, that nothing but the omniscience of God could, through the inspiration of the Apostles,

have predicted, 1700 years before, so circumstantially the corruptions which would take place, which the concurring testimony of history confirms, and which we see completing to this very day; thereby proving that it must be from God, and a part of that very plan for which in his wisdom he hath provided. And, secondly, that it is a satisfactory proof that the books in which these prophecies are found, must be authentic. And although these corruptions may, to our limited view, appear an imperfection, yet the same testimony of prophecy assures us, that they will be done away, that pure Christianity will ultimately prevail, and that all will be finally glorious and happy.

Numerous are the prophecies in the Old Testament relating to the mission of Jesus which have been completed—but there is one in particular so striking that I must refer to it. It is well known that the Jews were most careful in the preservation of their Scriptures, and that the books of Moses must have been written many ages before the birth of Christ. Now Moses, in an address to the people, (Deut. xviii. 15,) tells them, “The Lord your God will raise up unto you from your brethren, a Prophet like unto me; to him ye shall harken in all things whatsoever he shall speak unto you.” Such an impression had this prophecy made upon the Jews, that it appears from their history that there was a general expectation of the coming of this Prophet about the time of the birth of Jesus; now from the time of Moses to the ministry of Jesus, there had been no other prophet like unto him (nor has there been any since that time). Moses was the messenger of the Jewish Covenant, Jesus was the messenger of the Christian; and so clear and convincing was the application of this prophecy to the person and character of Jesus, that when Peter was preaching the new religion to the people, when referring to it, and shewing how it was at that time completed before their eyes, it produced such conviction in them, “that many that heard him believed, and the number of the men was about 5000.” Acts iv. 4. Here then is evidence, far exceeding all human testimony, that Jesus was the divinely-appointed messenger of

the New Covenant, and that that Covenant was from God.

The better to convince the Sceptic it will be necessary to shew, first, that the corruptions have been predicted, and then their completion. St. Paul having informed the Thessalonians, during his ministry amongst them, of the corruptions that would take place in the church, reminds them of it in his second letter; stating to them, that these corruptions had began to work even at that very time; that they would go on “till the man of sin would be revealed, the son of perdition, and then,” (says he,) “that wicked [power] shall be revealed, even him, whose coming is after the working of Satan, with all power and signs and *lying wonders*; and for this cause God will send them strong delusions that they will believe (even) *a lie*.” See also 1 Tim. iv. 1; 2 Tim. iii. 1—3, iv. 3 and 4. The concurring histories of the church clearly inform us that these corruptions have taken place. They gradually increased after the apostolic age, till by the clergy of the orthodox apostate church, such a trade was made of Christianity, that men were brought not only to believe the *grossest lies*, but to pay for them also: and from about the sixth or seventh century, to the twelfth or thirteenth, Christianity was almost lost in a sink of the most abominable depravity. But the same testimony distinctly assures us, that it would not be lost, that a few witnesses would be preserved, by whom it would be raised from its degraded state, and that “the æra shall arrive, marked in resplendent characters in the decrees of heaven, and to which the *golden index of prophecy* continually points, when ‘the knowledge of the Lord shall cover the earth as the waters cover the sea,’ and the reign of truth, freedom, virtue and happiness, shall be universal and everlasting.” \* From the thirteenth century light began to dawn upon this darkness; and the Reformation by Luther, and, above all, the art of printing coming to its aid, learning and knowledge increased with accelerated speed, and in this progressive march we see it at the present

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\* Belsham's *Plea for the Catholic Claims*.

time: and it is highly probable that Christianity is now better understood than at any time since the apostolic age; but there remains yet much rubbish to be removed, and the corrupt doctrines of the orthodox church expunged, before Christianity can be exhibited in its native purity to the candid and enlightened Theist.

[To be continued.]

SIR,

May 18, 1820.

ON reading Mr. Harris's Discourse entitled "Unitarianism the only Religion that can become Universal," I was particularly struck with a passage in the Appendix, on the difficulty of obtaining a single missionary, or funds to support one, or even £500 to defray the expense of printing a prayer-book and some tracts in the Tamul language, except the example set by a single congregation is followed by the majority, which the author does not appear to expect from what follows.—"Till then we must be content to be the laughing-stock of every other sect, and reprobated, deservedly reprobated, for the want of that zeal and that benevolence without which the purest principles are of little avail."

I profess, Mr. Editor, to be an inquirer after religious truth, and believe the genuine Scriptures are the only depository of Christian principles, and that every sect approach or recede from the truth, as their creeds agree with, or are contradictory to this sacred authority. And as the first grand fundamental truth there taught appears to me the Unity of the Deity, I have felt extremely anxious to know whether Unitarianism, in the aggregate, was equally consistent with the precepts of Christ. For this purpose, I have frequently attended Unitarian chapels and conversed with professors. At the former, I have heard eloquent discourses on various points, embellished with beautiful figures and argumentative deductions of almost demonstrative force, and yet have generally retired sensible of the propriety of a quotation, by an orthodox friend, on our leaving one of the first preachers in the metropolis,

"If love be absent, I am found,

Like tinkling brass, an empty sound;"

while amongst the latter, I have found able disputants on controversial subjects, the Trinity, Atonement, Philosophical Necessity or Free Will, the powers of reason, &c., but scarcely one who appeared equally anxious for the cultivation of the Christian graces of humility and love, or the precepts of Christ as a superior Teacher or Lord. While one sheltered himself under the idea, that as he believed fewer doctrines than others, he was less liable to the charge of professing hypocritically; another, on my asking what Unitarians thought of the offices of Christ, and whether *they should not be more regarded*, plainly told me such questions proclaimed me an enthusiast.

These observations and Mr. Harris's confession, I cannot reconcile with my old-fashioned notions of the plain, serious, unadorned preaching of our Lord, level to the meanest capacity, addressed equally to the understanding and *feelings* of mankind, or to that self-denial and ardent zeal which characterized the first Christians. However specious, therefore, however just, indeed, the theory of Unitarians, I am almost led to conclude, if these complaints are general, that theirs cannot be a correct system of theology—the religion of him whose badge is love, whose disciples are only to be known by their fruits. What! are Unitarians (rational Christians!) the only professors who expect the Deity to work fresh miracles to propagate their faith, and while hundreds of men are ready to leave their native shores, and tens of thousands of pounds are raised to promote what they esteem gross error, will they make no exertion to disseminate truth where no preconceived prejudice is to be overcome but what all missionaries have equally to encounter? Is not lukewarmness a fair confession they esteem it altogether unimportant? I am aware that while one sect consider the Deity inexorable, and that all men who know not the Saviour will be damned for ever, the other believes the Almighty is a being of infinite mercy and benevolence. But is this a reason for inactivity? Shall gratitude produce no fruit, while fear produces so much? Do they believe the Saviour came to teach the most perfect code of morality, and are they less anxious that the

whole world should profit by it, than those who profess to make it only a secondary consideration? Are they willing to allow the doctrines common to all sects are less influential on their minds than on those of others? Is pride of intellect, or the humble virtues pronounced blessed by Christ himself, the most distinguished trait of Unitarianism? In a word, do they not practically admit the charge of their theological opponents, that theirs is a system of the head without touching the heart; that they can with equal coolness work a problem in Euclid, and examine the truths of revelation, not satisfied without demonstration, but equally affected with the result in either case?

I conceive Mr. Harris's address is well adapted to support the position he advocates, but surely his Appendix contains its complete refutation. What signifies the aptitude of the soil, (the unity of God to Jewish, Mahometan and Pagan prepossessions,) if there is no sower to sow, no germe to vegetate, no warmth to fructify? It surely is much more probable that after the opposition of controversy has ceased to agitate, Unitarianism itself will end in frigid indifference. I confess I fear to enter their circle, though I ever wish to remain

A BEREAN.

*Extracts of Letters from Mr. Richard Flower.*

*Albion, Illinois,  
Jan. 18, 1820.*

MY whole family, I think enjoy, since we have been here, much better health than in England, and we have enjoyed the fine Indian summer, which has lasted full two months, of most charming temperature, the thermometer ranging from 70 to 75. We had only two wet days in November, and one sudden change to 35 degrees; The weather in December was equally fine till Christmas-day, when we had frost and snow much as in England, and since that time some very cold days, the thermometer being below freezing, 22 degrees. We have now milder weather, but a frost of snow on the ground, and the thermometer again at freezing, but gently thawing. Our settlement has been remarkably healthy, and every thing going on tolerably

well. You will say *tolerably well* has a suspicious sound; I will therefore allude to that term in future, and state the inconveniences as well as the pleasures of the autumn. We have experienced considerable inconvenience from drought, and been obliged to draw water by carriage to the town, whose wells did not supply the inhabitants with a sufficiency, and the people (like the Israelites) murmured at us, the town proprietors, as much as ever that stiff-necked people did at Moses. I had no rock to strike, or power to raise water by miracle of any kind, and therefore applied industry and perseverance to make up this deficiency, and offered to supply them with fine spring water at a  $\frac{1}{2}$  dollar per barrel, from a most delightful spring, found on George's estate, only eight feet deep, and inexhaustible. I had nearly two miles to draw it, but I lost nothing by my contract, and murmuring was allayed. This want of water would have been a serious objection to our settlement if it had been local, but it has been an unusual drought throughout the whole of the Western Country, such as has been rarely experienced, and we have been much better off than the people of Kentucky; it has also awakened our energies, and within half a mile of the town a delightful well has been opened, besides two others at a mile and a half, so that no real want has been known, only inconvenience suffered. I am rather particular on this subject, as report had spread that our town had broke up, our people scattered, and disease prevailed for want of water, all which was notoriously false; and, through mercy, I think there have been fewer deaths in the number of inhabitants than in any part of England. Another inconvenience from this drought was, the burning of the prairies much earlier than usual. There is a grandeur in this scene almost indescribable and somewhat alarming. We see whole prairies, containing thousands of acres, like a sea or lake of fire ascending; columns of smoke so affect the air, that it is a fog of smoke, and painful to the eyes; but after a few days all is over, and the sky clear and the air serene, but our herbage is gone. At this season the cattle go into the barn; we pay a hardman to look after them, and if the season is not immoderately wet,

they come out as fat as sheep from Coleseed, and afford profit to the grazier. Our bullocks, which were bought at 16 and 17 dollars last year, are now selling at Albion Market from 28 to 31 dollars each, paying nearly cent per cent for nine months' keeping; thus we are this year principally graziers, having 200 acres enclosed and more enclosing. George will have a fine farm opened, an excellent garden and young trees, and vegetables of the most luxuriant growth. It ought not, however, to be concealed, that we are much in want of farming labourers; we cannot get a regular ploughman, and a ploughboy is still a scarcer commodity; and till we can get our prairies once broken, and go with two horses without a driver, ploughing will be difficult to get performed. Our people put on the independent airs of Americans, without either their natural or noble independence, which disdains any thing like servitude, but, as if delighting to tease us gave them great pleasure, they quit their work suddenly and without reason; but we greatly counteract this by keeping them out of employ and our money in our pockets, and pay gangs of Americans, who come out and are always migrating for a job of work, and then return to their farms. We are also, in many instances, destitute of women servants, but then we have plenty of helps, or *charwomen*, who will come and work by the day or half day, and then return to their families. My wife has managed this business admirably well: observing their disposition, she hires them by the hour, sees well to them for the time being, and generally gets a whole day's work done in a few hours. This occasional assistance, in addition to the services of Mrs. Carter and a woman servant, makes us comfortably served.

On our return of Christmas-day, we invited our party as at Marden; we assembled thirty-two in number. A more intelligent, sensible collection, I never had under my roof in England. A plentiful supply of plum pudding, roast beef and mince pies were at table, and turkeys in plenty, having purchased four for a dollar the preceding week. We found among the party good musicians, good singers, and the young people danced, nine couple, and the whole party were

innocently happy and cheerful during the evening. The company were pleased to say I had transferred old England and its comforts to the Illinois. Thus, my dear Sir, we are not in the least in want of society; and I would not change my situation for any in America, nor for *disturbed* and *tumultuous* England.

My efforts to assemble the people to public worship have been successful: our place is well attended, often from 40 to 50 people through winter, and amongst our congregation we often number a part of Birkbeck's children and servants. Our singing is excellent; our prayers, the reformed Unitarian service. The sermons which have been read are from an author I never met with in England, a Mr. Butcher; they are, without exception, the best practical Sermons I have ever seen. Our Library-Room is well attended in the afternoon; the people, improving in cleanliness and sobriety, recover their intellectual faculties, and interest themselves in moral and Christian converse. When I arrived at Albion, a more disorganized, demoralized state of society never existed; the experiment has been made—the abandonment of Christian institutes and Christian sabbaths, and living without God in the world has been fairly tried. If those theologians in England who despise the sabbath and laugh at congregational worship, had been sent to the English settlement in the Illinois at the time I arrived, they would, or they ought to have hid their faces for shame. B——'s family played at cricket, the backwoodsmen shot at *marks*, their favourite sport, and the Sunday revels ended in riot and savage fighting; this was too much for Infidel nerves. All this also took place at Albion; but when a few, a very few, better men met and read the Scriptures, and offered prayer, at a poor contemptible log-house, these revellers were awed into silence, and the sabbath at Albion became decently quiet. One of its inhabitants, of an Infidel cast, said to me, "Sir! this is very extraordinary, that what the law could not effect, so little an assembly meeting for worship should have effected." "Sir," said I, "I am surprised that you do not perceive that you are offering a stronger argument in favour of this Christian institute than any I can

present to you. If the reading of the Scripture in congregation has had such efficacious and such wonderful effects, you ought no longer to reject or neglect giving your attention to its contents and its precious religious institutions." Thus, my dear Sir, my efforts for the benefit of others have been greatly blessed. I appear at present more satisfied with my lot, because I appear to be more useful than ever: in England, all my attempts at usefulness were puny compared to what they are here. Many people here openly express their gratitude to me as the saviour of this place, which, they say, must have dispersed if I had not arrived. This is encouraging to a heart wounded with affliction as mine has been, and is urging me on to plans of future usefulness. A place for education, a Sunday-school, and, above all, a Bible Society, if we increase, shall be my aim and endeavour. I have already abundant testimony that God will bless his word, and if the rest of my life should be spent in such useful work and employment, my death-bed will be more calm than if I had been taken from life before I had arrived at this period of utility. You will, I trust, be able to appreciate the station Providence has placed me in, and feel pleasure at this communication. My house, which is nearly finished, is a comfortable one, and can boast a roof that neither Hertford nor Marden could boast. It stands the most drenching rains and drifting snows without letting in any wet. I described it in my former letters; and while I am satisfied with the comfort it affords, the Americans behold it with astonishment.

You would have been much amused if you had been with us a few weeks since, when I had a visit from Captain Burke, a sensible and intelligent backwoodsman. He paid me a short visit, put off his business that he might fetch his wife, which he did; we thought we saw through the plan; he returned with her the next day, and we felt disposed to gratify their curiosity. "There, wife," said he, "did you ever see such fixings?" He felt the paper—looked in a mirror over our chimney-piece which reflected the cattle grazing in the field before the house, and gazed with amazement. But

turning from these sights to the library, "Now," said he to my wife, "does your old gentlemen" (for that is my title here) "read all those books?" "Yes," said she, "he has read most of them." "Why if I was to read half them, I should drive all the little sense in my head out of it." I replied that we read to increase our sense and our knowledge; but this untutored son of nature could not conceive of this till I took down a volume of Shaw's Zoology. "You, Mr. Burke, are an old hunter, and have met with many snakes in your time. I never saw above one in my life; now if I can tell you as much about your snakes and deer and bears and wolves, as much or more than you know, you will see the use of books." I read to him a description of the rattle snake, and then shewed him the plate, and so on. His attention was arrested, and his thirst for knowledge fast increasing. "I never saw an Indian in my life, and yet," said I, "I can tell you all about them." I read again and shewed him a coloured plate. "There," said he, "wife, is not this wonderful, that this gentleman, coming so many miles, should know these things from books only?" "See ye," said he, pointing to the Indian, "got him to a turn." In short, I never felt more interested for an hour or two, to see how this man's mind thirsted after knowledge; and though he dreaded the appearance of so many books, he seemed, before he left, as if he could spend his life amongst them.—Our Library is now consolidated; and, that the kind intentions of yourself and others may not be lost, and that your names may live in our memories and be perpetuated to future generations, I have conveyed all the books presented to us in trust, to the proprietors of the town for the use of the Albion Library; written the names of the donors in them, and in my next letter I shall, pro forma, be able to convey to you our united thanks for the books presented. Our little Library is the admiration of travellers, and Americans say we have accomplished more in one year than many new settlements have effected in fifty.—a well-supplied Market, a neat place of worship, and a good Library.

Norwich,  
July 17, 1820.

SIR,  
**W**ILL you give me leave to recommend, through the medium of your Magazine, the case of the Boston Unitarian Chapel to the attention of the Fellowship Fund Societies; and of those among us who have it in their power to be liberal? I can testify, Sir, that, in the subscriptions which they have made for the erection of their neat and commodious place of worship, the congregation have done their part handsomely; and I trust that in this labour of love they will be assisted by the contributions of others who are able to do them so kind a service. After all that they have done, however, they are still burthened with a considerable debt, which the liberality of their brethren will, I hope, in a short time, enable them to liquidate. From my own observation, it is a case which, permit me again to say, I feel great confidence in recommending.

THOMAS MADGE.

SIR,  
**I**N looking through your last Number my attention was particularly attracted by the remarks of Hylas and your Norwich Correspondent [pp. 277—280, and 291—294] on Mr. Belsham's Three Sermons. Entertaining the highest respect for Mr. Belsham's opinions, and feeling grateful to him for the pleasure and advantage afforded by his invaluable labours in the Christian vineyard, I was anxious to examine for myself a work which, from the representations of others, appeared to contradict the first principles of Dissent. I may be mistaken, for we all view things through the medium of our preconceived opinions; and I am one of those who have been taught to think that Christianity needs no other patronage from the civil magistrate than his good example; that its professors need no other protection than that due to every man as a citizen; that no person should be taxed for the support of another's faith and principles, or be obliged to give any other test of his own than good conduct; that every person is, in reason, though not by law, entitled not only to hold any opinion conscientiously, but to publish it either by speaking or writing without liability to punishment, unless he can be

indicted as teaching some specific and definite crime expressly forbidden by the laws of God and his country, as murder, treason, &c. And, that it is the duty of the magistrate to protect every one in the full enjoyment of his religious, as well as his civil rights and liberties, without regard to sect or party, by the only means in his power, the impartial execution of laws inflicting pains and penalties.

With pen in hand I perused the Sermons, and if you are not crowded in your next Number, perhaps you will allow me to state how they struck me. Great part consists of encomiums on the Christian religion, and a full assent to so much will be taken for granted without particularizing. But the conclusion attempted to be drawn from all this appears to me startling. How its own native excellence can be urged as a plea for magisterial support I am at a loss to understand. On the contrary, it appears to me an unanswerable reason why the magistrate should not interfere at all, or at any rate further than to use his exalted situation as an opportunity for becoming a conspicuous example of real Christian conduct, and preventing bigoted zeal from breaking out into acts of violence and injustice on account of differences in religious opinion.

As a Christian I tremble at the consequences of permitting the civil power to interfere in raising funds for the construction of religious edifices and the education and support of ministers, (pp. 7—12,) for it is impossible to forget what has been. But this point, as treated by Mr. B., resolves itself rather into a question of political economy, than one of religious principle, and as such, it does not appear difficult to prove it a case strictly within the rule—that where there is a demand there will be a supply without legislative interference; and I have certainly yet to learn, that Christianity is the dull, uninteresting tale forgotten like a morning dream, or that it forms a despicable exception to this general rule.

The difficulty which Mr. B. admits there would be in the choice of favourites, and the plus and minus of patronage, appears to form an insuperable objection to his scheme. Is the

elected Calvinist to contribute towards the diffusion of Socinian infidelity? Is the reprobated Unitarian to be taxed for the support of principles at which he shudders? Does not history teach us to fear that the jealousy and bickerings engendered by this system of extortion and favouritism, however disguised or palliated, will produce more evil than can be balanced by any probable good result? With respect to the charge of obsequiousness and truckling in our Dissenting Ministers, (p. 12,) I feel with your Norwich Correspondent. Surely the accusation is unsubstantiated by facts and founded on false theory. Is it not reasonable to expect that the man whose labours are remunerated by small contributions from many, will be more independent of each and all, than he who is appointed and paid by one or a few, will be from the controul of the one or the few?

I beg pardon for the expression, but is it not preposterous to expect (p. 15) that the civil power will ever be vested in the hands of beings so superior to the present race of man, as to afford a reasonable hope of their exercising a discretion so sound and liberal, in providing for the spiritual wants of every individual, that we should be benefited by the surrender of our dearest liberties, and by trusting implicitly to receive a share of patronized Christianity, each according to the measure of his deserts or necessities? When our governors are become so exquisitely perfect, may we not fairly expect that the whole world will have arrived at that blessed state in which Government may be dispensed with, as no longer constituting a necessary evil?

No Christian could ever object to see Christianity familiar in our courts and parliaments, (p. 17,) reigning in the hearts and governing the actions of all in authority. But a "mitred front"! Is Royalty insulted by the approach of a Christian minister, unless tricked out in lawn and coronets? Is Episcopal pomp necessary when teaching the inhabitants of the palace to take no thought for raiment, but consider the lilies how they grow; to convince courtiers that they cannot serve God and mammon; to persuade them not to lay up treasures for themselves upon earth? Is this the garb

of the disciple of the lowly Jesus; or is the disciple become greater than his Master?

Mr. B., a Dissenter, the declared and formidable enemy of creeds, the boldest of innovators, advocating (p. 18) public taxation for the construction of places of worship, in which a *National Liturgy* is to be established, "in order to protect the decorum of public worship from rash and fanatical innovators"! Alas! are not even the wisest of us liable to be betrayed into inconsistencies? Is it not probable that by the time theological feeling has subsided to the state in which this Liturgy could be agreed upon, and the doctrinal test, (p. 15,) that Jesus Christ is a teacher sent from God should be deemed a sufficient point of union, Christians will have become so enlightened, so truly Christian, that Mr. B. himself would gladly abandon his own plan of patronage and favouritism, as not only unnecessary but impossible? Is it not probable that the Millenium will have arrived before this imperfect scheme can be realised? Should we not be seeking Utopia and neglecting Elysium?

Mr. B., having in his first Sermon sketched out his plan of patronage, proceeds in the second to establish its propriety in answer to all objectors. And here he has full need of all his own acuteness and strength against his "specious" opponents, and it is pretty evident that, like other combatants, he is not so strong in a bad as in a good cause.

It cannot indeed be denied to Mr. B., that the acceptance of the Parliamentary grant (p. 29) is a sacrifice of the sturdy principle of Dissent, and those who approve of it cannot with consistency object to magisterial interference absolutely, but solely to the amount. It is, indeed, sometimes said that Dissenters are fairly entitled to it by way of remuneration for what is taken from them in tithes and church-rates, but surely such refinement and special pleading should never be heard out of Westminster Hall. With respect to the immunities enjoyed by Dissenting Ministers, (p. 30,) they are not of a nature to compromise the principle. It would, indeed, be monstrous, it would be contrary to every dictate of reason, every rule of good

policy, to the feelings and the wishes of every individual in a Christian state, if ministers of the gospel of peace were liable to be dragged from the performance of their duties, duties of incalculable importance to human happiness, and to be forced into the abhorred and villainous trade of human butchery! It is sufficiently cruel and disgraceful to Christendom, that we, who are not so much withdrawn from worldly affairs, nor so peculiarly devoted to the promotion of the dearest interests of mankind, should be torn from our homes and useful occupations, to endure every species of hardship at the command of petty despots, to fool away our lives in furthering the mad schemes of wicked ambition, and commit the heinous crime of murdering our fellow-creatures, who, unoffending and unoffended, are in like manner compelled to murder us for the gratification of incarnate devils sent upon earth to scourge mankind. Does consistency require the Christian minister to participate in these horrible crimes, lest by availing himself of exemption from the tyrant's general conscription, he should appear to admit the right of magisterial interference in matters of religion? If, indeed, he is an advocate for war, I shall not trouble myself with attempting to reconcile his inconsistencies. Again: the office of church-warden—by what rule of policy can a Dissenting Minister, or any Dissenter, be called upon to undertake the management of church revenues and regulations, except upon Mr. B.'s principle, (p. 36,) that the peace of the whole requires the minority to submit to the majority, and when the majority dispenses with the service, what more can be said? The objection to serving the office of overseer of the poor is not so strong, yet the peculiar duties of ministers may, without any sacrifice of principle, be urged, not so much in a religious as in a political point of view. And if the question were tried by the proper criterion, and the decision made by the legitimate sovereign power in matters of policy, the people—the votes would be unanimous, and ministers be exempted without endangering religious liberty, and without exposing the present Dissenter to the charge of inconsistency.

Mr. B. then proceeds to consider and answer *seriatim* the objections which may be made to his plan of patronage.

To the first, his reply (p. 35) is merely, that he sees no objection to public encouragement of a religion so excellent. Who does? Let the magistrate respect virtue, and employ ability without regard to speculative opinions; let him not, in the spirit of exclusive bigotry, deprive his country of the assistance of its most valuable citizens, merely because by daring to think for themselves they differ from the herd; let him not behead a More, burn a Ridley or Latimer, or banish from Court a Fenelon; let him not promote the time-serving renegade or the canting slave to the highest offices in Church and State; let him not scare away blushing modesty and insulted religion by converting the palace into a seraglio; let him discountenance and disgrace the bad, whilst he patronizes and honours the good; let him stand forth a conspicuous example of the true Christian. It is enough; Christianity asks not, she dreads, she deprecates, any other patronage.

To the second he replies, (p. 36,) that if it be the sense of the majority that there should be a favoured Establishment, the minority must yield, in order to maintain peace and good government. Yes, and when the majority determine upon going to war or any other iniquity. But are the minority to approve, as well as obey? Does it not rather become an imperative duty on every dissentient individual to exert himself in propagating more enlightened notions, and endeavouring to convert the majority? And ought not Mr. B. now to be found labouring with the minority?

To the third he replies, (p. 37,) that there are many truths which do not excite attention proportional to their importance, and are, therefore, to be patronized. But is Christianity one of these? In what country or age has it been found so uninteresting? Has not danger more frequently arisen from over excitement when tampered with by the civil magistrate, than from apathy and neglect in the multitude? What are the defects of the non-interference system, that it should require the age of miracles to be revived

(p. 40) in support of Christianity, when no longer fed with extorted revenues, nor held up in the imperial or parliamentary leading-strings of favouritism? Does Mr. B. find his cause so weak as to be driven to the necessity of insinuating, (reply to fourth objection, p. 41,) that we entertain the absurd notion that human means are not necessary for its propagation? Is it a matter of course that the civil power will exercise only a discreet and liberal interposition, and employ only the wisest and most efficacious means of advancing the true interests of Christianity? What says the page of history, and what guarantee can Mr. B. offer us for the future? What reason have we to expect that legislators and magistrates will become perfect, whilst the multitude remain what they are? And if the multitude improve proportionally, what occasion shall we have for Mr. B.'s special new invention—these priests and governors upon the entire new principle of pure, disinterested, liberal, impartial, favouritism? And if, as is sometimes the case with projectors, it should turn out that Mr. B. has been too sanguine in his expectations, what temptation have we to trust the interests of religion to the operations of the old species?

To the fifth he replies, That the success of the primitive ages, without patronage, cannot be drawn into a precedent in present times, for that it arose from the novelty of the events and the strong impression of the miracles. From which, of course, we are to infer, that when this advantage was gone by, its place was well supplied by a Holy Alliance between Church and State. But perverse curiosity and inquisitive scepticism having induced Protestants and Dissenters to search if all was right, and at length to disturb this noble arrangement, we are now to be accommodated with a new combination of priestcraft and statecraft, so preciously blended, that with the magic of chemistry, each is to neutralize the deleterious properties of the other, and of two poisons is to be produced a medicine, mild as mother's milk, and universally efficacious as Dr. Solomon's Cordial. But since these miracles have served their turn, and so long become antiquated, would it be a sin to pry into the necessity of either continuing the present Holy Al-

liance, or of forming any new treaty; and to suggest, whether the press, with its accompanying increase of education and enlightened liberality, may not have superseded the utility of any farther union between the two crafts? Dissenters will surely not join in the shout—"Great is Diana of Ephesus." That errors soon crept into the Church (p. 44) is lamentably true; but can we agree with Mr. B., that the establishment of favouritism prevented the increase of error? Do not facts substantiate what reason would conjecture, that the passing clouds of error were detained and accumulated into the thick darkness of night, a long, long night; and that light has been restored to the Christian world, only in proportion as the storms of Reformation and the breezes of Dissent have dissipated the settled and accumulating gloom? The shores of patronage wear an enticing appearance, and have in all ages led thousands to make shipwreck of faith and a good conscience, but now the record of history stands a conspicuous and imperishable beacon to warn us against the dangers of the illusive coast.

Under the system we advocate, such protection as that afforded to Paul of Samosata, (p. 47,) would not dazzle, the momentary meteor of midnight, but continually shine, the summer sun of joyous light and genial warmth. The force of the sixth objection (p. 47) is so far admitted by Mr. B., and his palliatives so similar to those already noticed, that any remark would be tautology. To the seventh he replies, first, (p. 54,) that Christianity owes its existence, under Providence, to the protection of the civil power, and produces as a proof, that in Asia, the sword has exterminated Christianity, while in Europe, where it formed an alliance with the civil power, it has always maintained itself. Now if the alternative were between persecution and patronage, if there were no middle and better course, this argument, from the contrast of the two evils, would be relevant; and perhaps in the dire dilemma we should submit to patronage upon the principle, (p. 59,) that Christianity under any form is better than no Christianity. But this is not coming to the point at issue. The advocates for non-interference are not contending for one in preference to the

other, but deprecate both as positive evils; the one, because it annihilates; the other, because it corrupts Christianity. And I protest I cannot conceive a stronger confirmation of their arguments than the combined history of persecuting Asia and patronizing Europe. If an angel were sent from heaven to teach the non-interference system, could he make the matter plainer, or place it in a more striking point of view? True it is, that in Europe Christianity survived the hated connexion. But O how altered! That God should permit this horrible war upon his church in one region, and this little less horrible alliance in another, is indeed a mystery, unless it were intended to fix indelibly on every mind the grand truth for which we now so earnestly contend, that Christianity equally abhors persecution and patronage. But that the black, the bloody, the disgraceful page of ecclesiastical history, should be adduced as a proof that Christianity depended for its existence upon civil patronage, does appear most astonishing. Will Mr. B. venture to affirm, that if Christianity had neither been persecuted nor patronized by the civil power, it would have been lost to the world, and that we at the present moment should have been Pagan idolaters, worshiping stocks and stones? If not, why does he print, in large letters, that the existence of Christianity is, under Providence, ENTIRELY OWING TO THE PROTECTION AND PATRONAGE OF THE CIVIL POWER? Should he not rather have said, that the corruption of Christianity is, by Divine permission, entirely owing to the protection and patronage of the civil power? Nothing can be more totally groundless than this argument from history appears, and yet it is evidently the basis of all Mr. B.'s reasoning, the foundation of all his newly acquired notions on the subject (p. 27). It is a favourite to which he frequently recurs, and which he seems to consider unassailable. Surely it is the ignis fatuus which has for once dazzled and misled him, as he was groping about in the gloom of the dark ages.

His second and third replies (pp. 59 and 62) are an elaborate proof that there is much good in Christianity, even in its most depressed and degraded state, to which we most cheerfully as-

sent; but we will never admit it as a reason for depressing and degrading it, by placing it under the patronage of the civil power.

His fourth reply (p. 63) is, that though "much unjust and savage persecution has taken place under pretence of supporting and protecting the Christian religion," yet "that even this state of things is not without its use." Certainly, as our poet sings,

All partial evil's universal good,  
All discord harmony, not understood.

But this is a double-edged sword and dangerous for mortal hand to wield. Mr. B. would scarcely advocate the doing evil that good may come, or anticipate persecution among the blessings of his new Holy Alliance. If, however, he does, I am not prepared to deny him this solitary advantage.

Having gone through the two first Sermons, I find I should be trespassing unreasonably by any remarks at present on the third, and Hylas's Letter. I am sure Mr. B. will forgive any apparent warmth of feeling or freedom of expression.

AN ADVOCATE FOR A RELIGIOUS  
COMMONWEALTH.

SIR, July 14, 1820.

MR. BELSHAM says, [p. 347,] that "some of your Correspondents, whose zeal seems to outrun their information, appear to be desperately angry with me for having presumed to assert that Christianity might be benefited by the liberal and judicious interference of the civil power." Now, Sir, I beg to observe, that the principle against which I endeavoured to contend, was very different from that which he has now stated, viz. "That Christianity required the support and patronage of the civil power." Either, therefore, the Reverend Gentleman has forgotten what he preached and printed, or he may have been convinced by his third Sermon, that the principle which he enforced in his first was untenable, and he desirous of backing out.

I am very happy to see such a change in his sentiments upon this point: I thank him most cordially for his admirable defence of the right of Unbelievers to impugn the validity of those evidences which we believe to be amply sufficient to establish the truth of

Christianity; and I trust a full recantation of the position, that our religion requires the patronage of the civil power, will prove him to be in every respect entitled to the honourable appellation of

### A NONCONFORMIST.

#### Modern "Orthodox" Notion of Future Punishment.

(Continued from p. 408.)

**H**ITHERTO we have considered what are termed the *natural* attributes of the Deity; let us now make some reflections on the *moral* ones, namely, his holiness, justice and goodness.

Holiness in man, is sanctity of the heart and obedience of the life, in the sincere and diligent performance of the duties of piety, benevolence, and self-government, according to the light and means afforded him, natural or revealed. It is not a humanity without godliness, or, "a saintship without humanity;" for such are imperfect characters: but the union of faith and works, piety and charity: and, in proportion to our attainments in these indispensable and connected duties of religion, are the degrees of our holiness and virtue.

The holiness of the Deity consists in the purity, rectitude and perfection of his nature; and cannot be separated, even in idea, from his essential benignity. We may possibly conceive of power, wisdom, and knowledge, without goodness; but cannot thus apprehend the attribute of *holiness*. We should instantly reject the notion of a holy man, or a holy angel, without benevolence; and cannot avoid connecting these ideas in our conceptions of the Divine holiness. "He is glorious in holiness," and to be worshiped "in the beauty of holiness." "His holiness lies in a conformity to himself; this includes his acting like and for himself. All his decrees and dispensations are *congruous* to his glorious perfections. He would *hate himself*, if, in any thing, he acted contrary to these, because then he would *disagree* with himself. Self-seeking in creatures is monstrous and incongruous, and rather matter of shame than of glory; but for God to seek his own glory, is his eminent excellency. To do all things for one self, which in

man is idolatry, is true sanctity in him." \*

And as he takes infinite delight and complacency (so to speak) in the contemplation of his own transcendent excellencies, so he approves and rewards the faint reflection of these perfections in his creatures. Hence, we are enjoined to be holy in our measure and degree, "as God is holy, and perfect as he is perfect."

It is true, this holiness includes his perfect and infinite hatred of sin; but this, simply considered, appears to be no bar against a change in the moral state of the sinner, but rather implies the contrary.

For, "What is hatred of sin, as attributed to God?—If we consider this, as it is in *us*, a passion of the soul, so it is not in God. The absolute perfection of his nature excludes it. But God's hatred of sin, is his perfect aversion of it, as contrary to himself: an aversion without perturbation, as with us, and is nothing but his holy will and nature averse to sin: to sin, *as sin*, and not sin, as it is in this or that person. He can no more love sin in his own people, than in the worst of men. God hates nothing but sin *primarily*; therefore he forbids nothing but sin, and all his judgments are threatened only against it, and sin is the only procuring cause of their execution. It is true, he hates the persons of wicked men, but not *as men or creatures simply*, but only as sinful creatures. He hates them *for sin*, and for nothing else." †

To the same effect, speaks another orthodox writer, Mr. Burkitt, on Rom. ix. 10: "Nothing renders any one the object of God's hatred but sin. He does not hate the Devil himself, as he is his *creature*, but only as a sinner. God adjudges none to eternal perdition, but with respect to sin:" so that the infinite holiness of God, in itself considered, seems only to require a change in the moral state of the transgressor, but not necessarily his everlasting punishment.

But this leads us to consider the infinite *justice* of the Supreme Being; in the nature of which attribute, it is commonly supposed, there are sufficient grounds for a belief in the doctrine of eternal punishment.

"Justice," says Dr. Hartley, "is that which gives to every one according to his deserts; at least as much as his good deserts require, and not more than is suitable to his evil ones." This, though an accurate definition of human justice, may be thought not strictly applicable to the Divine; for since the Deity gives to all, and receives from none, how can he be considered as *obliged* to the performance of any particular action? But we must beware lest here, as well as in other respects, from erroneous principles, we misrepresent the Divine character and conduct, and tarnish, as far as in us lies, one of the brightest jewels in the celestial diadem: nor need we entertain any doubt or hesitation in this matter. For though, as Creator, the Deity places his creatures in different circumstances, both of mind and of body, and in his providential dealings respecting nations and individuals, acts upon principles of which we cannot always discern the reasons; yet, as a moral Governor and a final Judge, he proceeds according to known and established rules, and continually appeals, in his holy word, to the minds of his rational offspring as to the equity of his dispensations. "Are not my ways equal?" "He shall judge the world in righteousness, and the people with equity."

There is a variety of important considerations in religion arising from reflections on the Divine justice, which, if the reader's patience be not quite exhausted, may admit of further amplification: and a leading one on the score of natural theology, in proof of a future state, depends upon this great principle; and the argument amounts to this—that if there be *one* virtuous, miserable and oppressed person in the world; or *one* prosperous, habitual transgressor, there must be a future state: \* because, without this, we cannot cherish satisfactory and adequate ideas of this glorious perfection. For, though we can infer the being and bounty of the Deity from the things that are, and his holiness and justice in themselves, from the *natural tendencies* of things, which in their correspondent effects may be considered as incipient punishments and rewards; yet, his absolute, strict, remunerative,

perfect, and impartial justice, remains veiled behind a dark cloud, not to be withdrawn till the great day of retribution; when, by means unknown to the disciple of nature, but more explicitly revealed in the gospel, the Master of the house shall return and demand an account of his servants, when "the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him."

For if we begin with *inanimate matter*, though the term *justice* may not here be strictly proper, yet it is plain that, when created and modified, there are certain uses, fitnesses and relations to which it is applicable, and to which *other* uses and applications would be utterly unfit. Thus we cannot suppose such a glorious body as the *sun*, formed merely to shine in empty space as in a trackless desert, where neither his light nor heat could be of any use and advantage. Accordingly, we find that it is placed in the centre of numerous revolving globes, filled, as we justly believe, with proper inhabitants, where scarcely one ray of his splendour is lost, enlightening, fructifying and animating the whole. Nor can we imagine that a world of inanimate matter would be created, furnished only with herbs and trees and flowers; or, at best, with insects and birds and beasts and fishes; since all these, from the defect of reason, are confined to a narrow sphere; could never regulate the subordinate parts of nature, nor offer any oblation on the divine altar, in returns of veneration, gratitude and praise: accordingly we read, that when all these were prepared, "there wanted yet a man to till the ground." Nor was man himself, though constituted lord of all below, and favoured with frequent divine communications, sufficient to his own happiness. Paradise itself required the superintendence of a rational agent, and paradise itself would have been a desert, without the blessings of correspondent society.

Now, what is *fitness* or *rectitude* as to inanimate matter or inferior beings, acquires the name of *justice* when applied to rational agents; for though the Deity cannot, properly speaking, be indebted to his creatures, yet he will be just to his own perfections, and ultimately treat them according to their moral character and state; and therefore, though it is strictly true to

\* Woollaston's Religion of Nature.

affirm that a thing is *right*, because God doth it, yet it is equally true that he doth it *because* it is right. "Though he is under no law without himself, yet he hath a law in his own nature." \* Thus, as just observed, we cannot suppose, upon the principle of mere justice only, that he would suffer an *innocent* being, or (if you dislike the term) a rational being in a state of *positive* favour with his Maker, to lie long under oppression, torment and misery, without some remuneration here or hereafter. This would be utterly incompatible with all our ideas of divine justice.

And in this view, the life, death, resurrection and glorification of our Saviour Jesus Christ, furnish a striking and important argument. Our Lord was not *impeccable*, or incapable of sinning, for then he could have had no merit; but he was *immaculate*, or never did actually transgress. He never committed any act which had the formal nature or essence of *guilt*. He was subject to every human infirmity, and "in all things tempted as we are, yet without sin." "Other saints may possibly have excelled him in the exercise of particular virtues: John Baptist was a greater mortifier than Jesus himself; and if we observe his whole history, though without sin, yet the instances of his piety were the actions of a very holy, but of an ordinary" (imitable) "life. The lives of some in ecclesiastical history seem told rather to amaze and to create scruples than to lead us in the evenness and serenity of a holy conscience; and they appear to be represented holy by way of idea and fancy, if not to promote the interest of a particular family or institution; but our Lord, in his external actions, where alone he is imitable, did so converse with men, that they, after his example, might for ever converse with him. Some have had excrescences and eruptions of holiness in uncommanded duties, which, in the same particulars, we find not in the life of Christ; but *here* is the distinction—they that have done the most *beyond* have also done some *short* of their duty. In the greatest flames of their shining virtues they prevaricated something of the commandment; but no man ever

did his *whole* duty, save only the holy Jesus." \*

Hence it is worthy of remark, that in all the *personal* prayers of Christ upon record, though we meet with every other essential requisite of prayer—humility, adoration, submission, petition, and thanksgiving; yet we never meet with the smallest allusion to that which always constitutes an essential part in *our* prayers—*confession of sin*; for he had no sins to confess.

Having thus briefly considered the *remunerative justice* of the Deity, as eminently exemplified in the person of our Saviour, we shall offer a few more remarks on his punitive, or, as commonly termed, his *vindictive justice*.

It will be acknowledged by all, as already observed, (except by the gloomy advocate of unconditional reprobation,) that this phrase can be applied to the Deity only *figuratively*, and that we had better use the term *vindicative* than *vindictive*; rage, hatred and revenge being the most abominable and detestable passions that we can imagine in men or devils, which we cannot for a moment suppose in the idea of an angel, and which are infinitely impossible to be regarded as subsisting in the Divinity, before whom "the heavens are not clean, and who chargeth even his angels with folly." "Vengeance is mine, and I will repay, saith the Lord," is urged by St. Paul, as a reason for not avenging ourselves, because God alone is the proper judge of actions, Rom. xii.; as if he had said, You are incompetent judges of men's hearts, and of the motives of their conduct; resist, therefore, every tendency to a spirit of malice or revenge; leave the punishment of the delinquent to God, who alone knows when and where and how to punish, and who will finally do you ample justice; for he hath said, speaking after the manner of men, "Vengeance is mine, and I will repay." Do you, therefore, "give place unto wrath," and "overcome evil with good," and thus you will fulfil the enigmatical advice of the wise man, and "heap coals of fire" upon the heads of your enemies; you will either be fully satisfied of the Divine equity in their punishment, or melt them down into another temper and dispo-

\* Wisheart.

\* Bishop Taylor's Life of Christ.

sition, and convert even an enemy into a friend.

Rejecting, therefore, the idea of infinite vengeance or implacable wrath, which are one and the same, as utterly inapplicable to the Divine character, we may consider the punitive or vindictive justice of the Almighty as a branch of his justice in the abstract, "which is nothing else but the absolute rectitude and perfection of his nature;" \* and in a relative view, as "that invariable will, by which a total difference will be made between the righteous and the wicked—the former most gloriously rewarded, and the latter severely punished:" † but if there be any force in the preceding arguments, there is nothing that we can conceive in the simple idea of divine justice, either in an absolute or relative sense, which should lead us to conclude that the sufferings of the impenitent will be strictly and properly everlasting.

But it is said, that sin is an infinite evil, because committed against an infinite being. Far be it from any of us to detract from the essential evil and malignity of sin! It is that one great, comprehensive evil, which the Scriptures, perhaps obscurely, intimate to have procured the fall of some of the angelic hosts, which banished Adam from paradise, brought diseases and death into the world, and which, while inherent in the rational nature, must for ever separate from the Divine presence and favour. But the question *here* is not respecting the nature of sin in the *abstract*, as to which there can be no dispute; but as to its absolute *perpetuity*, either in itself or in its effects; and we employ words without ideas, if we say, that in these senses sin is an infinite evil.

To say that sin is eternal and infinite *in its own nature*, is manifestly absurd, as well as impious: it is to revive the ancient error of the *Manichees*, who hold an intelligent principle of evil, eternally opposing and counteracting the goodness and energy of the Deity. Such a notion, in the present state of religious light and knowledge, you will scarcely venture to espouse. Would you then, on the other hand, invest with the attribute of infinity, *an accident*, a

*faculty*, a mere privation, the birth of time; which can only subsist in created natures, and which, in the person of our Saviour, and probably of many of those superior beings who, in the immeasurable scale of the intellectual world, "left not their first estate," never subsisted at all? To say that sin will be infinite in its effects, is the very proposition we have been endeavouring to disprove; and which we must still decline to receive, till we see better reasons produced for it than those which have hitherto been offered.

It is true, all sin is committed against an Infinite Being; it is enmity against God, in its nature, though not always in the intention of the sinner. Hence David says, "Against thee only have I sinned;" nevertheless, as Job observes, it cannot reach or "extend to him." "Thy wickedness may hurt a man as thou art, and thy righteousness may profit the son of man."

Nor can the Divine *glory* and *majesty* require, according to our conceptions of them, an eternal punishment for the sins of time. The glory of God is either his *essential* or his *reflex* glory. The former is unchangeable; the latter may indeed be dimmed and tarnished by the transgression of the creature; but surely not *for ever*! "As he is the first principle of all things, so he must be the last end of them: his holiness requires that all his works should return and give glory to their original!"\* What satisfaction or complacency can he derive from *ruin*; what glory from the destruction or eternal misery of his creatures? In reality, this opinion doth not admit of proof *a priori*, by the confession of eminent divines; † and Dr. Clarke himself, in the close of his remarks above alluded to, quotes some Heathen writers as agreeing, "that the punishment of the incorrigible should be *αἰώνιος*, without any determinate or known end;" which appears to be giving up the question; for, however protracted may be the period of future sufferings in particular instances, would you deny to the Supreme Mind that inherent prerogative which all wise legislatures have conferred upon earthly sovereigns—a

\* Wisheart.

† Petitpierre.

\* Wisheart.

† See Doddridge's Lectures.

power of remitting the sentence in whole or in part, as may seem fit to his infinite wisdom? Surely this is a degree of presumption and arrogance scarcely to be expected from those who are the most strenuous advocates for the doctrines of *free grace*, and of *an unconditional and finished salvation*! But it is not contended here, that the awards of a future judgment will be remitted in a single instance, but only that we have abundant reason to be persuaded, that not, in a single instance, they will be infinite and everlasting.

"A being who merits infinite punishment is a being infinitely culpable, and consequently infinitely wicked, and a *being infinite*. Thus is the sinner, a mortal man, a being so weak and finite, by this argument transformed into an infinite being! Thus we see the fallacy of an argument which leads to such absurd and irrational conclusions." \*

To close this part of our subject, the infinity of the Deity includes the exercise of all his attributes; but having treated of some of these in a *negative* point of view, rather pointing out what they do *not* lead us to expect from them, than what they do, we shall defer our reflections on those *important and positive realities* of which they may induce us to entertain the hope and expectation, in their illustrious harmony and union with the Divine *goodness*, till we shall have briefly considered the last particular above-mentioned, namely, the supposition, that the victims of future punishment will continue to sin, as well as to suffer, for ever, and so the one will prove a natural consequence of the other.

Some pious persons, sensible of the invalidity of the common arguments on this subject, have endeavoured to calm the tumult of their minds by reasoning thus with themselves:—We have every reason to believe, that the mental faculties of the righteous, in a future state, will be abundantly improved and enlarged, and making continual progress towards perfection.—"The soul will proceed from strength to strength; be still adding virtue to virtue, and knowledge to knowledge;

shine for ever with new accessions of glory, and brighten to all eternity!" \* Now is it not probable that there may be an *analogy* here, as to the sufferings of *futility*; that this may be the *key* to enable us to unlock the prison-doors of *Hades*, and fully to satisfy us of the equity of the Divine dispensations? Though we cannot believe that the Deity will punish to all eternity, *merely* for the sins of time; yet, if the condemned criminal go on to add sin to sin, and rebellion to rebellion; if his vices and evil passions should be expanded and multiplied; if, the more stripes are laid upon him, the greater will prove the aggravation of his guilt—then, in such a case, it may be consistent with the moral character of the Deity, to permit him to remain for ever in that miserable state; perpetual succeeding sins will justify perpetual succeeding punishments; and his sufferings are rather to be regarded as *natural consequences*, than as positive appointments.

These opinions have been espoused by eminent and pious men, and frequently urged as motives to virtue; but we should not hastily adopt natural, moral, or theological systems, in whole or in part, merely because they have the sanction of great names and high authorities: certainly, in another view, such sentiments have an aspect tremendously horrible, startling us by its own deformity, and almost naturally tending to render the human mind *diabolical*, even in the prospect and contemplation! "Imagine such a state you may, but you can never seriously believe it, nor reconcile it to God and goodness." †

For, whence do we acquire this dreadful idea of the expansion and increase of the depraved faculties and passions of mankind in a future state?—Because the virtues of the good will be expanded and increased? This is a miserable argument indeed! It is supposing similar effects from contrary causes. Virtue is progressive in its very nature. Sin is the *disease* of the soul; and as there is, for the most part, in bodily disorders a natural tendency of the animal economy to rectify itself, or to assist the operation of proper medicines, so is there also in

\* Petitpierre.

\* Addison.

† Bishop Newton.

disorders of the mind. It is true, sin is often progressive in this world, in particular cases, as when the sinner meets with no present impediment; but *change* the circumstances, and you generally change the mind of the agent. There are, indeed, stubborn tempers that will persist, notwithstanding the severest sufferings and the most bitter disappointments; but we must attend to general rules, and not to particular exceptions.

Now, though we take for granted the expansion of the mental faculties in a future state, with respect both to the righteous and the wicked, yet we must think strangely indeed as Christians, if we imagine there can be any capacity in the state of future punishment for the exercise or indulgence of the most of those evil passions and propensities which torment us here, and which are summed up in that emphatic and comprehensive phrase, "the deceiveableness of unrighteousness." The expansion of any passion or desire in the present life, arises from the hope or expectation, well or ill-founded, of its future gratification. But this cannot justly be supposed of the criminal affections in a future state. As "flesh and blood cannot inherit the kingdom of God," so neither is it probable that they can inherit the kingdom of *Satan*. There must be peculiar and appropriate *vehicles* for both saints and sinners. What room *there* for sensuality and voluptuousness, where every alluring object and extravagant suggestion shall be done away? What motive to a daring and blasphemous impiety, where the messengers of Divine justice shall be actually present, inflicting the awful sentence of their high commission? What plea for unbelief, when "hell is open before them, and destruction hath no covering?" What food for covetousness, where there is nothing to desire? What incentive to envy or revenge, where the question is, not who is the most happy, but who is the least miserable? What scope for a towering pride, a restless ambition, or an insatiate thirst of glory, falsely so called, where the vanity of human expectations shall be fully manifest; where wicked tyrants and oppressors shall meet the due reward of their deeds, and the Universal Sovereign

shall fulfil that signal denunciation, recorded by the mouth of his holy apostle, and "destroy them who destroyed the earth"?

Besides, this notion contradicts itself. To *sin* always implies a capacity *not* to sin; or to repent, and consequently of becoming virtuous—contrary to the supposition.

Will you, then, refer the fixed and eternal hate, enmity and rebellion supposed to appertain to the wicked in this state, to *the act of God*? This you will scarcely venture to do. What! hath he plunged a rational soul, originally made "in his own image," into a fathomless gulf, where it can be capable only of *demerit*, and that to all eternity? Surely "he that is an essential enemy to sin, never made sin essential to man."\* "As it were horrid blasphemy once to imagine him to be the author of it, so it cannot be conceived how he should be the author of what is so contrary to his own holiness, and infinitely abhorred and detested by him. 'God cannot be tempted with evil, neither tempteth he any man.'" He may tempt, indeed, by way of *trial*, as in the case of Abraham, but he tempteth none by way of *seduction*. "We may sooner imagine that darkness should be the offspring of a sun-beam, than that a holy God can be the author of that which is so contrary to his nature."† "And though God, in grace, may *long* suffer contradiction to his will, and that which he abominates, in order to work out wonders of his power, wisdom and goodness; yet, otherwise to suffer it to abide *for ever*, an offence unto him, within his own dominions, who is 'Lord of all;' yea, even in a sense *within himself*, as 'in whom all things live and move and have their being;' *this* the understanding of man, looking closely into, would even startle at; for who can think God will thus *eternally concur* with those who would eternally *frustrate* and pervert the ends of his concurrence, and *oppose him with his own powers*? Is it not more reasonable to conclude, if he had not a *design of grace*, that he would cease from such a fruitless act, and, by subtracting *his part*, reduce them

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\* Bishop Taylor.

† Wisheart.

to nothing? The Deity, therefore, not concurring with that which is the *ground* of their present state, viz. the *defective part*, it follows that *this state* has not its duration *founded on God*, and so, no way participating of the *principle of eternity*, must have an end." \*

Such are the reflections, not new, but nevertheless highly important, which, in different forms, have been suggested upon this great subject, by a variety of writers, drawn from considerations on the nature of sin, the nature of man, the nature of eternity, and the best ideas we are able to form of the Divine attributes.

A few brief remarks on the further evidence of Scripture on this topic, in more particular connexion with the divine attribute of Goodness, must be deferred to another opportunity.

AN OCCASIONAL READER.

*Hackney,*

*May 13, 1820.*

SIR,  
I HAVE remarked that objections to religious ceremonies and observances are generally answered by reproof instead of argument. Upon what pretensions to infallibility does your Correspondent A. (p. 207) put forth his opinions on the subject of prayer without reserve, and at the same time call upon L. J. J. to refrain from doing the same thing? If L. J. J. deems supplicatory addresses to be "useless, irrational and enthusiastic," what better reasons can he have for dissuading others from the practice? Judging from A.'s statement of his opponent's view of the subject, I should conceive that A. has wholly mistaken the effect which his "chilling, frigid" course of reasoning has produced on his mind. So far from unfortunate, if L. J. J. is not conscious of standing in need of artificial aid in the discharge of duty, nor of this particular species of consolation (which he thinks illusory and irrational) under the trials and afflictions of life, it appears rather that he has attained a state of advancement in the regulation and controul of human passions which may well excite emulation in many of the more "pious and warm-hearted." But it seems A. himself reprobates the idea of calcu-

Roach

lating on the probability of receiving answers to petitions so put up; our duty is to pray, and the duty of prayer being complied with, it can matter but little what we pray for, as, according to A., whether the benefits we are daily receiving be the effect of immediate influence or of unalterable laws, is not a question that concerns us:—"the pious, filial heart is satisfied that asking bread, he does not receive a stone," &c. A. does not appear to consider that L. J. J. may be equally confident and assured of the bountiful, unfailing provisions of nature; that he also is perfectly resigned to the arrangements of superior wisdom, and is content to wait the good time for all things which that wisdom has not placed within the reach of his own exertions; in short, the only difference in this respect between the disputants seems to be, that L. J. J.'s confidence is the greater, inasmuch as he deems it superfluous and assuming to be continually addressing his infantile suggestions to Omnipotence in the hope of bettering his condition, or to repeat a formula of words without a specific object. If A. cannot produce evidence to prove that a single request contained in his petitions has been answered, and if L. J. J. can shew an unquestionable connexion between the means he employs, viz. his daily exertions and his actual enjoyments, then I think A.'s call for proofs of L. J. J.'s "better and simpler way," is answered. A., to be consistent, concludes as he began, with a taunt and a rebuke: how much more to the purpose, had he chosen a quotation bearing immediate relation to the matter in dispute, rather than a reflection on talents and motives! If the arguments of an opponent be weak, they are the more easily refuted, and with this observation I submit the foregoing to the Editor's disposal.

S. C—.

*Colyton,*

*May 18, 1820.*

SIR,

THOUGH not an Unitarian in that confined sense of the word adopted by numbers now so denominated, I am a zealous friend to close inquiry into the real meaning of the sacred writers, and the authenticity of the writings themselves generally received as inspired. Feelings of indignation arise

in my mind when observing the manner in which many excellent men are treated, who have given the world full proof of the integrity conducting them in their inquiries, by persons of great literary abilities, but biassed by powerful causes. The prejudices of education, aided by the prospect of vast worldly advantages, may produce an undue zeal for established and popular opinions. Solomon justly observed, that a gift blindeth the wise. Perhaps nothing more to the purpose can be said to many dignified opposers of Unitarian authors, than what is contained in this quotation from the great Chillingworth, in the 2nd page of the Preface to his admired work, the Religion of Protestants, folio ed. 1664:

“Would you know now what the event was, what effect was wrought in me, by the perusal and consideration of it? (your book.) To deal truly and ingenuously with you, I fell somewhat in my good opinion both of your sufficiency and sincerity, but was exceedingly confirmed in my ill opinion of the cause maintained by you. I found every where snares that might entrap, and colours that might deceive the simple, but nothing that might persuade, and very little that might move an understanding man, and one that can discern between discourse and sophistry. In short, I was verily persuaded that I plainly saw and could make it appear to all dispassionate and unprejudicate judges, that a vein of sophistry and calumny did run clean through it from the beginning to the end. And letting some friends understand so much, I suffered myself to be persuaded by them, that it would not be either improper for me, nor unacceptable to God, nor, peradventure, altogether unserviceable to his church, nor justly offensive to you, (if you were indeed a lover of truth, and not a maintainer of a faction,) if, setting aside the Second Part, which was in a manner wholly employed in particular disputes, repetitions and references, and in wranglings with D. Potter about the sense of some supernumerary quotations, and whereon the main question no way depends, I would make a fair and ingenuous answer to the First, wherein the substance of the present controversy is confessedly contained, and which, if it were clearly answered, no man could desire any other answer

to the Second. This, therefore, I undertook with a full resolution to be an adversary to your errors, but a friend and servant to your person, and so much the more a friend to your person, by how much the severer and more rigid adversary I was to your errors.”

In the 44th Section of this Preface, (not paged,) what Mr. C. writes is a full refutation of the accusation, *schism*: “Neither is it always of necessity schismatical to separate from the external communion of a church, though wanting nothing necessary. For if this church, supposed to want nothing necessary, require me to profess against my conscience, that I believe some error, though never so small and innocent, which I do not believe, and will not allow me her communion but upon this condition; in this case the church, for requiring this condition, is schismatical, and not I for separating from the church.”

Archbishop Laud, in the dedication of his book against Mr. Fisher, to Charles the First, and which that king so strongly recommended to his son, makes an observation which may be quoted against other churches besides the Roman:

“The errors of the Church of Rome are growne now (many of them) very old. And when errors are growne by age and continuance to strength, they which speak for the truth, though it be farre older, are ordinarily challenged for the bringers in of new opinions. And there is no greater absurdity stirring this day in Christendome, then that the reformation of an old, corrupted Church, will we, nill we, must be taken for the building of a new.”

The Archbishop thus comments, p. 95, on Luke x. 16:

“Christ saith, *He that heareth you, heareth me.* This was absolutely true in the apostles, who kept themselves to that which was revealed by Christ. But it was to be but conditionally true in their successors. ‘He that heareth you, heareth me.’ That is, so long and so farre as you speak my words, and not your own. For where the command is for preaching, the restraint is added: *Go (saith Christ) and teach all nations;* but you may not preach all things what you please, but all things which I have commanded you. The publication is yours, the doctrine

is mine : and where the doctrine is not mine, there your publication is beyond, or short of your commission." On Matt. xxviii. 19, 20, the Archbishop thus remarks : "*I am with you always, unto the end of the world.*" Yes, most certain it is, present by his spirit ; for else in bodily presence hee \* continued not with his apostles, but during his abode on earth. And this promise of his spiritual presence was to their successors ; else why to the end of the world ? The apostles did not, could not, live so long. But then to the successors the promise goes no further than I am with you always ; which reaches to continual assistance, but not to divine and infallible."

"John xiv. 16. The Holy Ghost did abide with the apostles according to Christ's promise there made, and shall abide with their successors for ever, to comfort and preserve them. But here's no promise of divine infallibility made unto them."

Can any thing more to the purpose be said in answer to the dogmatical assertions and high claims of various modern church advocates ?

Being now in my 70th year, and though still able regularly to discharge my public duties and to call on my near neighbours, yet never going a day from home, and not having all the books at hand necessary for the purpose, an attempt once designed must be given up. It was to draw up a vindication of Dissent from the writings and in the very words of many eminent divines of the Establishment. Some seriously objecting to this, and others to that, as absolutely needing alteration, and, as the very learned Dean Prideaux observed, (in some work to which I cannot make a direct reference,) "might be much more easily altered than defended." Such a treatise might be highly useful, and so would the continuation of Mr. Neal's faithful History. Had my excellent friend Dr. Toulmin's life been prolonged, he would have endeavoured to finish what he had so ably begun.

If Dissenters acted up to their principles, societies, however small, would keep together, though unable to support a regular minister. This I endeavoured to prove, and to call the

attention of the laity to the subject, in a pamphlet, styled *A Blow at the Root of all Priestly Claims*, published in 1775 by J. Johnson, St. Paul's Church-yard, long since out of print. A sensible lady, educated in the Church, told me that she approved Dissenting societies chiefly on this account,—"that each one of them could alter or adopt such modes and forms as appeared most scriptural and edifying. In the Church, nothing could be changed, though greatly desired by numerous judicious and pious members, without Parliamentary interference." Precious is that liberty with which Christ makes his disciples free, and highly commendable those who *stand fast in it*, as St. Paul exhorts, Gal. v. 1.

Mr. Robert Bragge, famous for making numerous discourses on Joseph's Coat, it is said, thus expressed himself to warn his hearers against every degree of heresy : "Baxterianism leads to Arminianism, Arminianism to Arianism, Arianism to Socinianism, Socinianism (Humanitarianism was not then talked of) to Deism, Deism to Atheism, and Atheism to hell."

Dr. Benson hearing this, replied, "A much shorter way might be pointed out. Calvinism leads to Antinomianism, Antinomianism to a wicked life, and where that leads admits of no doubt." Communicated to J. Cornish by Dr. Benson's venerable friend, Dr. Amory.

Dr. Amory was a worthy member of the well-chosen Committee for gaining Relief to Dissenting Ministers and School-masters in 1772. The bishops joined in array against it. Dr. A. waited with others on Bishop Warburton. It was observed that his support might naturally be expected, who, in a controversy with Bishop Lowth, had avowed his opinion, "that toleration ought not to be withheld from idolaters." The Bishop wished to be excused, saying, "a man must pay some regard to his connexions." Dr. Amory replied, "Why not stand forth alone, my Lord, like Abdiel, in the noble cause of truth?" The proud Bishop was not sufficiently high-minded to act thus. Dr. Amory had resolved in early life to sacrifice at the shrine of integrity, and had wisely determined to wait the rewards of it.

J. Cornish inquiring of his then worthy tutor, Dr. Kippis, how it was

\* The old orthography is retained.

that the liberal-minded Bishop Law did not appear in our behalf, the cause assigned was, "the unpleasantness of being brow-beaten by so many of the same station, when his aid would be ineffectual." On coming to town at that time and waiting on Archbishop Cornwallis, that prelate, so inferior in every episcopal qualification, greeted him with a sneer: "I suppose your Lordship is come to assist Dissenting endeavours." Bishop Shipley was then one of the bench, but did not come forward as the friend of liberality, though afterwards he obtained that honour.

JOSEPH CORNISH.

Lancashire,  
July 16, 1820.

SIR,  
IN the "Congregational Magazine" for the present month, there is an account of a Chapel at Allostock, near Northwich, in Cheshire, with the circumstances of which, probably, some of your Correspondents are informed. It appears that in the year 1742, Dr. Samuel Eaton was the pastor, who was succeeded by the Rev. William Turner and the Rev. John Holland. The Congregational Magazine adds, "the ministers who have followed Dr. Eaton were probably Arians or Anti-trinitarians," with the exception of the present pastor, Mr. Glover, who is represented as an Arminian Baptist and far advanced in years, preaching only once a month. It appears that an estate of 27 acres of land, situated at Rainow, two miles from Macclesfield, was bequeathed by the Rev. Samuel Garside, for the "officiating minister of this Chapel for ever." "But this bequest," says the Magazine, "has experienced the common fate of posthumous benevolence, and is not enjoyed by the party for whom it was designed."

The case of the Chapel just mentioned is so analogous to many others in this part of the country, that I hope no apology is requisite for alluding to the subject, as I am not aware that any steps are taking to preserve our old Presbyterian chapels from the fate that seems to await them. Since the extinction of the Presbytery in these counties, no body has existed with authority to take up the cause of falling congregations; and however we may object to the powers with which eccle-

siastical associations have sometimes been armed, or have assumed, I am much inclined to think, that what may be termed the *rational classes* of Dissenters, have fallen lamentably into the other extreme, leaving our weaker churches to struggle on as they may, or altogether to perish, for want of the friendly support and protection which can only be effectually given by an associated body. With these views, I cannot but regret the failure of the late laudable attempt to establish a Unitarian Association of the counties of Lancashire and Cheshire, which would have been competent not only to have taken up the cause of several expiring churches, but would have been a powerful auxiliary to the Unitarian Fund. Surely no one can doubt of the absolute necessity of *union* in any public affairs, or does he think that, in this instance, exertion is misplaced and unnecessary? As I am an advocate for *active* measures, I am glad to find that the subject of an Association is not dropped. I certainly should have been better pleased, had the friends of the measure persevered at once in their original plan, but much ought to be sacrificed to conciliate all parties; and I trust the Committee appointed at the late Annual Meeting at Warrington, will enter upon some plan for immediately carrying into execution what so many of their brethren have long wished for. In no part of the kingdom is there a wider uncultivated field than is presented by our manufacturing districts for popular preaching; and when it is considered that several missionaries have offered their services in the Unitarian cause, I think the friends to divine truth can scarcely acquit themselves of culpable neglect if they longer defer to avail themselves of the means before them for disseminating the genuine doctrines of the gospel.

A. B. C.

SIR,

July 25, 1820.

AMONG the various remarks occasioned by Mr. Fox's discourse on "the Duties of Christians towards Deists," I was not a little surprised by the assertion of *Hylas* (p. 212,) that "of all men, Unitarians have the greatest reason to complain of this Sermon," in which he discovers "a tendency to confirm and justify the

charge, that a natural and close alliance subsists between Unitarians and Unbelievers." I hope Unitarians will never deem it *unnatural* to form an alliance, as *close* as the fair pursuit of a common object may require, with unbelievers or misbelievers of any description, who may be willing to join them with the laudable design of contributing "to let the oppressed go free and to break every yoke." A very opposite design appears to have been attributed to Unitarians, on a late memorable occasion.

Mr. Gurney, whom "the Society for the Suppression of Vice" retained to prosecute Mr. Carlile, seemed to connect the Unitarians with the promoters of that prosecution, in his reported speech at Guildhall, on the 15th of October last. Mr. Carlile pleaded, not *legally* indeed, yet not unfairly, as *argumentum ad homines*, that the Trinity being confessedly an essential article of the religion established and enforced by the State, Mr. Smith's Bill, which released from penalties the impugnors of the Trinity, had virtually repealed the *Blasphemy Act*. To this line of defence, Mr. Gurney is reported to have replied,

"In the Act of William and Mary, which exists now in full force, there is a passage stating that he who denies that the Old and New Testaments are of divine authority, shall be subject to certain pains and penalties. The defendant declares that the whole Act has been repealed, whereas it is evident, beyond doubt, that but one line upon the subject of the Trinity has been withdrawn. The new Act, then, tacitly re-enacts all the rest of the former statute; for it shews that the latter had undergone thorough consideration, and the plain meaning of the former is equally the design of those who solicited and those who granted the indulgence."

I copy this passage from the *Morning Chronicle* of Oct. 16, which agrees with the *Times* of the same date. From the word *design*, connected with *thorough consideration*, a reader would, I think, be likely to conclude that the Unitarians had shewn themselves ready to make a common cause with Mr. Gurney's clients, considering their own relief as the only proper relaxation of the statute, and quite satisfied that with such an exception in their favour, "the Act of William

and Mary exists now in full force." Yet "those who solicited the indulgence," while they could only act for themselves exclusively with any chance of success, had neither a design to encourage, nor a disposition to approve the late prosecutions; but were among the first to regret, while they relied on the omnipotence of divine truth, that Unbelievers were not allowed with impunity to assail the religion of the Bible, not only with argument, but even with misrepresentation and ridicule, should they be disposed thus to injure their own reputation as sober disputants.

It appears, then, that "of all men, Unitarians have the greatest reason to approve of this Sermon," and that they would indeed "have the greatest reason to complain" had no one of their number been found promptly to bear in their behalf a testimony against *persecution*. Should any of your readers still doubt whether the prosecution of Mr. Carlile be a *species* of which persecution is the *genus*, I wish they would inform us, according to their nomenclature, on what page of history, ancient or modern, persecution can be found.

GAMALIEL.

Remarks of an Unitarian Traveller.

No. I.

SIR,

MY employment will not lead you to expect from me any logical reasoning. I am in trade, and perform my own journeys. This leads me to see a variety of persons and places. On these I am accustomed to make my remarks, not with a design to find fault, but to put down what I think may be useful to myself or to my children, when I am dead. Some of my observations have been communicated to friends, whose partiality led them to believe they might serve our common cause. With this wish they are sent; and if you judge them worthy of a place in your theological Repository, they are at your service. If the plan I have pursued were followed by other Travellers, you would have many Correspondents who could give you better means than are now possessed for determining the question, — Is Unitarianism increasing or decreasing? A general spirit of inquiry is increasing; a greater readiness to hear what we

have to say exists; and the very bitterness shewn by the bigoted proceeds from a fear that our principles should be known; for if known, they cannot refute them.

But there is another cause: the length the seceders have gone in the doctrines they have taught, has alarmed many of the orthodox. Moral preaching and enforcing the duties of Christians, were beginning to be more common before the direction given to public opinion by Carlile, and his base effort to rank Unitarians with himself. The tide will turn; and though the depression of trade and the difficulties of the nation are against us, truth is gaining ground among individuals. It shews its progress slowly in bodies. Indeed, it is rather surprising, except in large towns, that Unitarian societies should be formed, if we consider the difficulties that attend those who join them. Besides being "every where spoken against," in many places the means of support would be taken from those who would prefer worshiping with us, if they dared to attend with us. This opposition is not less strong among Dissenters than among members of the Establishment. With the latter, it seems to me consistent; in the former, a departure from their own principles, and a violation of that right, the right of private judgment, on which alone our Dissent can be justified. If we follow truth, it is of little consequence whether the numbers who avow themselves Unitarians are for or against us. The Bible is for us, and with this weapon I am content. Human authority is to me, in matters of religion, like the kite that used to please me when a boy, with this difference—the kite flies against, authority goes with, the wind.

I was brought up in the belief that Christ was the only head of his church, though my Calvinistic education did not allow me to think he died for all. Having told you my education, you will not wonder at some of the habits I still retain. Though I have long given up the belief in *Five Points* as necessary to salvation, I still feel a great reverence for some of the practices my mother and grandmother taught me early to observe. Among these are the strict observance of the Lord's-day, a frequent reading of the Scriptures, instructing children by

catechising them, and attending family prayer. I wish these were more observed by Unitarians; then we should not be so often charged with indifference to the means for promoting devotion. While we shun the gloom, we should still cherish the spirit of genuine religion. Till our ministers shall follow the plan of a Field or a Holland or a Carpenter, we shall not build up our young as we ought; nor shall we prepare the way for laymen acting the part of priests in their families, and in their neighbourhood, when new societies are to be formed, or old ones are without a supply. It is greatly to be lamented, that such friends to our cause as Mr. Thos. F——r, have not regular service in the places where they live. This would awaken inquiry, encourage public worship, give to the lower classes the opportunity of attending our forms of worship, and enable the well-disposed to have Sunday-schools, and to promote other benevolent plans, which, for want of co-operation, are now omitted. Fellowship Funds are admirably fitted to prepare for general union. Vestry-libraries, religious tract societies and conferences will follow.

As you, Mr. Editor, recommend the Christian Tract Society, I will take the liberty of mentioning an improvement in its management. Its tracts are too long. They are more fitted for scholars than learners. They suit those who have a deal of time, not those who can only snatch a few minutes, and are then off again. Let us take a hint from others. The Society for Promoting Christian Knowledge, and the Bristol Tract Society, have short, pithy pieces. These are laid in shop windows, and in places most frequented. It costs little to have a few to give away to persons who may read them. We want something of this kind. If the Committee of the Christian Tract Society would consider this hint, they might easily get such pieces as would obtain general circulation. I will shew you that I can follow the advice I give, and not occupy more of the time of your readers at present. In my next, I will send you some observations made in my Essex journey, which is through Suffolk, Norfolk, Cambridge, and Herts. On each of these you will have the opinions of an

UNITARIAN TRAVELLER.

## REVIEW.

"Still pleased to praise, yet not afraid to blame."—**Pope.**

ART. I.—*A Course of Lectures, containing a Description and Systematic Arrangement of the Several Branches of Divinity: accompanied with an Account both of the Principal Authors, and of the Progress which has been made at different Periods in Theological Learning.* By Herbert Marsh, D. D. F. R. S. and F. A. S., Lord Bishop of Peterborough, and Margaret Professor of Divinity. Part V. On the Authenticity of the New Testament. Cambridge, printed. Sold there by Deightons, and in London by Rivingtons. 1820. 8vo. pp. 94.

**W**E are happy that this Prelate comes again before the public in the character of Margaret Professor of Divinity at Cambridge. Although the subject of the Fifth Part of his Lectures may be considered as not admitting any great novelty of information and remark, we cannot but be gratified by his luminous arrangement of his thoughts, by the perspicuity and vigour of his style, and by several traces of a powerful and discriminating mind. To those who are beginning, and to them who feel a desire of reviewing their theological studies, his labours will be highly useful.

"The authenticity and credibility of the Bible," form the third of the seven branches of the system of divinity adopted in his Lectures. "And it is hardly possible," he says, "that these important questions should be examined at a period more seasonable than the present, when every effort has been made to shake the fabric of Christianity to its very basis." Previously to his entrance on the proof of the authenticity of the writings of the New Testament, he deems it "necessary to give a definition of the term *authentic*." This word he uses "in the confined sense in which many English and most foreign writers use it:" he pronounces a book *authentic* that was composed "by the author to whom it is ascribed." It will naturally be asked, whether Bishop Marsh has good reasons for thus departing from the language of some preceding advo-

cates for revelation? On the one hand, the correct employment and application of terms are essential to the success of our researches after truth, and of our diffusion of it: on the other, no changes should here be introduced which are not manifestly improvements.

A late excellent Prelate\* stated "the difference between the genuineness and the authenticity of a book" as follows: "a genuine book is that which was written by the person whose name it bears, as the author of it; an authentic book is that which relates matters of fact, as they really happened." This distinction, we believe, approves itself to many of his readers. So far as it extends, we find it convenient and intelligible; yet the second part of it is limited to historical, and does not comprehend epistolary and several other writings. *Authenticity*, in the sense in which Dr. Watson defined it, cannot be predicated of epistles, unless they record matters of fact, and record them with correctness. Now the Margaret Professor's definition of this term includes, on the contrary, those books of *every* class that were written by the persons whose names they respectively bear, as the authors of them. To this definition, therefore, we give the preference: its accuracy will perhaps be confirmed by the citation of a passage from an early Christian writer.

Tertullian† speaks of the "*authentic letters*" of the apostles. It has been a difficult task to ascertain what he means by this expression:‡ evi-

\* *Apology for the Bible*, by R. Watson, D. D., &c., Bishop of Landaff, (3rd ed.,) p. 33, and Dr. Maltby's *Illustrations*, &c., (1802,) pp. 1, 2.

† De Præscrip. cap. xxxvi.

‡ See Lardner's remarks (Works, II. 266, &c.) on the passage. The note of Semler, (Tertull. Opera, Tom. II. pp. 45, 46,) is, "non *originalia* et *autographa*, ut multi falso intelligebant; sed *Græcæ*, quia isti alii *Latina* translatione utebantur, sicut ipse Tertullianus." The interpretation which this Editor denounces of the words *authenticæ litteræ*, has been

dently, however, he did not affix to it the import assigned by Bishop Watson. Had he intended to say that the apostolic epistles are *authentic*, because they relate matters of fact as they really happened, he would have said what was totally irrelevant to his subject and his reasoning. If this had been his design, it could not be necessary that he should advise those whom he immediately addresses to visit Corinth, or Philippi, or Thessalonica, or Ephesus, or Rome. To the word *authentic* he probably annexed the idea conveyed in Bishop Marsh's definition. His topic is the testimony of the apostles to the Christian doctrine. For this testimony he refers to their epistles, which might fairly be supposed to exist in an *authentic* state, uninterpolated and undisputed, among the churches to which they were originally and severally written, and in which they were known to be the productions of the authors to whom they are respectively ascribed.

Thus far we agree with Lardner in his construction of the phrase *authenticæ literæ*. We feel ourselves compelled to dissent from him when he says, that by this phrase we are not to understand "*authentic letters or epistles*," but "*scriptures*," *all the Scriptures of the New Testament*. It is true, passages may be found in Tertullian where the word *literæ* has such an acceptation. The sentence before us, however, is connected with others, in which *the apostles* are specifically mentioned. We therefore presume that the rules of just interpretation, and the whole scope of the African father's argument, will require us to take the term *literæ* in the more restricted sense of *letters or epistles*.

The Margaret Professor, we find, makes the same application which Tertullian does of the epithet "*authentic*" to the books of Scripture.\* At the same time, we have perceived, in the course of our reading, that some re-

cent and popular writers employ the two words *genuine* and *authentic* indiscriminately and convertibly; \* a practice which it seems expedient to discourage. Perhaps, as the effect of Bishop Marsh's example and arguments, greater precision and correctness may distinguish, in this instance, the language of the next race of theologians.

Our author points out very carefully and successfully the influence of an inquiry into the authenticity of the New Testament on the divine origin of Christianity. He arranges the evidence for this authenticity under two heads, the *external*, "consisting of the testimony of ancient writers, and the existence of certain early translations," and the *internal*, "which is drawn from the contents of the books:" the *external* he now places in the foremost rank, because it is here eminently decisive, and "no preparation is wanted for its reception."

"In the disposition of the several parts, of which external evidence consists," he has "ventured to depart from the general practice." For this deviation he offers an apology. "In quoting," says he, "ecclesiastical writers, as evidence for the authenticity of the New Testament, it has been usual to begin with the Apostolic Fathers, or the fathers who were contemporary with the apostles; and thence to proceed to the fathers of the second, third, fourth, and as many following centuries, as appeared expedient for the purpose. But there is a disadvantage attending this chronological arrangement, inasmuch as it exposes the proof of authenticity to various objections at the very outset. Barnabas and Hermas do not afford the testimony for which they are quoted. Clement of Rome, Ignatius and Polycarp were certainly acquainted with *some* books of the New Testament; but they have been alleged as evidence for other books, where the quotations produced for that purpose are really insufficient. We cannot, indeed, expect to find in their writings such ample testimony to the books of the New Testament, as we find in the works of later writers. And it is not

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adopted by Mr. Travis and Mr. Nolan, but is rejected by Porson. (Letters to Archdeacon T., &c. pp. 276, 277; Inq. into the Gr. Vulg. p. 115, &c.)

\* This observation may be confirmed by an appeal to a valuable tract which Bishop Marsh published many years since, and which is entitled "*The Authenticity of the Five Books of Moses vindicated*."

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\* For example, Paley and Bishop Porteus.

so much their silence, that is injurious to the proof, because that silence may be easily explained: it is the desire of making them say more than the circumstances, under which they wrote, could allow them to say."—Pp. 12, 13. Bishop Marsh, after giving the just explanation of the insufficiency of the Apostolic Fathers, as witnesses to the authenticity of the Christian Scriptures, adds,—“there is another reason for not beginning with their works, which is no less cogent than the preceding. When we appeal to one set of writings, for the purpose of establishing the authenticity of another, we should take especial care that the writings to which we make our *first* appeal, should themselves be free from all suspicion. But the writings ascribed to the Apostolic Fathers, and especially the Epistles which bear the name of Ignatius, have descended to us in a very questionable shape. And, though we should probably go too far, if we asserted, as some critics have done, that they are *entirely* spurious, this at least is certain, that if they came originally from the hands of those fathers, their writings have been so interpolated with passages, which from the nature of the subjects could not have existed in the first century, as to cast a shade over that which may probably be genuine.—Nothing has so contributed to impair the proof, that the New Testament is authentic, as the importance which has been falsely attached to the works of the Apostolic Fathers.”

For ~~the~~ reasons the learned Prelate proposes to invert the order which has been hitherto observed in conducting the proof of authenticity. He proposes to begin with the fathers of the fourth century, and to *ascend*, through the third and the second, to the first century.—Such is the kind of proof, which he proceeds, in his following (the twenty-fourth) lecture, to offer, as the external evidence for the Christian Scriptures.

Of this inversion of the usual arrangement we greatly approve, so far as it regards the particular class of hearers and readers for whom Bishop Marsh's Lectures are intended. *Lardner's* method is different, because he wrote with the design of enabling “persons of ordinary capacities, who have not an opportunity of reading ancient authors, to judge for them-

selves concerning the external evidence of the facts related in the New Testament.” \*

From Jerom in the Latin Church Bishop Marsh ascends to Gregory of Nazianzum in the Greek Church, and thence to Epiphanius, Athanasius, Eusebius of Cæsarea, Origen, Tertullian, Clement of Alexandria, and Irenæus. Here he concludes the catalogue of his authorities for the authenticity of the New Testament: and in the twenty-fifth lecture he gives the result of his preceding inquiries. Accordingly, he observes that all the books which we receive at present as the Christian Scriptures, “were received in the fourth century, as the works of the authors to whom they are ascribed.” Still greater weight and correctness belong, we presume, to the well known catalogue of Eusebius of Cæsarea, which is limited to “the four Gospels, the Acts of the Apostles, thirteen Epistles of St. Paul, the first Epistle of St. Peter, and the first Epistle of St. John.” † We do not take on ourselves to pronounce that “the doubtful or rejected books” are altogether destitute of authority: we think, however, that the Margaret Professor has unduly magnified the evidence in their behalf, and treated too slightly the reasoning of objectors.

In this part of his undertaking he institutes a very ingenious and satisfactory argument to shew that “if the historical books of the New Testament were universally received, they must have been received as authentic in the very places, where they were composed, and by the persons, to whom they were first delivered, and” that, in like manner, “whatever apostolic epistles were universally received, they must have been received as authentic by the very persons, or communities, to whom they were immediately addressed.” Their contents and the date of their acknowledged existence, render it impossible that they should have been forgeries.

The Professor should have distinctly

\* Pref. to The Credibility, &c. Part II.

† All these writings Eusebius places among “the books which were *universally* received:” and this is the only part of his catalogue with which we are at present concerned.

referred, in p. 67, to his translation of Michaelis' *Introd. &c.*, (1793,) I. 360, 361.

His twenty-sixth lecture (the last on the authenticity of the New Testament) is employed in the consideration of the internal evidence in favour of the Gospels, the Acts of the Apostles, and the Epistles. And this subject is extremely well stated and illustrated. In the compass of a few pages, several circumstances are pointed out which shew that these respective writings afford the strongest presumptions of their authenticity, of their proceeding from men who were contemporary with the events related, and with the communities or individuals addressed. As we take for granted that these lectures will come into the hands of many of our readers, and indeed that no student in theology will fail of gaining an acquaintance with them, we shall not add to the number of our quotations. Besides the unintended coincidences mentioned by Bishop Marsh, some are, perhaps, discoverable on a comparison of the four Gospels with each other: let the following texts, for instance, be jointly examined, John xix. 25, Luke xxiii. 27, 49, 55, Mark xv. 40, 41, Matt. xxviii. 55, 56.

In concluding this article of Review, we may be permitted to express our earnest desire of being favoured with more such sets of lectures from the Right Reverend Author's pen.

ART. II.—*Omniscience the Attribute of the Father Only: A Sermon, preached before the Association of Unitarian Christians, residing at Hull, Thorne, Doncaster, Guinsbro', Lincoln, and adjacent Places, at the Chapel, Bowl-Alley-Lane, Hull, on Thursday, September 30, 1819. Published at their Request, and respectfully inscribed to them. By Rev. Joseph Hutton, A.B., of Leeds. 8vo. pp. 92. Robinson and Co., Leeds; Hunter, London.*

MR. HUTTON's text, Mark xiii. 32, has greatly puzzled and distressed Trinitarian commentators. The greater part of them say that Christ did not know the day of judgment in his human nature. Dr. Macknight argues, that the words mean only that Christ did not make the time known. Mr. Wardlaw contends, that they signify

only that Christ did not know the time by communication, or in his official capacity. Dr. Adam Clarke suggests that the clause "nor the Son" may be an interpolation.

These several schemes are examined by Mr. Hutton with great ability, and fully shewn, we think, to be groundless. His opening remark, scarcely less than self-evident, decides the question:

"And here we may observe, that while the smallest degree of ignorance, on any subject how trifling soever, must disprove, beyond contradiction, the Deity of him who confesses or discovers it; the possession, on the contrary, of stores of knowledge, inconceivable by any human imagination, fathomless by any human mind, boundless so far as such a mind can perceive, would not be in itself sufficient to establish the Godhead of the possessor. We may pronounce with certainty, that he is *not* God who is ignorant of any thing: but of him, who, to our finite comprehension, should appear to know all things, we could not, therefore, pronounce that he was God. Ignorance, we know, in the minutest quantity, cannot co-exist with omniscience: but there is no degree of knowledge, how wonderful soever, of which we can affirm that it could not be derived—of which we can assert that it is absolutely infinite, and can exist only in an infinite being. Where we clearly see a bound, we may infer a finite nature; but from our not perceiving a bound, we cannot infer an infinite.

"To apply this remark to the subject under consideration, if it should appear that there was any part of the plan of providence of which Jesus was ignorant, the conclusion would be unavoidable, that Jesus is *not* God, whereas the opposite conclusion, that he is so, would not follow from his appearing to possess the most perfect knowledge of all the subjects that the human imagination can conceive. The smallest degree of imperfection is sufficient to prove an imperfect nature. The highest degree of excellence that we can appreciate, will not prove perfection. What portion of knowledge, power, wisdom and goodness, the Supreme Disposer may see fit to communicate to an inferior nature, we cannot determine; but we can determine with infallible certainty, that he who is in any respect deficient in these attributes cannot be the Supreme."—P. 14.

Having gone through the argument from the text, Mr. Hutton proceeds to adduce other scriptural evidence against the omniscience of Christ.

He observes, 1. We find in Scripture many express declarations, proceeding from the lips of our Lord himself, that the knowledge which he possessed was not his own, but derived from him that sent him. 2. Prayer is an act which it is impossible to suppose could be performed by a being, himself omniscient—himself God. 3. Our Lord was tempted in all points as we are. Does not temptation necessarily imply the limited knowledge of the person tempted? 4. All those passages of Scripture which imply the limitation of any other of the attributes of Jesus, will also imply that of his knowledge.

The Introduction to the Sermon contains some excellent and happily-expressed remarks upon the accusation brought against Unitarians of a wish to degrade our Saviour.

An Appendix, of many pages, consists of Notes, argumentative and critical, which are unusually valuable. One of these contains animadversions on Dr. Pye Smith's scheme of Calvinism. We regret that we can extract only the following sub-note, on the popular topic of Unitarian presumption:

"The charge of indulging the vain and presumptuous idea of fathoming the unsearchable mysteries of the Divine Nature, has not unfrequently been preferred against Unitarians; upon what principle I know not, unless it be that principle of policy which sometimes prompts a disputant to endeavour, if possible, to astonish and confound his antagonist, by preferring against him the very accusation, which he had fully expected to be preferred against himself. Surely if presumption must be ascribed to either party,—though I am not aware of the necessity, and should therefore greatly prefer the milder term error,—it should rather be to those who pretend to define what the Divine Nature is, or at least to point out the distinctions that are in it, than to those who withhold their assent from any such unauthorized definitions or descriptions;—rather to those who, without the direct sanction either of reason or revelation, affirm the Deity to be both three and one, than to those who, confining themselves strictly to the language of Scripture, and the express declarations of God himself, dare only to affirm that he is one;—rather to those who ~~erect~~ <sup>draw</sup> an ~~inference~~ <sup>inference</sup> of their own, certainly neither intuitively obvious nor necessary, into an essential divine truth, than to those who think no human inference, even if it were apparently just,

entitled to equal weight with the inspired decisions of Scripture;—rather to those who pronounce dogmatically that mere human formulas of faith and doctrine have 'the express warrant of Holy Scripture,' than to those who hesitate to admit as scriptural, doctrines which are not taught, and cannot be expressed in scriptural terms;—rather to those who do not scruple, in the public congregation, *in the solemn presence of Almighty God, and as a part of his holy service*, to express their unqualified and implicit belief in such matters of doubtful disputation, to say the very least, as are contained in the Nicene and Athanasian Creeds, than to those who require much higher authority than that of fallible men, or fallible councils, to induce them to entertain, or to warrant them in publicly and solemnly professing such belief. Whatever may be said of 'Unitarian presumption' in this respect, the charge most assuredly comes with an ill grace from persons who profess to know so much more of the Divine Nature and Essence than Unitarians do,—who draw conclusions respecting it from passages in which it is not even mentioned,—and who dignify those conclusions, though *mere deductions of their own*, and never once directly indicated by Scripture, with the name of sacred and essential truths. Let any one carefully and seriously peruse the Athanasian, the Nicene, Dr. Pye Smith's, or any other Trinitarian Creed,—let him consider their doubtful and difficult matter, for such it is at the best, and mark their uncouth and unscriptural phraseology,—and then let him say, whether the guilt of presumption, if it must attach any where, (which, however, when I consider the endless wanderings of human error, I do not think it necessary to believe,) ought not rather to be imputed to the man who, without any modest doubt or prudent reservation, professes, than to him who feels himself compelled, by the testimony both of reason and of scripture, to withhold his credence."—Pp. 68, 69.

ART. III.—*Poems*. By One of the Authors of "Poems for Youth, by a Family Circle." Baldwin, Cradock and Joy. 1820. 3s. 6d.

WE have read this little, unpretending volume, with a pleasure far exceeding that which we have been used to derive from the perusal of many a more bulky tome, ushered into the world by many a pompous advertisement. Good sentiments will not always make good poetry, and we do not profess, by any means, to admire

wherever we *approve*, though sometimes, we fear, our admiration has been excited when approbation lagged far behind. But, in the present case, so happy an union has been effected between beauty and truth, that our feelings may be allowed their full play without any danger of impairing the nicety of our moral discrimination.

So much of our time, and so large a proportion of our pages are appropriated to the direct discussion of particular theological tenets, that we are in perpetual danger of forgetting our great interest in pleading the cause of a large and liberal spirit of devotion: in holding up to view, on every occasion, the advantages of dwelling on what we may presume to call the lighter parts of religion—those beautiful sentiments, which, though affecting different minds in different ways, do, in some form or other, fix a very peculiar stamp of excellence on every production of a mind strongly imbued with them. It has been charged upon rational Christians, and with too much truth, that they are apt to neglect the *heart* while they pay an unremitting attention to the *head*. This arises so much more, we believe, from argumentative *habits*, imbibed in early life, than from any convictions of the understanding unfavourable to the cultivation of devotional feeling, that we shall not waste our own time and that of our readers in discussing the subject: resting satisfied, also, that a volume like that before us will do more towards demonstrating the happy influence of the religion of the heart, than any arguments which we could advance in the calmness and quietness of prose. At the same time let it be remarked, that the *directly* devotional pieces of this collection are not numerous, and that we have spoken of it with reference to religion, chiefly because it appears to us that its author's mind has received, and communicated to these productions, a rich infusion of that classically devotional taste which is more precious in the eyes of a Christian than the largest acquaintanceship with the beauties of Heathen lore.

The author is, we understand, one of a highly-gifted family, to whom we are indebted for the very pleasing little volume of which we gave an account in our last Number (p. 425).

We have great pleasure in making

an extract or two. There is much beauty in the following lines (p. 21):

Smiling serenely, as on earth she smil'd,  
But those sweet eyes no longer tear-  
bedew'd,  
She sat, invested with heav'n's sancti-  
tude,  
Amid the blissful bow'rs, happy and mild  
And angel-like in gentleness: unchang'd,  
Save that the grief which weigh'd upon  
her breast  
Had fled, and left her now entirely  
blest,  
Earth's chain unloos'd, and free where'er  
she rang'd.  
She still retain'd her spirit's playfulness;  
With sweet and holy thoughts so calmly  
blended,  
As spoke heav'n's peace upon her head  
descended,  
And her brow wore no shadow of dis-  
tress,  
I saw her thus,—the angels cherishing  
Their long-belov'd, and welcoming her  
home,  
And whispering her of pure joys yet to  
come,  
And hopes eternal and unperishing.  
I saw her smile upon them, and the  
band  
Of fadeless flow'rs they laid upon her  
brow;  
And heard her sigh, O happy, happy  
now,  
Th' immortal airs my burning cheek have  
fann'd,  
And those I left on earth, and wept to  
leave,  
Their minist'ring angel I awhile shall  
be;  
But soon their wearied hearts shall  
cease to grieve  
And they will come to rapture and to  
me."—

*Sonnet.* (P. 54.)

How oft beneath his blest and healing  
wings  
He would have gather'd me, and I  
would not!  
Like a weak bird, all heedless of my  
lot;  
Perverse and idle in my wanderings.  
Now my soul would return, and trem-  
bling brings  
Her wearied pinion to its wonted rest:  
And faint with its short flights and flut-  
terings  
Would seek a refuge in its parent  
breast!  
O Father! in thy mercy shelter me,  
For I am worn with mortal miseries;  
My dark and earth-entangled spirit free,  
And plume it to ascend its native  
skies:

With loosen'd wing to thy high rest to  
soar,  
And never to desert its mansion more!"—  
E.

ART. IV.—*A Concise History of Tithes, with an Inquiry how far a Forced Maintenance for the Ministers of Religion is warranted by the Examples and Precepts of Jesus Christ and his Apostles.* By Joseph Storrs Fry. 2nd edition. 8vo. pp. 36. Bristol, Browne and Manchee; London, J. and A. Arch. 1819.

MR. FRY, who is, we believe, of the Society of Friends, traces the "History of Tithes" from Melchizedek to Henry the Eighth, and concludes from the retrospect, that this tax upon agricultural industry is not authorized by, nor consistent with, the Christian institution, and "that if tithes are due at all, they are due to the poor, from whose use they have been forcibly diverted." His pamphlet may be recommended to all that wish to understand the subject. He makes the following observations in reply to the objection, that Tithes are as really the *estate of the clergy*, as the other nine-tenths are the property of the occupier of the land:

"If the tithe-claimant had any interest or title whatsoever in the land, he would necessarily be a party in any deed of sale or conveyance; which is not the case. Nor can he controul the occupier of any estate in the cultivation of his land;

whether to break it up or to lay it down, whether to sow wheat, or barley, or turnips, or vetches; although in most cases the interest of the claimant is materially affected thereby. The only claim he has is on the increase, or rather on the *produce*, whether of corn, or grass, or cattle. It is therefore a charge solely on the skill, capital and industry of the farmer; and as one man may possess these in a greater proportion than his neighbour, in that proportion does he contribute more than his neighbour to the revenue of the clergy. Besides, the owner of an estate may, if he please, either plant his land with timber, or let it lie wholly neglected and unproductive; in either of which cases there would be *no tithe* to claim. Therefore it is *not the land*, but the capital, skill and industry of the farmer *merely* that are tithed.

"As a further proof of the property or estate of the clergy in the land, it is frequently advanced that a man purchasing an estate, subject to a tithe-charge, buys it at a rate proportionably lower than he would if exonerated therefrom. Certainly he is aware of the demand to which he is liable; and as he has no means of avoiding it, the estate is by so much the less valuable. So also an estate subject to incursions of wolves would be less valuable than one not subject to such a contingency; but it by no means follows, as a *necessary consequence*, that the purchaser, because he buys at a proportionably low price, acknowledges the title of the sharer of the fruits of his industry, in one case any more than he would in the other."—Pp. 32, 33.

## NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE.

Introduction to the New Testament, by Sir John David Michaelis, late Professor in the University of Gottingen, &c. Translated from the Fourth Edition of the German, and considerably augmented with Notes. By the Right Rev. Herbert Marsh, D. D. F. R. S., Lord Bishop of Peterborough and Lady Margaret's Professor of Divinity, Cambridge. 6 vols. 8vo. 3rd ed. £3. 3s.

The Scripture Doctrine of the Trinity briefly stated and defended; and the Church of England vindicated from the Charge of Uncharitableness in retaining the Athanasian Creed. With an Appendix, containing a Critical History and Analysis of that Creed, &c. By T. H.

Horne, M. A., of St. John's College, Cambridge, Curate of Christ Church, Newgate Street, and St. Leonard, Foster Lane. 5s.

Lucian of Samosata, from the Greek; with the Comments and Illustrations of Wieland and others. By William Tooke, F. R. S. 2 vols. 4to. £5. 5s.

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An Essay on the Origin and Purity of the Primitive Church of the British Isles and its Independence upon the Church of Rome. By William Hales, D. D., Rector of Killesandra. 8vo. Map and Two Plates. 16s.

The Speeches of Sir Samuel Romilly

in the House of Commons, with Memoirs of his Life, collected by William Peter, Esq. 2 vols. 8vo. 24s.

Wheat and Tares. This book, written by Rowland Money, Capt. R. N., was put into the hands of Mr. Mills, on Monday, Feb. 28, 1820, at 7 P. M., and is now published according to the command of God to his servant Rowland Money, price 5s.

Vindiciæ Geologicæ, or, the Connexion of Geology with Religion, explained in an Inaugural Lecture delivered before the University of Oxford, May 15, 1819, on the Endowment of a Readership in Geology, by his Royal Highness the Prince Regent. By W. Buckland, B. D. F. R. S. &c. 4s.

Sacred Leisure. Poems on Religious Subjects. By Francis Hodgson, A. M., Vicar of Bakewell. 8vo. 6s.

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The Triumphs of Religion; a Sacred Poem. In Four Parts. By Miss Harriet Cope. Second edition. 7s.

Letters of Consolation and Advice, from a Father to his Daughter on the Death of her Sister. By the late Jellingier Symons, B. D., of Hackney, Rector of Whitburn, Durham, &c. Fifth edition. 4s.

The Works of Thomas Zouch, D. D. F. L. S., with a Memoir of his Life. By Francis Wrangham, M. A. F. R. S. 2 vols. 8vo. £1. 4s.

A History of Intolerance; with Observations on the Unreasonableness and Injustice of Persecution, and on the Equity and Wisdom of Unrestricted Religious Liberty. By Thomas Clarke. 8vo. 10s. 6d.

Amyntas, a Tale of the Woods: from the Italian of Torquato Tasso. By Leigh Hunt. Portrait and Cuts. 7s. 6d.

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Report of the Religious State of the Highlands and Islands of Scotland; with a Plan for its Amelioration. By a Committee of the Associate Synod. 8vo. 1s.

The Spirit of the Gospel of Jesus Christ, unfolded in a systematical Arrangement of the Evangelical Records; by the Rev. W. B. Smith, and John Fairbairn. 12mo. 5s.

A Letter to the Editor of the Edinburgh Christian Instructor, containing Strictures on Warburton, Lardner, Paley, Campbell, and Macknight. By Robert Haldane. 8vo. 1s. 6d.

A Report made to the Workington Agricultural Society, by the President, J. C. Curwen, Esq., M. P. 8vo. 5s.

Journal of a Tour in Greece, Egypt and the Holy Land; with Excursions to the River Jordan, and along the Banks of the Red Sea to Mount Sinai. By W. Turner, Esq. 3 vols. Plates.

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Illustrations of the Holy Scriptures, in 3 Parts. By G. Paxton, Professor of Theology under the Associate Synod, Edinburgh. 8vo. (1240 pages.) £1. 6s.

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Scripture Reasons for embracing Infant Baptism, by a Convert to Pædobaptism. With Strictures upon Mr. T. Hall's Free Inquiry into the Practice of Infant Baptism. 2s. 6d.

A Few Plain Remarks on Baptism, wherein is attempted to be proved by Scriptural Inferences, the Validity of Infant Baptism, by Sprinkling, &c. 3d.

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Christian Morality Indispensable; or, Jesus Christ our Lord and our God, as Perfect Man, a Pattern of Religious Virtue; with an occasional Application to the peculiar Circumstances of the Times; a Course of Twenty successive Sunday Evening Lectures in the Parochial Chapel of St. Nicholas, Harwich, in 1816 and 1817. By Thomas Scott, B. D., of Magdalen College, Oxford; Rector of Little Oakley. 8vo. 7s.

#### Single.

The Athanasian Creed Defended; preached at Frome, Trinity Sunday, May 28, 1820. By S. H. Cassan, M. A. 1s. 6d.

Responsibility of the Clergy in regard to Doctrine; at Woodbridge, May 27, 1820, at the Septennial Visitation of the Bishop of Norwich. By G. F. Favell, M. A. F. R. S. 1s. 6d.

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Reasons for continuing the Education of the Poor at the Present Crisis: at Shrewsbury, March 16, 1820. By W. Otter, M. A. 2s.

## POETRY.

## TALISMAN.

*From the Persian.*

God's is the east !  
 God's is the west !  
 And the northern and the southern land  
 Sleep in the peace of a heav'nly hand.

He, the only lawful might,  
 Wills for every being,—right :  
 Of his hundred titles then  
 'This be highest prais'd !—Amen,

O if error should betray me,  
 Be thou there to save and stay me.  
 Lead me in the paths of duty,  
 'Through life's concerns and music's  
 beauty.

All that's low and vain, sublime  
 Towards a better, brighter clime !  
 Let not the spirit sink into the clod,  
 But soar on its own wings to heav'n—to  
 God !

Life is a myst'ry man cannot explain,  
 We drink the air, we breath it forth  
 again,

And that oppresses us, and this revives :  
 So strangely mingled are our mortal  
 lives.

Adore thy God when mis'ries distress  
 thee—

Adore thy God when his kind smiles re-  
 lease thee.

*Goethe's Divan*, pp. 9, 10.  
 A.

The natural world is bright to see,  
 But brighter the world of poetry ;  
 Its fields, its beams, its night and day,  
 Its rainbow hues and its silver gray,  
 'Tis beauteous below—'tis majestic above,  
 And fairest when seen thro' the glass of  
 love.

*Idem*, p. 178.  
 A.

## HYMN.

Jesus lives, and we in him ;  
 Jesus from the grave is risen ;  
 He hath burst the darkness dim  
 Of his narrow, earthly prison.  
 See him, thron'd in light, ascend  
 To the highest heav'n of glory.  
 See your brother, see your friend,  
 Tracing out your path before ye,

Jesus lives—and he is gone,  
 Blessed mansions to prepare us :  
 Courage, Christians ! travel on,  
 Heav'n and happiness are near us.  
 Earth is not the Christian's home,  
 'To a better country tending :  
 Jesus hath subdued the tomb,  
 See him o'er its clouds ascending.

Jesus lives—and we shall live ;  
 Jesus sits enthron'd in heav'n :  
 He shall crowns of glory give,  
 He hath crowns of glory giv'n.  
 Now the power of death is past,  
 Christians ! gird your armour on ye,  
 To your friend, your brother haste,  
 See he waits—he smiles upon ye. A.

## SONNET.

*From "Poems for Youth, by a Family  
 Circle."*

O blessed be the tear that sadly roll'd  
 For me, my mother ! down thy care-  
 worn cheek,  
 That with an angel's fervour did be-  
 speak

A warmer tale than language ever told,  
 And pour'd such balm upon my spirit,  
 weak

And wounded, in a world so harsh and  
 cold,

As that wherewith an angel would  
 uphold

Those that astray heav'n's holy guidance  
 seek.

And though it pass'd away, and soon as  
 shed

Seem'd, ever lost, to vanish from thine  
 eye,

Yet only to the dearest store it fled  
 Of my remembrance, where it now  
 doth lie,

Like a thrice-precious relic of the dead,  
 The choicest jewel of its treasury.

## SONNET.

*[From Apuleutherus.]*

TO PIETY.

Bright Seraph, on whose heav'n-directed  
 feet

A train of loveliest virtues still attend  
 And own thy fost'ring influence, while  
 they bend

And pour with down-cast eye and reve-  
 rence meet

The pray'r of faith before the mercy-seat !  
 Inspir'd by Thee, my guardian, guide  
 and friend,

O let my grateful song of praise ascend  
 Into the heav'n of heav'ns, like incense  
 sweet !

Far from the hypocrite, whose pompous  
 vows

And costly ritual court surrounding  
 eyes ;

And far from him who hopes what heav'n  
 bestows

From long-protracted prayers, and  
 groans and sighs,

Mine be the calm delight he only knows,  
 Whose secret heart, with pure devotion  
 glows !

## INTELLIGENCE.

### DOMESTIC.

#### RELIGIOUS.

#### *North-Eastern Association of Unitarian Christians.*

ON Wednesday evening, June 21, the Ministers and Friends of the North-Eastern Association met at Boston for the purpose of opening the new Chapel erected there, and also for the general purposes of their Association. The three services were attended by large audiences, whose attention was such as to gratify the feelings of all who are alive to the interests of free inquiry in matters of religion. By deviating somewhat from usual custom on such occasions, for peculiar reasons which it is unnecessary to mention, the three Sermons were preached by Mr. Madge, of Norwich, in his own happy style of animated elocution; and, notwithstanding each sermon occupied more than fifty minutes in the delivery, as far as we could ascertain, more were inclined to think them too short than too long. The service on Wednesday evening was from John iv. 23: "But the hour cometh and now is," &c. From these words the preacher, with a happy mixture of solid argument and rich eloquence, defended the leading doctrine of Unitarians, the Unity of the object of religious worship. On Thursday morning he pleaded, as we think, with unusual success for the most free and unshackled exercise of the understanding in religious inquiries, from 1 Peter iii. 15: "Be always ready to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." On Thursday evening he met some of the principal prejudices to our body with great ability, from John i. 46: "Can any good thing come out of Nazareth?" The first and third services were introduced by Mr. Treleaven, of Lynn; and the second by Mr. Hawkes, of Lincoln. One hundred and seven friends, ladies and gentlemen, dined together at an inn on Thursday, W. Garfitt, Esq., in the Chair; and the time between dinner and tea was fully occupied by the addresses of different speakers on appropriate subjects. The Tract Society, which had for some years been discontinued, was again revived. Collections were made after each service towards defraying that part of the expenses of erecting the Chapel, which is unprovided for. A Fellowship Fund is established in the congregation, which will raise about £20 per annum.

On Friday, part of the Ministers and friends went to Fleet, to open a small, neat chapel, built by Mrs. Melbourne, in her garden, for the purpose of Unitarian worship: the afternoon service was opened by Mr. Jones, of Boston; and Mr. Hawkes, of Lincoln, preached from John xiii. 17: "If ye know these things, happy are ye if ye do them." The evening service was introduced by Mr. Hawkes, and Mr. Jones preached from Gal. iv. 18: "But it is good to be zealously affected always in a good thing." The two congregations were larger than the building would contain, and very attentive.

Mr. Madge, on his return home on Friday evening, preached at Lynn, on occasion of the re-opening of the Unitarian Chapel there, after having been shut up several weeks in consequence of its having been thoroughly painted. He preached a very animated discourse to a numerous and highly-gratified audience, on the importance of a full and diligent exercise of the understanding in matters of religion.

#### *Eastern Unitarian Society.*

THE Eighth Anniversary of this Society was held at Norwich on Wednesday and Thursday, the 28th and 29th June. Mr. Toms, of Framlingham, delivered the prayer and read the Scriptures, after which Mr. Robberds, of Manchester, preached from 2 Cor. ii. 17: "For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God, speak we in Christ." From these words the preacher took occasion to vindicate Unitarianism from the various charges which are too commonly made against it, and in a most impressive and argumentative way asserted its claim to be received as a doctrine according to godliness. On Thursday morning Mr. Valentine, of Palgrave, commenced the service, and Mr. Bowles, of Yarmouth, delivered the prayer, after which, Mr. Fox, of London, preached from 1 Cor. xv. 55: "O death, where is thy sting?" The consolations and hopes which Unitarianism is calculated to afford, and which it has afforded to its sincere and pious professors, were powerfully displayed; and shewn to be in strict accordance with the declarations of Christ and the doctrines of the gospel. After service, the business of the Society was transacted. The Report of the Committee was received, and it was the

unanimous request of the meeting, that it be forwarded to the Monthly Repository for insertion.

*Report of the Committee, 1820 :*

CHRISTIAN FRIENDS,

We are again assembled in the place in which our Society was formed and its first General Meeting held, and we may now confidently appeal to such of you as have attended all or even any of these Anniversaries, whether it has not been good for us to have united in the propagation of our common faith, and to have cherished a spirit of Christian friendship among the members of our various societies. Since the establishment of this Association, many hundreds of tracts have been put into circulation. The number distributed since the last Meeting is 334, and the stock now in hand (not including those ordered in the present year) is 436.

It has been highly gratifying to us that, year after year, our Meetings have been attended with fresh proofs of their utility. Every anniversary has brought additional members, and wherever we assembled, if any doubts had previously existed as to their expediency, they have given way to feelings of pleasure and satisfaction. As, therefore, the utility and advantage of this Society is no longer a matter of uncertainty, but is acknowledged by the concurrent testimony of all our churches, we are desirous that *all* our Unitarian brethren should cordially co-operate with us in forwarding its objects, of which the principal one is the diffusion of what we regard as gospel truth, by the distribution of books. We would invite them to aid us in giving circulation to those admirable and convincing arguments in defence of pure and undefiled Christianity, which the catalogue of our Society contains. If we regard truth as important, and Christian truth as most important; if it is our wish to edify one another; if we desire that the benevolent and heart-cheering spirit of the gospel should supersede the narrow and cheerless system which is taught in popular creeds and confessions of faith, let us unite in giving effect to those means by which ends so desirable may be accomplished. If it be given to few to reason like Locke or Lardner or Priestley, it is yet in the power of us all to give currency and circulation to their writings, to bear our decided testimony to the truths which we profess, and to claim for them the attention and examination of our Christian brethren. Unitarianism can no longer be hid. It has ceased to be confined to the closets of the learned, and is avowed by Christians of all ranks and classes. Thousands of

the poor have felt its value, and borne their testimony to its truth. It is not, therefore, a matter of choice whether its advocates shall gird on their armour. We meet in our respective houses of prayer avowedly for the worship of the One God, and for this we are called upon to give our reasons. Let us not shrink from the challenge. The weapons of truth are in our hands, and, believing them to be all-powerful, let us use them with full assurance of final success. These are not times for shrinking from a manly and open avowal and a fearless defence of our principles. We are more than ever subjected to calumny and misrepresentation. Not only by all classes of our fellow-christians are we "spoken against," but even Unbelievers have joined in the senseless cry. To vilify the professors of Unitarianism has been found so sure a road to preferment in the Church, that we have seen our judges on the bench imitating the example of the established priests, and travelling out of their way to traduce us. Far be it from any of us to imitate such conduct; we are not to answer reviling with reviling, but we *are* bound "to give a reason for the faith that is in us" to such gainsayers. When we are accused of blasphemy, it is our duty to hold up to the examination of our fellow-christians the works of Priestley and Lardner and other champions of our faith, and to say, "such is the blasphemy which we profess." These repeated attacks will at least have the effect of promoting union and co-operation among us. Those who have been languid in the cause of truth, will feel the necessity of exertion. The principles and the spirit of our venerable ancestors, the old Nonconformists, will still live in our churches. Their hatred to oppression, their love of liberty, their desire to remove all the degrading obstacles which hinder the spread of truth, will animate their successors in the discharge of their duty, and will impel to an active exertion of their influence in behalf of those means by which its further and complete promulgation may be attained.

Adopting the same views of the character and government of God, and of the ultimate destiny of man, let each study to contribute all in his power to the promotion of those views of Christian truth which we are convinced would ameliorate the heart, and root out from it every persecuting feeling, which would make man regard his Creator as a kind and beneficent parent, and all mankind as brethren. If this be our aim, neither the calumnies of the bigoted and the selfish nor the attacks of the hireling defenders

of human creeds, nor the well-meant opposition of the conscientious, will avail to stop their progress. With a spirit of Christian friendship among each other and with benevolence to our fellow-creatures, with prudence as our guide and scripture for our support, we shall not fail of ultimate success.

Let us add, that, in furthering the views of this Society, we are following the advice and treading in the steps of the most venerated professors of our faith. And here we shall be pardoned for calling to your recollection the words of one of its most learned and powerful defenders, whose "purpose through life was" (as he expressed it) "to profess and stand by the truth so far as he knew it, without regard to the fear or favour of man," and whose happiness it was within these walls to minister to a Society who knew his worth, and who were not discouraged by the cry of heresy from following him in the path of religious inquiry. "Our principles," said Dr. Taylor, "are liberty, private judgment, free inquiry and free profession, peace and charity, mutual forbearance, moderation and good-will to all mankind, and these principles will stand as long as there is truth, honesty and humanity in the earth, or a good and almighty God in heaven. But to what purpose is our boasted liberty, if we dare not use it? To what purpose do we enjoy the light, if we may not open our eyes to it? To what purpose the word of God, if we must not seek for its real and genuine sense, but must be tied down to the dictates and sentiments of any divines that have been or now are? What advantage hath the Dissenter, if not to reform without the formalities and delays of human laws and edicts, whatever shall be discovered to be at any time, or in any respect, wrong in his scheme? Our forefathers rejected what they thought was of human invention, and what we find to be so that escaped them, we, upon their principles, are to reject, otherwise we only exchange one kind of bondage for another, and while we refuse establishments by law, we shall come under the no less grievous establishments of custom.

"If we stand firm in liberty and love; if we list ourselves under no other head or leader but Christ alone; if we are steadfastly determined to establish our faith, practice and worship upon the word of God alone, and have true affection to one another and to all men, we shall act up to our own true principles. And though we may not be able at once to bring the whole body of truth out of revelation, yet the day will shine still brighter upon

us, and our cause, thus set upon its proper basis, will stand secure against all assaults."

The Treasurer's accounts were then audited, and several new subscribers were added to the list. J. L. Marsh, Esq. and Mr. Edward Taylor were continued in the offices of Treasurer and Secretary for the ensuing year. An unanimous wish was expressed that Mr. Fox and Mr. Robberds would allow their Sermons to be printed. The next yearly meeting was appointed to be held at Yarmouth, on the last Wednesday and Thursday in June, 1821. Ninety-two gentlemen and ladies afterwards dined together at the Swan Inn. Thomas Robinson, Esq., of Bury, in the Chair. Among the toasts given from the Chair were—The Bishop of the Diocese, and a speedy end to all penal statutes against religious opinions.—The Mayor of Norwich.—Mr. Robberds, and prosperity to the York Academy. In the course of the address which followed this toast, Mr. Robberds enforced the necessity of further exertions in behalf of this valuable institution; the list of subscribers to which, from death and from the pressure of the times, had this year been diminished. It was also with regret he stated, that not a single congregational collection had this year been made in aid of its funds. He therefore felt it right, standing in the situation of one of the officers of the York Academy, to appeal to the meeting, and to the different ministers present to exert themselves in their respective congregations in behalf of that Institution.—Mr. Fox and the Unitarian Fund. Mr. Fox, in an eloquent and animated speech, vindicated the objects of the Fund, and gave many instances of its utility in promoting the great cause of religious truth and liberty.—A speedy end to all prosecutions and persecutions on account of belief or unbelief.—Our Fellowship Funds, may they increase and multiply.

In the course of the afternoon, Mr. Toms, Mr. Hawkes of Lincoln, Mr. Alderman Marsh, Mr. Sheriff Taylor, Mr. George Watson, Mr. Crusoe, and other gentlemen, severally addressed the company on subjects either immediately connected with the interests of the Society, or with the cause of civil and religious liberty. The number of friends collected from a distance, as well as those resident in Norwich, far exceeded that of any former meeting, and a growing interest in the objects of the Society and a cordial friendship animated the meeting.

*Unitarian Society, South Wales.*

THE Annual Meeting of the *Unitarian Society in South Wales*, was held on the 29th of June last, at Gelli-Onnen, Glamorganshire. There was service on the preceding evening, when Mr. J. Evans, of Carmarthen, introduced, and Mr. T. Evans, of Aberdâr, preached from John x. 30. On the 29th, Mr. B. Philips, of St. Clears, introduced, and Mr. J. Davies, of Capel-y-Groes, Cardiganshire, preached from Matt. xix. 16; and Dr. H. Davies, of Taunton, delivered an English sermon from 2 Tim. i. 13, 14.

When the business of the Society was concluded, the Scripture doctrine of regeneration was proposed for discussion. The morning service began at 10 o'clock, and the conference closed about half-past three in the afternoon; and though the Meeting lasted so long, scarcely one individual could be said to be missed before the end of the conference. The Meeting was well attended, and there were about eighteen preachers. The day was a day of general and great satisfaction and pleasure to the friends of Unitarianism. The next annual meeting of the Unitarian Society is to be at Swansea.

J. JAMES.

*Western Unitarian Society.*

THE Annual Meeting of the *Western Unitarian Society* was held at Bridgewater, on Wednesday the 19th of July. In the morning the service was introduced by the Rev. Mr. Hunter, of Bath; and the Rev. Mr. Davis, of Collumpton, pronounced the long prayer. The Rev. Wm. Hincks, of Exeter, then delivered an appropriate and excellent discourse from 1 Tim. ii. the latter part of the fifth verse, which, at the request of the Society, he has engaged to publish. The evening service was conducted by the Rev. Dr. Smith, of Yeovil, and the Rev. Mr. Rowe, of Bristol. The latter gentleman, in a discourse from John i. the last clause of the 46th verse, very happily and forcibly replied to some popular misrepresentations of the conduct and views of Unitarians, and left a strong impression on his audience. The singing on both parts of the day, was conducted in a pleasing and solemn manner; the ladies of the congregation having for some years past laudably exerted themselves in promoting an attention to this interesting part of divine service. The congregation at Bridgewater received no small gratification from intercourse with those respectable and intelligent friends who visited them on the occasion. The next annual meeting is to be held at Collumpton.

*Scottish Unitarian Association.*

ON Sunday the 30th of July, pursuant to public notice, the Eighth Anniversary of the Scottish Unitarian Christian Association was held in Glasgow. The Rev. Robert Aspland conducted the morning service, and preached to a numerous and respectable audience, on the Omnipresence of God, from Psalm cxxxix. 7—12. The Annual Report and letters from Correspondents were read by Mr. Mardon after the morning service. The Rev. T. C. Holland conducted the devotional service in the afternoon, and the Rev. Mr. Lyons, the first Unitarian Missionary that was sent to Scotland, preached with great effect from Phil. ii. 7. In the evening, the annual sermon was preached by Mr. Aspland, who chose for his subject, the import of the appellation "Son of Man," so often used by our Saviour in reference to himself. The preacher was earnestly solicited to print this ingenious discourse, as being admirably adapted to promote the objects of the Association. About 50 friends of both sexes assembled between the afternoon and evening at tea, when several interesting subjects of conversation were stated, in particular the petition likely to be presented, for relief in regard to marriage among English Unitarians. The liberty enjoyed by Dissenters of all denominations in Scotland, formed a natural digression.\*

On Monday the 31st, between 50 and 60 gentlemen assembled in Gardner's Tavern, Princes Street, at the annual dinner; Thomas Muir, Esq., of Muir Park, in the Chair. The sentiments proposed, and the speeches which these called forth, expressed the cordial good wishes of the Meeting for the advance of civil and religious liberty. The interest was increased by the presence of Mr. Logan, a native of Glasgow, who had spent several years in attendance upon the College, with a view to the ministry in the Kirk of Scotland, but who has recently become Unitarian, and avowed his change of opinions in the pulpit of Union Chapel. The spirit of the several Meetings was a spirit of Christian candour, blended with a zealous attachment to that cause which, upon mature inquiry, we believe to be the cause of Christian improvement and of human happiness.

B. M.

\* Here, all regular marriages are merely proclaimed in the Established Church, and registered by the Session Clerk; but the religious ceremony is conducted by whomsoever and wheresoever the parties may determine. It is usually performed by their own pastor, and in the house of the bride.

*New Unitarian Chapel, Brighton.*

THIS chapel was, we are happy to announce, opened for public worship on Sunday the 20th of August. The morning service was conducted by the Rev. Dr. Morell, the minister of the congregation, who delivered on the occasion a very excellent and argumentative discourse from John iv. 24, 25, which, at the request of several of his hearers, he consented to print. In the evening, the Rev. Dr. T. Rees preached an admirable sermon from Rom. x. 9.

On both occasions the chapel was crowded to excess, and the interest which seemed to be every where excited gave great promise for the fulfilment of the expectations of success which the promoters and well-wishers of this new establishment have long entertained. With continued zeal, and, above all, the maintenance of a spirit of union and harmony, without which no institution can flourish, we have no doubt of the formation of a most respectable congregation.

Of the simple elegance and beauty of the design of the chapel, and (with very few exceptions) the general execution of the work, particularly the front, there seemed to be but one opinion; and as the parties who have undertaken the building must look to the continuance of the liberal assistance which has hitherto been afforded for the means of liquidating a considerable balance of the cost, an expectation which might be injured by the idea (which we know has been entertained) of unnecessary expense having been incurred, we think it due to them to say a word or two on that head.

Some attention to appearance, it must be allowed, was expedient in such a situation, and some expense on that account excused, but we understand that, so far from the form of the building having created additional expense, the tender upon which the architect undertook it was below any of the estimates obtained from different parties for a perfectly plain structure, and that the very low price at which it has been executed, is entirely owing to its making some architectural pretension, which rendered it a desirable undertaking for an artist, as an opportunity for the exertion and display of his talents.

*Proposal of Unitarian Chapel at Scarborough.*

Scarborough,

SIR, August 16, 1820.

MANY of your readers are informed, through a private channel, that a subscription has been entered into for the purpose of erecting a chapel for the wor-

ship of one God the Father at this place, and I take the liberty, through the medium of your pages, of pointing out the very great importance of the proposed plan.

The number of visitors at Scarborough during the last season was estimated at 3000 at one time. Amongst this great concourse of various ranks in life, many are Unitarians. No seats are, I understand, to be procured at the Church or at the Independent Chapel, and, after repeated attempts, no room can be procured for Unitarian worship. The consequence is, that the Unitarians who visit Scarborough are either greatly incommoded at one of these places of worship where they hear, at the same time, what is opposite to their own sentiments, or fall into the dangerous practice of entirely absenting themselves from the house of God. Surely all must be willing to lend their efforts to remove this evil who are aware of the incalculable importance which history shews to attach to public worship in general, and who have experienced in themselves the supreme delight which accompanies that which is in unison with the dictates of the heart. With what lively concern, Mr. Editor, must Unitarian *ministers*, when led to this place in pursuit of health or needful recreation, contemplate such a state of things! Will they not put forth their utmost exertions to effect a change? Will not our wealthy and enlightened laymen co-operate with them?

The population of Scarborough, independent of the visitors, is not less than 8000 or 9000. The avowed Unitarians amongst the regular *inhabitants* are very few; but Unitarian tracts have recently been perused by many with great eagerness, and an earnest wish has been expressed for the establishment of an Unitarian Chapel, which it cannot be doubted would very soon be well attended. The expense of purchasing land and the building of a chapel is estimated at £800, of which sum £111. 5s. have been subscribed by ten or eleven generous individuals, through the exertions of Arthur Shore, Esq., of Scarborough. He has declined receiving the money until there appears a nearer prospect of completing the object in view. I need not say what pleasure it would afford me to receive the names of subscribers directed to me at Hull, but I am sensible that it would tend much more to the furtherance of the cause if the Editor of the Monthly Repository would do the same.

GEORGE KENRICK.

*Newcastle-under-Lyme.*

THE old Presbyterian Chapel in this place was re-opened, after an interval of twenty years, on Sunday the 16th of April. The Rev. — Hutton, of Warrington, preached in the morning and evening, and delivered two excellent and very appropriate discourses; the former from Romans xiv. 3, enforcing the doctrine of free inquiry in matters of religion, and the exercise of charity and good-will towards those who differ from us;—the latter from Prov. xxii. 6, on the importance and utility of instructing the lower classes of society. In the afternoon, the Rev. Wm. Fillingham, of Congleton, who has since supplied for us, also delivered an excellent discourse from 1 Tim. i. 15, on the moral purposes of the Christian religion.

The chapel was respectably filled, though by no means crowded, and there was a collection after each service, amounting in the whole to £10. 6s. 4d. We have lately had an addition of several new members, and, upon the whole, we think our prospects are encouraging, though our numbers do not increase very rapidly. There are at present about 30 girls and 20 boys who regularly attend the Sunday school, and who are instructed by some of the members of the congregation. We have, besides, a small library, for which we are indebted to the voluntary contributions of our Unitarian friends in different places. Our means at present being rather limited, we cannot do more than instruct the children in reading and spelling, but we have it in contemplation, ere long, to procure the assistance of some of our friends for the purpose of preaching a sermon, and having a collection, which may enable us to fit up the gallery in such a manner as to afford an opportunity of teaching them writing and ciphering. We think it right for the satisfaction of those numerous friends who have so handsomely contributed to the support of the Unitarian cause in this place by their pecuniary aid, to publish a statement of the expenses that have been incurred in repairing and fitting up the chapel. The amount, as near as can at present be ascertained, is £130, towards which we have received as follows, viz.

Peter Boulton, Newcastle	-	£5	0	0
Miss Byerleys, Ditto	-	5	0	0
Miss Wedgwood, Parkfield	-	10	0	0
Miss S. Wedgwood, Ditto	-	10	0	0
Josiah Wedgwood, Esq., Etruria	10	0	0	
Miss Morgan, Bristol	-	10	0	0
Mrs. Shapland, Ditto	-	3	3	0
Mrs. Stamford, Lindley Wood	10	0	0	
Amount carried forward	-	£63	3	0

Amount brought forward	£63	3	0
Rev. William Fillingham, Congleton - - - - -	1	1	0
Collected at the re-opening of the Chapel - - - - -	10	6	4
Bristol Fellowship Society - -	10	0	0
Birmingham Ditto Ditto - -	10	0	0
Liverpool Ditto Ditto - -	5	0	0
Rev. John Yates, Liverpool -	5	0	0
Mrs. Mary Kenrick, Ditto - -	0	10	0
	<hr/>	<hr/>	
	£105	0	4
Leaving a deficiency of - -	24	19	8
	<hr/>	<hr/>	
	£130	0	0
	<hr/>	<hr/>	
	P. B.		

*The Protestant Society for the Protection of Religious Liberty.*

[Concluded from p 437.]

To the subject of the MARRIAGE ACTS he [Mr. Wilks] would now direct their attention. In the last session of Parliament, the Unitarians had introduced a Bill to allow the omission in the marriage service of the Church of England of certain parts, to which they could not conscientiously assent. It had been then withdrawn, but again it would be introduced, and he sincerely desired their success. (*Applause.*) His pleasure would be increased if the relief was extended to all classes of Dissenters. (*Great applause.*) Why should Dissenters who disapproved of an Established Church—who declined baptism, confirmation and burial by its ministers, under their sanction begin their social, wedded life? Why should Dissenters submit to forms from which Quakers and Jews and the Catholics in Ireland were exempt? (*Applause.*) Why should not they apply for and obtain a similar exemption? (*Applause.*) The marriage of Dissenters by their own ministers was not without precedent. Previous to the Marriage Act, the matrimonial ceremony was often performed by them. During the protectorate of Cromwell, marriage was treated as a civil contract, and recognized by a justice of the peace. He had there the form of a certificate of such marriage. The form of the declaration was simple and efficient. It resembled that now adopted by the Quakers; among them “the man declared, I take this, my friend, to be my wife, promising through Divine assistance to be unto her a loving and faithful husband, until it shall please the Lord by death to separate us.” And then the lady declared, “I take this, my friend, to be my husband, promising through Divine assistance to be unto him a loving and faithful wife, until it shall please the Lord by death to separate us.” In the form, during the

Commonwealth, the variance was, that the lady, in addition to her other engagements, promised *obedience*, as well as *fidelity and love*. (*Laughter and applause.*) If marriage was to be again a papal sacrament, or a religious act, then who could be so proper to officiate as those holy Christian pastors who interceded for us in our infancy, watched over us in childhood, and who have marked with interest our opening loves? Who with more effect would unite our destinies, and breathe out for us an affectionate and fervent prayer? (*Loud applause.*)

During the late short session, the attention of the Committee was directed to the five important Acts that so much affected our public liberties, and especially to the bill for preventing SEDITIOUS MEETINGS. After a correspondence with Lord Liverpool, from whom they received the most prompt and polite attention, a provision was inserted exempting all meetings held in rooms and buildings from the operation of the bill. Had not such clause been inserted, that Meeting could not have been held: for any meeting of more than fifty persons, for the purpose, or on the pretext of deliberating upon any public grievance, or any matter in Church or State, except parish meetings, became illegal. Then the Test and Corporation Acts would have been eternalized; and what were the subjects of all their deliberations, but those which related to matters of Church or State? (*Hear, hear.*) The insertion of that clause was a measure of great importance; and when it was recollected that the Act had been twice committed in the House of Commons, and sanctioned by vast majorities before the insertion of the clause, might he not affirm that again the friends to religious freedom had been the best upholders of civil liberty, and again claim for them the eulogy of Hume, "That by the Puritans alone the sacred spark of freedom was preserved." (*Loud applauses.*) But he hardly ought to detain them. (*Loud cries of hear, hear, and from the noble Chairman, "No, go on."*)

From Parliamentary affairs, then, he would proceed to state some cases of DISTURBANCES and RIOTS. Cases at a Sunday-school in the Edgeware Road, at Corton, in Wiltshire, near Basingstoke, and at Southwick, in Hampshire, were alluded to; some of which had been settled by local exertions, and in others prosecutions against the offenders were depending. At Alvington, in Gloucestershire, disturbances of a nature more serious had occurred. The congregation was often disturbed by many persons, one of them a man dressed in a morris dancing jacket, who danced in the place.

They pinched the women, imitated shaving with a stick, and by noises within and external disturbances, had affrighted some, and disturbed the peace of all. One of the gentlemen attending the Chapel applied to the Society, and no sooner was the application known, than the offenders sought to propitiate the poor Dissenters they had insulted; attended at the next occasion of worship, expressed publicly their sorrow, and promised in future to conduct themselves with propriety. The matter was thus happily concluded. To the Society might be applied the motto, "*Stat nominis umbra.*" By pacific measures they converted their enemies to friends; again wolves might be changed to lambs; and a peaceful, useful triumph was obtained. (*Applause.*)

But there was a class of *miscellaneous aggressions* which he could not classify under any of the previous divisions; they were, however, not less intolerant, nor less oppressive. Amongst such cases to which he referred, was one at Sherringham, near Poole. There resided a worthy man of celebrated name. He bore that name of JOHN BULL which was celebrated through the world. (*Laughter.*) This John Bull had improved an inferior building on his farm, and converted it into a commodious Chapel for religious worship, by Protestant Dissenters. A neighbouring clergyman instigated the landlord of John Bull to give him notice to quit the premises, of which he had a lease, because he had by an improvement dilapidated the estate. The landlord ventured to commence an action of ejectment. The honest farmer, not affluent, but firm, nobly resolved that he would sell his waggon and best team of horses before he would yield to the attempt. But the Society prevented that sacrifice; and no sooner was an appearance entered to the action, than all further proceedings were abandoned, and John Bull was left in peaceful possession of his domain. (*Laughter and applause.*) Many former triumphs of John Bull resulted from his obstinacy, and had generally been stained with blood and been succeeded by distress; but this was a victory which humanity and religion could not but approve. (*Hear, hear.*)

Another case of oppression towards a labourer, at *Stretton upon Dunsmoor*, in the county of Warwick, that excited horror and sympathy, was stated with tenderness and great effect; but as the aggressors, including the churchwardens and the principal officers and farmers are indicted, and will be tried at the next assizes for the offence, we abstain from a detail, that might either prejudice the offenders, or assist in their defence.—Mr. Wilks then proceeded to convey them to

a village in Oxfordshire, called Ewelme. That, indeed, was a village interesting to the lovers of picturesque scenery and of antiquarian research; but to him, from the proceedings he should tell about, had become a village in which he should feel deeply interested to his dying day. (*Hear, hear.*) The rectory, with a canonry at Christ Church, Oxford, by the gift of King James, was connected with the Regius Professorship of Divinity in that University. It is held by the Bishop of LANDAFF. Mr. Heafford, a Baptist Missionary Preacher, entered the parish to disseminate doctrines that he deemed as seeds, of which the blossoms were fragrant and the harvest good. Here, too, a peasant registered his cottage as a place of religious meeting for some neighbouring labourers, and Mr. Heafford occasionally preached. The worth of those uncompensated labours would be best illustrated by their effects. That a mere cottager should venture to introduce preaching into a parish once celebrated for its chalybeate spring, for its "polyphonous echo," for its wide-spreading elms, for its prospects of a delightful valley, through which the Thames or Isis gently flowed, and without episcopal authority, gave to the *Right Rev. Prelate* great offence. He deputed a messenger to AMOS NORROWAY, the poor man whom he was presenting to their notice. By the curate he had been visited. His eloquence could not induce the peasant to shut his door; and as persuasion was unavailing, he told him, unless he would desist from permitting the visits of the Dissenter, he should hear further about it. Gentlemen, (continued Mr. Wilks,) this poor man was thus placed by his firmness and integrity in a situation in which more lettered and wealthier men might have been overcome. He was but a labourer, a day labourer. But mark the influence of religion on the mind! Not only does it improve the manners, and breathe tenderness into the heart, but it bestows a matchless energy on the mind. It gave a mild but constant lustre even to the sons of want, such as the artificial lights of mere wealth and pomp and learning never could confer.

Amos, returning from his daily labour, found that the Bishop's servant had been to his dwelling, and had said, "The Bishop desires you will come up to-morrow morning." "Bless me," said Amos, "what can he want with me? I dare say it is about the preaching." "Well," said his wife, "had you not better give it up?" "No," said Amos Norroway, "I will not give it up. (*Applause.*) No, not while my life shall last. You surely would not wish me. Think how much happier now we are."

(*Loud applause.*) "Well," says the good wife, "you are right Amos; persevere; trust in God, Amos, and fear not." (*Loud and vehement applause.*) "And will you visit the Bishop?" says the wife. "O yes," says Amos, "I must go and see him." In the morning, dressed, doubtless, in his best leather breeches and a clean smock-frock, he visited the parsonage. (*A laugh.*) He went. See the poor peasant knocking at the door, opened by livery servants; Amos ushered into the hall, the servants wondering what their lordly master could want with this labouring man. "Your name, friend," was asked. "Amos Norroway." He was announced. He enters the Bishop's library, and in his own words I will relate, said Mr. Wilks, what is reported to me to have been the dialogue. I prefer, said Mr. Wilks, to give you his own words, because you might think that too great warmth of feeling made me caricature, and tint in too lively colours, this memorable interview. That interview reminded him of ancient times—of times, he thought, gone by for ever—of dialogues they might yet read about in Fox's Martyrology. Yes, it reminded him that faith was ever faith—religion ever was religion—manly principle yet was manly principle—and though they might view many fluctuations in society with pain, yet there was something in every human heart which, when touched, would vibrate; and hence sometimes man in every climate, under every circumstance, possessed a simple native greatness which proved him little lower than an angel, by his Creator crowned with glory and honour. (*Applause.*) You will observe, said Mr. Wilks, the poor peasant in the company of the Bishop. "Norroway, what is it I hear of you? I understand you encourage a Methodist preacher at your house." (*Sharply.*) Norroway.—"Yes, Sir, I do. He has been several times, and here is the license of the house." I have a copy of the license in my hand, but will not trouble you with reading it. The Bishop looks at it, and reads it. I need not state to you, gentlemen, that it came from the Deputy Registrar of the diocese of Oxford, who certified that the certificate was brought into the Registry the 31st Dec. 1819. "This never came from Oxford," says the Bishop; "it is a forgery." "Yes," says Norroway, "it comes from the Bishop's office at Oxford; Mr. Heafford brought it." (*Shewing the certificate.*) "Oh, oh," says the Bishop; "why any house, or any blockhead, may be licensed for eighteen-pence. Well, what is the reason for your holding meetings at your house?" (*Laughter.*) "Because," says Norroway, "by the preaching of the gospel, I have been led to see that I am

a sinner, and I am desirous that others should go to heaven as well as myself." (*Great applause.*) "To what denomination," says the Bishop, "does your preacher belong?" The poor man hesitated. "Is he Methodist, Independent, Wesleyan, Calvinist or Baptist, or what?" The poor man was still silent. "You are a pretty fellow, not to know whom you belong to!" (*Sneering.*) (*A laugh.*) "What is your preacher? Is he a shoemaker, or cobbler, or what?" "He is a preacher of the gospel," says Amos, "and belongs to a Missionary Society in London, and follows no trade or business besides." "Where does he preach?" said the Bishop. "At Watlington and Chalgrove, Stadhampton and Ewelme," answers Norroway, "besides other places." When the Bishop replies, "I think it a very mean and scandalous trick for such a fellow to enter villages, and lead the best of the people astray from the Church." "The gentleman," replied Norroway, "means no such thing, Sir; he comes to instruct the ignorant, and teach poor people the way to heaven." (*Applause.*) "Why," said the Reverend Bishop, "all the people of this parish belong to me, (*loud laugh,*) and if I suffer any person to lead them astray, I must be answerable for them." Ah, dire responsibility, too often and too long forgotten! "But if they will not come to church, that they may be saved, that is their own fault; but I should wish you to know that I can preach as good doctrines as that fellow, let him be who he may; and if you were to hear me, perhaps you would like me as well as him." Norroway—"I have never heard you, Sir, and I have never attended at church since the Lord gave me to see that salvation is all of grace, through faith in Christ, without the deeds of the law." "But is there not grace," replies the Bishop, "to be found in the church?" Norroway—"Yes, I believe the grace of God is in his church; but then that church is a congregation of good and faithful men." (*Loud and long-continued applause.*) The Bishop then said, "I tell you what, Norroway, I am highly offended with you." He, Mr. Wilks, did not wonder the Bishop began to be weary of his guest. We generally, said he, close discussions angrily, loudly, abruptly, when we have nothing more to say. "I tell you what, Norroway," says the indignant Prelate, "I am highly offended with you, and, unless you give up your meetings, you shall feel the effect of my displeasure; but if you give them up, I will take no further notice of it." The poor man had doubtless never read the lines of Racine,—"Je crains Dieu, cher Abner, et n'ai point d'autre crainte."—"I fear God, but

know no other fear." But he felt the sentiment uttered by the heroic Hebrew—and the scene once acted in the plain of Dura by the captive Jews, before the Babylonish monarch, was again performed;—they could not yield—nor could the British peasant. (*Cries of bravo, and loud applause.*) "Sir," replied Norroway, "I cannot promise to give them up." "Why cannot you give them up, as well as begin them?" the Bishop continued. "However, if you do not give up your meetings, I will do all in my power to make you; for I am determined to put a stop to them, so you may go about your business." To which, said Norroway, "Good morning, Sir." Thus the conference was ended. (*Laughter.*) You will suppose, said Mr. Wilks, after the Bishop had thus invited a competition between the Baptist teacher and himself, (*a laugh,*) that he would have begun to adopt the same means as were adopted by that worthy man; that he would have visited some of the cottages of the poor, and conversed with them familiarly, and proved that he could sympathise with them in their distresses, and practically point the path to heaven. Then, indeed, they should suppose, episcopacy would resume her best and ancient honours. Those every true friend of religious liberty would wish to see her wear. But, no! power, not argument, was to decide the fray. Scarcely was it credible, but it was true—the poor man has been served with a notice to leave his cottage. But, gentlemen, shall he quit? (*No, no, no, from various parts of the room.*) No, gentlemen, not, said Mr. Wilks, if I spend the last fragment of my fortune, he shall not! (*Very loud and long-continued marks of approbation.*) No! gentlemen, he may quit that cottage, but there shall be reared in that village another modest cottage for that poor man! And he shall not be perforce a wanderer! It shall be a cottage such as becomes me to build and him to dwell in. It shall not be a chapel, but a cottage; and I hope that often thence the pious prayer shall ascend, grateful as incense, and that, amidst the stillness of the summer's eve, or tempest of a wintry night, the melodies of praise shall echo through the vale. On the front of that cottage shall be placed this inscription, "AN ASYLUM FROM PERSECUTION." And when the Bishop alternates his abode from his palace at *Landaff* to his canonry at *Oxford*, and from *Oxford* to this village, this inscription will meet his eye, and then "to supper with what appetite he may!" But, gentlemen, continued Mr. Wilks, I do not think that this Prelate will long there remain. An archiepiscopal mitre might await his brow! But

still there would be moments of reflection; and Amos, the hind at Ewelme, might be as a spectre amidst the honours of the convocation, and at the banquet hour. (*Loud applause.*)

He expressed his regret that such exposures should be made; they were made reluctantly; he wished to honour all to whom honour was due; but he must not be blamed for dishonouring those who had been so guilty of their own dishonour. He presumed they were weary. (*Hear, hear, go on, go on, from all parts of the room.*) If they were not weary of listening to such narratives, he was weary of their narration, and his weariness and pain were even augmented as he traced these effects to their cause, and thought on the sources whence such streams could flow. They originated from incorrect opinions as to religious liberty; and it was therefore he would impress the necessity for accurate acquaintance with the elementary doctrines of religious freedom. Their acquaintance should be blended with attachment; they should know them, love them, teach them, act ever on them; for until they were thus known, taught, beloved, displayed, there would be persecutions, pitiful or extensive, affecting a hamlet or an empire, a small domestic circle or a world. And if their Society should promote the diffusion of the truth on the universal right of man to think, to believe, and to promulgate opinion; they would effect yet greater benefits than by extending their ægis over the victims of persecution, or repelling on persecutors their own assaults. Then the source would be purified, and the black streams must disappear. (*Applause.*)

That Society had acquired celebrity. In poetry and prose it had been assailed. By prose resembling poetry, and poetry dull as prose. In a poem, called "*Religio Clerici*," by a reverend Churchman, imitating the *Religio Laici* of Dryden but in name. Among multitudes of the excellent and pious, whom the author would deride, he had been assailed; an invitation of ladies to attend such meetings was the serious charge. In the notes, the author quoted some reference he had made to the Spartan mothers; that reference he would not deny. The man who did not wish for female influence in the diffusion of truth, had ill studied the page of history, had ill-read the human heart. He did not wish that British mothers should give to future generations iron bodies and iron hearts. But he was no Mussulman nor Brahmin. He thought not on women as on houris or as slaves. He knew that men often became what their mothers made them; and many memoirs and the Sacred Volume had

illustrated that truth. He therefore wished the ladies to understand these noble principles, and if they understood their obligations to religious liberty, they would teach it, with their earliest lessons, to their boys. Yesterday he had perused a report of the Inquisition in Spain, and learnt that at an *auto da fe*, out of 120 victims on that occasion, 48 only were men, and the remaining 72 were women! And among the honourable roll of martyrs in every age, men were rarely as numerous, or as distinguished for intensity of feeling or heroic perseverance, as martyrs of the female sex. What heroic self-devotion had they manifested! What labours, ingenious and intrepid, had they performed, in every country and in every age! Who were such instructors? Well, then, did he hope, that the ladies would perceive the importance of educating their children in an attachment to the great cause of constitutional liberty. As great examples, he need not refer them to Madame Roland and Madame De Staël; but he would refer them to their own country-women, as noble-minded, as wise, and far more devout. He would refer to the lady of Colonel Hutchinson; (*applause*) there was a woman, worthy to be the historian of one of the best and worthiest of the British race! He would refer them to the recent publications of the life of Lord Russell, and to the letters of his lady, for a portrait of that loveliest of women! Loveliest! for what was so lovely as the loveliness of virtue? He had perused those publications with peculiar emotion; he had marked a tenderness the most exquisite, the pure perfection of conjugal regard, active, maternal tenderness, and all blended with unfeigning Christian piety, with a more than manly firmness, with a love of her country triumphant and intense.

Could fiction feign a spectacle like that presented, when in those troublous times Lord Russell was tried for high treason? His lady attended him upon the trial, although educated in all the luxury of the age, delicate in mind, as flexible and graceful in her form; and when the Judge allowed "that any of his servants might assist in writing what he pleased," he could reply, "My wife is here, my Lord, to do it." Shall men scorn women then? Not those who know them! (*Loud applause.*) No! not those who know what society now owes to them—not those who know they must be auxiliaries if ever society shall be what it is not yet; but what the wise and good and lovely would wish it to become. (*Applause.*)

Such was their poetical antagonist. Their prose and theological opponents need not long occupy their time. The

vainest of their friends did not expect their proceedings would have afforded topics for university discussions. But in a volume of eight sermons preached last year before the University of Oxford, at the celebrated Bampton Lectures, "On the Religious Principles and Practices of the Age," the learned preacher, Mr. Morgan, had in the fifth sermon, on the Principles of the Nonconformists, attacked those principles, and had illustrated the unscriptural nature of their principles from the resolutions of this Society. (*Laughter.*) The following was the resolution he condemned: "*That every man in every age and in every country, has a sacred and unalienable right to worship God according to his conscience, which no individuals or governments or legislatures can, without injustice or oppression, directly or indirectly, infringe.*" Gentlemen, said Mr. Wilks, if this be heresy, we will be heretical. We will re-resolve that resolution again this day. (*Bursts of applause.*) To the force of argument they would yield. But they must be better arguments than those presented in that volume to justify their yielding. Mr. Morgan, indeed, had urged that Christianity did not teach an inherent right of free inquiry, because, though it commanded believers "to prove all things," it also taught them "to hold fast that which is good;" and that Jesus Christ was a friend to established religions, and to the union of civil and ecclesiastical authority, because the apostles, as Jews, were used to a church establishment, and our Saviour actually recommended an obedience "to the Scribes who sat in the seat of Moses." Would such arguments appal or vanquish them? Must they be recreant knights before such weapons, hurled by an arm so impotent? Who so practically illustrated as Jesus Christ the duty of free investigation? An establishment really theocratical had been by him levelled to the dust, that amidst the ruins might arise an edifice sacred to a purer faith, a better hope, and more expanded love—an edifice simple, unworldly, spiritual and sublime! (*Loud applause.*)

To another, though less direct attack, he must allude. He referred to three sermons just published by a Rev. gentleman, (Mr. BELSHAM,) eminent among Protestant Dissenters of the Presbyterian denomination. They were entitled, "Christianity Pleading for the Patronage of the Civil Power," and had previously been preached to his opulent and well-instructed congregation: a congregation including gentlemen of great legal eminence, and members of the Commons House of Parliament most intimately connected with Protestant Dissenters.

Two of those sermons were devoted to the proof of a proposition, "that Christianity deserved and *required* the support and patronage of the civil power." When such doctrines were avowed, he thought his duty required him publicly to state, that if he knew any thing of the principles of Protestant Dissenters, from such propositions they ever must dissent. That gentleman advised, that for Dissenters of certain sects, a provision should be made, and stated that he saw no good reason "why Christianity might not occasionally lift her mitred front in courts and parliaments." Experience in France had proved the evil tendencies to the Protestants of any dependence on the state; and as to mitred men in Parliament, the history of Dissenters taught in every age, that peculiar protection and emolument produced assumption and abuse; and that even when the Stuarts and successive monarchs were disposed to concede to the unendowed and dishonoured sects, those men with mitred heads had been to toleration the most strenuous foes.

Fortunately, however, the work of the Bampton Lecturer stated the principles it condemned, and the Sermons announced candidly the objections to the theory they upheld. The remedies would accompany the disease, and wherever the poison was diffused, there would be the antidote. But if these were only speculations, he would have abstained from all remarks. Their practical tendency excited his alarm. They increased the difficulties which prevented the attainment of real rights. Many of these difficulties originated in the misconception of their principles, and that misconception he did not wonder at. To their present noble Chairman it was known, that the most eloquent Member of the Cabinet had stated, "that he would not assist in the repeal of the Test and Corporation Acts, although he would endeavour to emancipate the Catholics." He said "there was an Annual Exemption Act, under which Dissenters might qualify for offices, and by virtue of which, if they did not qualify, they were exempt from punishment. To Dissenters, therefore, no practical injury could result; and, unless they wished to despoil the Church, and to partake their treasures, they might be content." Such were the sentiments of *practical* statesmen. Those sentiments excited in him no surprise. The men who thus reasoned were men "*tout pour la trippe*,"—"all for the quarter-day." They mingled not with men of principle, not with men who loved truth for the sake of truth—not with those who knew that truth would ever usefully operate on the human mind. When Dissenters demanded an exemption from the Cor-

poration and Test Acts, such men, therefore, naturally thought they desired only "gain from godliness." They supposed they were impelled by envy of their episcopal cathedrals—their academic bowers and ample funds. Those statesmen could not think that it was from principle alone they acted.—They could not understand the sigh that might be breathed by the minister as he passed some episcopal palace, glaring with lights and surrounded by numerous equipages, as he returned to an humble home on a stormy, wintry night from some little village, after he had distributed the bread of life to cottagers, who could offer him no refreshment but a crust of bread and a glass of water from a crystal spring—and only gladdened by the hope that he had made the wretched glad. They would suppose that jealousy had impelled the sigh. They did not understand that it was the sigh of pity for the lordly prelate, accompanied by a silent prayer, that in the day of final retribution he might render to the Master Shepherd a good account.—No, they think not that his wishes and his hopes are more exalted—that he would not put on the tiara if offered him—that he dare not—that the acceptance would contradict principles dearer to him than life. But such publications as that to which he last alluded, perpetuated the delusion. When such statesmen learnt that Protestant Dissenters desired a connexion with the State—wished to partake its wealth, and thought Christianity *dependent* on its support, all their prejudices acquired confirmation "strong as proofs from holy writ;" and against such principles on the part of Protestant Dissenters, he must therefore publicly protest. (*Loud applause.*)

Amongst many circumstances which induced him to urge union and vigilance was a measure about to be introduced into Parliament during the present session. Dissenters must not be captivated by alluring names. An Act to which he had referred, and which would have taken poor children from their pious parents, was a pill gilded and saccharized by a specious title, that was called "An Act to prevent the Misapplication of the Poors' Rates;" and the other bill would be nominally "A Bill to promote the Universal Education of the Poor." What could be more captivating than such a measure to the friends to education and to truth? But yet few Bills would require more deliberate attention. He need not say he was a friend to education. (*Applause.*) But all should begin to perceive that instruction is not education. It was not merely teaching poor children to read and write that would make them good members of society; it

was not those attainments alone which would make them useful and honourable and happy. Education included all the process that formed the human character—which united the head and heart—which not only increased the intellectual power of man, but increased the moral energy that would direct that power,—that not merely accumulated floods of water, which might desolate and astound, but caused those floods to fertilize and improve—that connected the present and the future being of man. They ought not to be deceived by the comparison drawn between Scotland and Ireland:—as if the relative state of the peasantry of those countries depended principally upon reading and writing. It was not merely such instruction, but the whole education of Scotland that occasioned their pre-eminence, not in intellectual, but in moral, and therefore real worth. To natural, physical causes might be attributed that, whilst Scotland was agricultural and pastoral—whilst the population was scant, and the parish Presbyters patriarchal, and all about them breathed the air of native purity, that the Scottish peasantry were not only among the bravest of the brave; but among the worthiest of the excellent. But though yet these schools continue; though yet they can read and write, observe them in places, manufacturing and populous: look to them in those places where the poor laws are intruding; look to them in Glasgow, and learn, that instruction is not education, as there instructed Scotsmen have become as depraved, enervated, propense to licentiousness and discontent, as in their own manufacturing towns, or in the worst haunts of the metropolis. But it was not merely because he would prefer instruction after the philosophical system of Pestalozzi recently acted on in Switzerland; because he would render instruction really useful; because he might doubt the necessity of a new system of parochial schools; because he might prefer Sunday Schools, and deem them not only adequate, but far more excellent—that he suggested caution as to the measure when it shall be proposed. Its possible infraction of religious liberty originated those remarks. The independent education of future generations would be the only hope for civil or religious freedom. Now, during the last summer, the Archbishop of Canterbury made a visitation through part of his diocese, accompanied by the Bishop of Exeter. During the excursion he delivered a charge. Therein he is said to have complained "of the *united* attacks of *Dissenters* and *Infidels*;" to have lamented, that the meanest and most ignorant of the people, employ themselves

in inquiries, for which they are not qualified. (*Loud laughs.*) He is said to have stated, that the education of the poor must be confided to the direction of the parish priests, or there will be hazard to the Church and State; to have censured also the mistaken liberality which would leave religion to assert its own rights, and to have directed the clergy to look for the interference of Parliament in behalf of Church-of-England education, and in the mean time to protect the poor from the misguiding of the enemies of Church and State, who would introduce a mode of education hostile to both. (*Hear, hear.*) This charge he regarded as the annunciation of the principles, the designs, or at least of the wishes of personages whose opinions had the greatest authority from the offices they held, and who have not only the power to will, but much power to execute whatever they may will. Those plans he connected with the expected Bill. Thereby it might be proposed, that a school should be erected in every parish; the erection and the annual charge payable by a rate; and that though the children of poor Dissenters might learn their own catechisms, and attend their own places of worship, yet the appointment of the schoolmaster should be in the clergyman of the parish, (*marks of disapprobation,*) or if he did not have a direct appointment, he might have such authority, that no person could be appointed without his concurrence, and when appointed, no person to be removed but by his concurrence, and the consent of the Ordinary. Hence these persons, who were now not only clergymen but justices, who now misdirected the influence conferred by the power of directing parochial relief, would introduce men favourable to their own religious principles, to the important situations of parish schoolmasters; and thus would be realized what the Archbishop had predicted, that Parliament would "interfere on behalf of the Church of England education." Thus every parish would become either an arena for dispute, or a college for the propagation of opinions that would consolidate the power of the church, by means inconsistent with religious freedom and their undoubted rights. With profound respect for the individual who, from philanthropic motives, would propose that Bill, he must thus raise not an hostile, but a cautionary voice, lest this project should add to those circumstances which increase the pecuniary demands, the oppressions, and the unpropitious appearances that had roused their displeasure, excited their sympathy, and might justify alarm. (*Much applause.*)

Amidst all the circumstances unfavour-

able to religious freedom, he would cherish hope; when the winter had been long and dreary, spring would soon approach. Poetry had often taught, that the day dawn was preceded by the deepest gloom; the most forceful writhings of a wounded serpent indicated his approaching death. Notwithstanding the apathy of multitudes among Dissenters; notwithstanding the mistakes of many excellent and pious men, who could not perceive the inseparable connexion between the final triumphs of evangelical religion and its separation from worldly policy and secular support; notwithstanding the hostility of more practical or venal statesmen; notwithstanding the efforts more combined and strenuous of the interested and dependant, he was cheered by the belief, that the Society would be by him survived. He trusted that not only illegal persecution, such as they could now resist, would terminate, but that perfect religious freedom would bless the world. Thus he trusted, for he relied on the power of principle; he believed in the eventual triumphs of truth. Even in modern times, he could refer to the acts for the relief of Dissenting schoolmasters; to the libel law; to the slave trade, and to many similar abuses; and as he noted the obstructions to their removal, and the final triumphs of those who had sustained sound principle and the cause of truth, he was encouraged and consoled. The influence of principle was not like mere passionate emotions; they were meteors; they shone here and there; they seemed to diffuse brightness; they disappeared; and darker was the darkness. Principles were a polar star, that shone, ever, ever, ever! (*Very loud applause.*)

But it was not from such reasonings only, that he acquired his confidence. If multitudes were indifferent or hostile, there arose around him men, each in himself a host, who were zealous and enlightened. The successive anniversaries of the Society, had been by them instructed and adorned. On Alderman Wood, His Royal Highness the Duke of Sussex, and Sir James Mackintosh, the Chairmen at the three last meetings, Mr. Wilks then pronounced appropriate eulogies, and proceeded to inquire, whether, as he thought upon their present Chairman, he could possibly despond? His praise he would not then pronounce; there it could not be required. (*Applause.*) But he would indulge himself by referring to that illustrious man, who in him seemed again to live, whom from his boyish days he had been taught to reverence, by a father whom he honoured, whom he loved. To Mr. Fox he then referred. Numerous annual com-

memorations might not celebrate his birth-day; they were not needed; his predictions had been accomplished; neglect of his warnings was deplored; the ruins he would have prevented, were a sad memorial of his wisdom. Great had been his labours and successes; in him, Protestant Dissenters and civil and religious freedom ever found a steady and powerful advocate. By his assertion of the rights of juries, in affairs of libel, he had formed a mound against the torrents of overwhelming power, destructive to the freedom of the press. Humanity exulted and his heart was happy, as he prevailed on Parliament to decree, that the slave trade was no more. Mighty was his eloquence; masses of prejudice and interest, vast and rocky, were swept away by its resistless power; it was a cataract impelling and sublime. But he delighted rather to view him as he flowed, in the retirement that he loved, transparent and unruffled as a lake, meandering as a river through a sylvan vale. He delighted to see the avenger of war, the opponent of slavery, the unbought defender of freedom, the intrepid maintainer of the rights of Dissenters and of conscience, the giant of the Senate-house relaxing to gentlest efforts; yet efforts shewing a simple and nature-loving mind. He delighted, as he seemed to view him cultivate his fifty specimens of roses in his garden; and hasten to Paris, by research to vindicate the memory of the illustrious Russell. He delighted as he read his correspondence with Wakefield, on the literature of Greece; or, as he beheld his portrait sketched by Rogers, in his poem on Human Life.

And now once more, where most he lov'd to be,

In his own fields, breathing tranquillity;

We hail him, not less happy, Fox, than thee!

Thee at St. Anne's so soon of care beguil'd,

Playful, sincere, and artless, as a child!

Thee, who would'st watch a bird's nest on the spray,

Through the green leaves exploring day by day.

How oft from grove to grove, from seat to seat,

With thee conversing in thy lov'd retreat,

I saw the sun go down! Ah, then 'twas thine,

Ne'er to forget some volume half divine:

Shakespear's or Dryden's through the chequer'd shade,

Borne in thy hand behind thee, as we stray'd;

And where we sat (and many a halt we made)

To read there with a fervour all thy own,

And in thy grand and melancholy tone,  
Some splendid passage not to thee unknown,

Fit theme for long discourse.—Thy bell has toll'd.

But he would add the lines of the same poet, addressed to the noble Chairman, as the reason of his present pleasure and his future hope:

“ But in this place, among us, we behold

One who resembles thee!”

*(Reiterated applause.)*

Whilst he was encouraged by the expected aid of surviving legislators and honourable men, he would also refer with loyal pleasure to the conduct of the King. Very lately he had been addressed by the Dissenting Ministers of the metropolis, on his accession to the throne. Then he had assured them of his purpose to preserve the toleration inviolate; and although mere toleration could not limit his wishes, and was really an assertion of that right to tolerate, which it was the business of the friends of freedom to deny; *(continued cheers;)* yet from the conduct of the King on that occasion, he was willing to draw more favourable auguries. The reception of the ministers was gracious; court etiquette was of course observed; but it was obvious, that the heart of the King corresponded with his words. He added some observations to the prepared reply, that proved his liberal sensibility, and that he was interested and impressed. *(Plaudits.)* Well might that occur; the atmosphere of courts was frequently and intentionally obscured; but the light of nature and of truth would sometimes penetrate. His Majesty was too well versed in the history of his country and his House, not to know that he was then surrounded by the descendants of those men, whose support that Royal House was accustomed to desire; by men whose good wishes were unbought, and of whose esteem princes had been proud. *(Cheers.)* Like his venerable father, he would probably think if he did not, like him, utter—when told by one of his servants that his Dissenting Minister prayed for him with all his heart: “ Yes! Yes! If he prayed, it must be from his heart; as, for his prayers, he is not paid.” *(Great applause.)*

To these hopes, supplied by the force of truth, the aid of statesmen, the kindness of the monarch, he would add a deduction from recent experience with which he would conclude.—Of all the spots throughout the world least likely to bloom with the flowers of liberty, had long been the empire of Spain; its des-

renness threatened to be eternal; Hope hasted from its domain, Despair seemed to have established there her ebon throne. Of all the causes that produced these ills, Superstition, want of religious liberty, the Inquisition, were most potent. There the consequences of tests and persecutions and infringements of the rights of conscience developed all their malignity. The little seedling, the shrub whose flowers are here so pestilent, and whose fruit is deadly, had been there watered by the blood of myriads, protected by the vigilance of priests, expanded by the growth of ages, and became a tree, worse than the upas tree, that overshadowed all the soil.

To the Inquisition he thus referred, as it was the whole length portrait of the little sectarian animosities, of the exclusive desires of predominance, that had too long existed even among pious men, and those who had contended for Protestant Dissent. And what was the Inquisition? To understand its terrors, we should apply them to ourselves; let each of the audience suppose the existence of a power that could at midnight enter his abode, tear the husband from the embraces of the wife, and the mother from the children who hung round her in despair; could bear the victim to a dungeon, inflict at caprice the threefold tortures of the pulley, or the rack, or of the flame, and "all for the love of God." "*Christi nomine invocato!*" Let them multiply these deeds by thousands, let them learn that in one archbishopric alone, 4000 persons suffered death in 40 years. Let them picture to themselves that *social Christian* state of worse than Indian barbarism, where, at an *auto da fe*, 120 victims were brought out for condemnation, where a vast amphitheatre was erected for the reception of all the majesty and wealth of Spain, where blasphemously it was stated, that God had bestowed supernatural powers on the workmen, to expedite the erection of the fabric; where a Sabbath-day, a Christian Sabbath-day, the Sabbath dedicated to St. Paul, to St. Paul the minister of salvation, of love and of good-will, was appropriated to this work of death; where knights were assembled in all their gay caparisons; and peerless beauties, whom the winds of heaven might not visit roughly, hastened, exulting, to the spectacle, and all without emotions, but of joy: and then see the wretched victims, guilty of no crime but fidelity to their religion and devotion to their God, led away to execution—to be burnt to death; burnt to death! and all "for the love of God!" Then might they begin to understand what the Inquisition meant; then begin to learn, to what dreadful deeds, hostility to the rights of conscience may

naturally lead. Well, as they thought with the Poet, might they exclaim, "God of love, where sleep thy thunderbolts!" They had not slept. Hope, then, might every where exist! The hideous dwarfish manikin of persecution, exhibited in Test and Corporation Acts, had there swollen to a colossal statue. The colossus indeed bestrid both hemispheres. The hair were snakes; gall was the milk, and iron was the heart. But the thunderbolts of an injured people and offended Deity no longer slept. Even this colossus; this colossus though so vast, had fallen; it had fallen to rise no more! There was joy in heaven! Let there be gratitude and hope on earth!!

*Long, loud and reiterated applause, continuing for several minutes!* The applauses at length terminated. The following resolutions were then proposed and unanimously adopted.

1. That at the first Anniversary of this Society, including Christians of every religious denomination, after the commencement of a new reign, this Meeting cheerfully express their pleasure at the assurances of his Majesty the King, that he will imitate the example of his beloved father, and will preserve toleration inviolate; and also as cheerfully express that loyalty, which the friends of religious freedom have ever delighted to cherish towards that Royal Family, whose ancestors were placed upon the throne, as protectors of the civil and religious liberties of the British people, from unconstitutional tyranny and unchristian oppressions.

2. But that at the present period, when the principles that constitute the basis of religious freedom, are publicly impugned by some members of the Established Church, and are disavowed by other persons who profess to be Protestant Dissenters, this Meeting will also repeat their declarations, that the right of every man to worship God according to his conscience, is an unalienable right, with which no human authority can justly interfere, or should even indirectly restrict; and that Christian truth does not depend for preservation or success on secular protection or national endowments; but relies chiefly, if not exclusively, for support on the will of its Divine Author, and on its intrinsic excellence.

3. That this Meeting, influenced not by motives merely personal, and sectarian, and national; but by an attachment to the great principles that induced their forefathers to submit to ignominy, spoliation, imprisonment and death; cannot but rejoice in the triumph of those principles in foreign countries: and record their gratitude to God, that the execrable Inquisition has been abolished in Spain:

and that in an European country deemed most benighted, the light of knowledge and religious freedom has begun gloriously to shine; nor can they omit to express their hope, that the disregard to religious liberty which established and perpetuated that horrid Institution will happily, speedily, and for ever disappear throughout the world.

4. That this Meeting have listened with interest and pleasure to the statements of the proceedings of this Society during the past year, and that they especially applaud their labours to prevent the bills that passed during the last session of the last Parliament, from becoming particularly injurious to religious liberty; and also to prevent the enactment of a bill by which the children of the poor might have been removed from their parents, and compelled to assent to doctrines, and to conform to rites of worship, which those parents, though poor, might conscientiously disapprove.

5. That although this Meeting approve the delay of the Committee to direct during the past year any application to Parliament for a repeal of the Test and Corporation Acts; yet, they cannot omit again to declare their aversion to those Acts, as offensive to God and oppressive to man, as founded on principles persecuting and unjust, as tending to degrade the most important ordinances of religion, and as excluding a vast number of their active, intelligent, wealthy, loyal and pious fellow-countrymen from offices in which they might be useful to the state, or from honours and emoluments, which all men equally qualified, are equally entitled to partake.

6. That to the Committee this Meeting express their approval of the discretion, but firmness—of the zeal, but temperance—and of the activity without rashness, with which they have continued to conduct the affairs of the Society, and that the same gentlemen composed of various religious denominations, and of Ministers and Laymen in equal proportions, with the Treasurer and Secretaries be solicited to act as the Committee for the ensuing year.

Rev. J. Brooksbank, Wm. B. Collyer, D.D., George Collison, F. A. Cox, M. A., Thomas Cloutt, Alex. Fletcher, Rowland Hill, M. A., Thomas Jackson, William Newman, D. D., Wm. F. Platt, S. W. Tracy, John Townsend, Matthew Wilks, Mark Wilks:

David Allan, Esq., Wm. Bateman, Esq., J. B. Brown, Esq., James Emerson, Esq., James Esdaile, Esq., Colonel Handfield, Thomas Hayter, Esq., J. O. Oldham, Esq., J. Pritt, Esq., William Townsend, Esq., Matthew Wood, Esq., M. P., Thomas Wentner, Esq., Thomas Walker, Esq., James Young, Esq.

7. That this Meeting especially recommend to such Committee, to embrace with promptitude every favourable opportunity to obtain the repeal of the Test and Corporation Acts, and to procure legislative measures, exempting places of religious worship from parochial assessment, and Dissenters attending at places of worship from the payment of Sunday tolls: and that they watch with vigilance any attempts to extend the poor laws, or to introduce any system of general education, lest they should increase needlessly the public burdens of Protestant Dissenters, and invest the intolerant with new means of encroaching on those sacred rights of conscience which this Society was established to protect.

8. That to Robert Steven, Esq., the Treasurer, this Meeting renew their thanks, and request his continuance in a situation in which he has rendered important services to this Institution.

9. That this Meeting, aware of the incalculable advantages that have resulted from the past efforts of Thomas Pellatt and John Wilks, Esqs., the gratuitous and Honorary Secretaries of this Society, repeat with increasing pleasure and earnestness their cordial acknowledgments for those efforts, and their intreaties for their continued assistance.

10. That, ever mindful of the eloquent, persevering, invaluable efforts of the immortal Charles James Fox, on behalf of Protestant Dissenters, and of the rights of conscience, they have long and frequently rejoiced in the wise and beneficent sentiments, propitious to religious freedom expressed on many occasions by the inheritor of his genius and his virtues, the present Chairman and his noble relative, the Right Hon. Lord HOLLAND. That their admiration of his talents, and regard for his kindness are increased by his consent to preside, and his conduct upon this occasion, and that he be requested to accept their assurances of sincere attachment, of cordial gratitude and unfeigned respect.

The Resolutions were proposed by the Rev. ROWLAND HILL, the Rev. Jos. BERRY, JAMES BALDWIN BROWN, Esq., of the Inner Temple, the Rev. J. A. JAMES, of Birmingham, the Rev. Mr. ROBY, of Manchester, the Rev. Mr. SMITH, of Rotherham, the Rev. Dr. BOGUE, of Gosport, and the Rev. Dr. STYLES, of Brighton, in various admirable addresses.

After the resolution of thanks to the noble Chairman had been passed, amidst every possible demonstration not only of concurrence but delight, Lord HOLLAND rose, and addressed the meeting with great animation to the following effect:

LADIES AND GENTLEMEN,  
After all the proceedings of this morn-

ing, after the able addresses which have been delivered, especially after the very spirited, powerful and eloquent exposure, by my friend Mr. Wilks, of the principles upon which this Society is formed, and his lively and interesting, but most expressive detail of the manner in which the affairs of this Society have been conducted, I should be worse than a coxcomb if I were to endeavour to enforce those topics by any thing I can say: but, on the other hand, after the handsome and flattering manner in which my name has been mentioned, and after a review of all the circumstances of this meeting, I should be a stock or a stone if I did not at least endeavour to express my gratitude. (*Loud cheers.*)

I do beg to express, in the most unqualified terms I can command, the gratitude I feel for the honour you have done me. When I say the gratitude I feel for the honour you have done me, I do not merely mean the honour you have done me by the resolution you have just adopted, and by the flattering and undeserved encomium of the two gentlemen who have just addressed you, but I mean the honour you have done me in placing me in the chair on this day, which I shall always consider as one of the proudest days of my life. (*Applause.*)

I think it an honour, first, from the manner in which this Society is composed; and, next, from the object which this Society is established to effect. And among the circumstances which at once increase the honour and difficulty of my situation, is the consideration of the characters of those eminent persons who have preceded me in that honour. (*Hear, hear.*) Yes, gentlemen, when I recollect that the chair was filled by the first magistrate of the city of London, by an illustrious and Royal Duke, and by my eloquent friend, Sir James Mackintosh, who presided on the last occasion, I cannot but consider it as a great honour to be placed here by the call of my enlightened fellow-countrymen among Protestant Dissenters. (*Loud Applause.*) I recollect, gentlemen, that this Society, at least the meeting on this day, is composed chiefly, although not entirely, of Protestant Dissenters, as the object of the Institution is not exclusively confined to Protestant Dissenters, but is partly the promotion of religious freedom all over the world; and when I consider that the greater number of the audience I am now addressing belong to the various bodies of Dissenters, that enhances to me, though a member of the Church of England, the value of the honour I have this day received. Thus I think, because I adopt the sentiment, if not the words of Neal, in the commencement of his excellent history of the Puritans—

As long as there is a Protestant Dissenter in England, there will be there a friend of liberty, of the constitution and of man. (*Loud cheering.*)

Attached as Protestant Dissenters have ever been to the best principles, the Protestant Dissenters of this day appear yet wiser and more liberal. Their notions are not exclusive; they know that in the Church of England, and from the improvement in the times, even in the Church of Rome, many great, ardent and fervent friends of religious liberty are to be found; and it was justly and properly observed by the Reverend gentleman who spoke second on this occasion, (Rev. R. Hill,) in a very lively speech, that the members of the Church of England, or of the Established Church, if they well understood their interest, are not less interested in the principles of religious liberty than those who dissent from them.

The very title by which this Society is designated contains the principle on which it is founded, "The Protestant Society for the Protection of Religious Liberty." It is upon the principles of Religious Liberty that we are to act, not upon the principles of toleration. (*Applauses.*) Those who enjoy their liberty by tolerance are not free. I repeat, that those who enjoy their liberty by tolerance are not free. (*Loud applauses.*) Such I hold to be the genuine principle of religious liberty. Perhaps I may allude to what my friend Mr. Wilks said, when speaking on this principle of religious liberty, as referring to the phrase of the Bishop, "You belong to me." The principle of religious liberty is, that we belong to no man. The genuine principle of religious liberty is the right of conscience, the right of worshiping God according to the dictates of one's own conscience; and not merely that right, but, further, the right of inculcating those principles which we believe to be calculated to promote the present and the eternal happiness of mankind. (*Very loud applause.*) These, Ladies and Gentlemen, are the principles of religious liberty which I at least have always maintained, and which I learned from that excellent person whose name has been more than once mentioned during the addresses that have been made; an allusion to whose name and to whose character I cannot trust myself to attempt before this assembly. (*His Lordship was affected so as to weep.*)

With respect to the proceedings that have passed, I cannot help expressing my full and hearty concurrence. In the first resolution you have expressed that loyalty which has always distinguished the Protestant Dissenters towards the House of Brunswick; and I am sure it is a heartfelt gratification to me to learn, though

the rumour had reached me before, that his Majesty, with that urbanity which adorns him, and which accompanies him on all occasions, expressed himself in the liberal and conciliating manner which he did, and that he displayed the feelings which he doubtless cherishes, as to the obligations which his family owe to the Protestant Dissenters of this country. The next resolution you have passed states more fully, correctly, and, in my opinion, not in the least degree too broadly, the principles upon which we act. The third demonstrates, that you are not bound by any narrow prejudices to our own soil, but feel for the cause of religious liberty all over the world. (*Applause.*)

A reverend gentleman who did me the honour of calling your attention to my name (Dr. Bogue) has said, that religious liberty cannot exist without civil liberty. May I observe, that, in my opinion, civil liberty cannot exist without religious liberty? They are inseparably connected, and that man, whoever he may be, who views with jealousy and suspicion the advance of religious liberty, is the first to infringe upon my civil freedom whenever an opportunity for that infringement shall arise.

With respect to many of the topics which have been introduced, I can assure my friend near me, (Mr. Wilks,) that I have derived great instruction from his address; and I have felt an excitement and deep interest, from the cases he has mentioned to you. I confess I had no notion that such a variety of petty vexations were actually practised at the present moment; and to correct those abuses, as well as to promote liberal principles, I originally felt a great satisfaction at hearing of the formation of this Society; and I now feel a double satisfaction at having the honour to preside on its assembly. I agree with him, and was before aware that the cause of religious liberty, whatever we already have obtained, or whatever prospects we may have, requires constant union and vigilance. (*Applause.*) The gentleman who spoke last (Dr. Styles) has alluded to an event (the introduction of Lord Sidmouth's Bill) which must be recollected by all whom I address, because I believe a resistance to it originated this Society. He was pleased to suppose that the expressions I then used, and the conduct I pursued, contributed to prevent that bill from passing into a law. I opposed it, because in that bill was to be found this principle, that a man had not a right to preach the doctrines which he believed, without permission from others. I certainly used all my best endeavours to oppose that bill. But it was not to my exertions you should attribute suc-

cess. No! Gentlemen, I am too much used to the assembly in which I sit, to listen to such a conceit, that my poor exertions should have been the means of throwing out that bill. There were introduced upon that occasion auxiliaries, who were not obliged to take their oaths—petitions, coach loads of petitions, were sent in on that occasion. We could hardly shake hands with our fellow Peers from the number of petitions that entered against that bill. Union and vigilance on that occasion occasioned your success. By them the sacred principle of religious liberty has been, and was then preserved. You owe even the preservation and increase of your liberty to the same: nor let your vigilance relax.

Another gentleman (Rev. Mr. Berry) has alluded to a circumstance which occurred in Wiltshire. It in some degree followed the other occurrence. Perhaps the gentleman was one of them; I am sure my friend near me (the Rev. Mark Wilks) was one who came to me to express their thanks for the little effort I had made. I think the answer which I gave to those gentlemen on that occasion was this: "I feel very happy if I have in any way promoted or defended the cause of religious liberty; and I only hope, if any other class of the people should be placed in your situation, you will give me the same assistance you have received." (*Loud applause.*) When there was a clamour throughout the kingdom, originating unquestionably in political feelings, and when various counties were meeting to address the Throne, to intercept at the fountain of mercy and of justice the streams of liberality from flowing towards the claims of that class of Christians called Catholics, I went down to Wiltshire. The reception I met with there, if possible, increased my attachment to the Protestant Dissenters. They stood forward to a man as the supporters of the cause of religious liberty, though in favour of that sect which, from its nature, must be the least agreeable to them. For them, Gentlemen, and in my own name, I return my thanks. (*Applause.*)

Gentlemen, these circumstances certainly have endeared to my mind the cause of Protestant Dissenters: but we are not met here merely as Protestant Dissenters; we are friends to the religious liberty of all men; we are friends of religious liberty in the church, and to religious liberty I trust in all churches; and I only regret that the principle in the statute books of this country is not directly and openly and manfully avowed. (*Loud applause.*) As long as the Test Act remains upon that book, so long I shall consider the principles of religious liberty not sufficiently acknowledged by

our legislature. I do not mean to say, as is sometimes said in the ordinary affairs of life, but that half a loaf is better than no bread; I do not mean to quarrel with the Indemnity Acts we have; but let us be vigilant, let us avail ourselves of every opportunity to get more, to obtain a recognition of principle and an establishment of right. (*Loud applause.*) Religious liberty is that which is right in itself. It is said, I know, annually, that the Test Act is suspended; but what is that specious of liberty to a man who conscientiously thinks that by the force of decrees which are above all Parliaments, or the power of all kings, or more binding than any laws that can be enacted by human government, that he is bound, that he is conscientiously bound by these decrees to worship his Creator in a particular manner, and who thinks that he can convey and communicate to his fellow-creatures the best way, and point out the most excellent road to eternal salvation? What species of liberty do they give him? He stands, to allude to the old fable, with fine dishes and the richest viands set before him, but the sword which hangs suspended over his head makes this gift of religious liberty nauseate upon his palate. (*Hear, hear.*) Therefore I maintain the religious liberty for which we contend is that which you have heard so ably alluded to this day, and which, in the resolution recommending the repeal of the Test and Corporation Acts, you properly assert.

In the course of the addresses that have been made to you, Locke has been mentioned. I will conclude my observations by a reference to what he states on the subject of toleration. "It is not," (he says,) "for declaration of indulgence,

it is not for schemes of comparison, such as have been practised, or are practised amongst us, that we contend; for the one would only palliate, the other would increase the evil; it is absolute liberty, just and true liberty, impartial and equal liberty, which can alone remove the evils under which we stand." I hope, therefore, according to my best, though little ability, and though a Churchman, I am contending for that liberty which Locke also as a Churchman contended for, and for which a Tillotson and a Hoadley, a Watson, a Bathurst, men who have had mitres on their heads, have not hesitated to contend. Yet I must acknowledge, that I find more of this principle of religious liberty in the breasts of Protestant Dissenters, than in any established church or sect whatever. (*Applause.*)

I fear your attention has been already exhausted; I have to apologize to you for saying so much upon the present occasion. I can assure you that I have not been able to communicate my feelings of gratitude to those individuals who have expressed themselves so kindly with respect to myself; and I shall always consider the circumstance of attending this meeting to-day as one of the most gratifying in my life.

His Lordship thus concluded, and the Meeting was dissolved, as he retired amidst long, loud and enthusiastic applause.

IN consequence of a late severe indisposition Mr. BUTCHER has been obliged to give up his office, as minister of the *Unitarian* Dissenters at Sidmouth, in Devonshire. He is succeeded by Mr. YEATES, late of Tiverton.

## CORRESPONDENCE.

Communications have been received from Mrs. Cappe and Mrs. Mary Hughes; from Dr. J. Evans, and Messrs. Henry Turner; T. Howe; G. F. Bromhead; David Davis; and Charles Porteus; also from L. L. J.; Hylas; Juvenis; Philographus; J. M.; A Dissenter; G. M. D.; Ebion; R. F.; Q.; Philalethes; and Brevis.

Owing to the Editor's having been obliged to arrange the present Number some weeks ago, the Obituary and various other Articles communicated for immediate insertion are necessarily omitted.

In the next Number will be inserted the Petition of the Deputies to Parliament, for the Repeal of the Corporation and Test Acts.

The following is the substance of a note from *Mr. Wellbeloved* relating to his edition of the Bible, in reply to a Subscriber (p. 404): "That he has not been unmindful of the promise given at the end of the Advertisement prefixed to the Book of Genesis, that 'the remaining books of the Pentateuch shall be published with all the expedition which is consistent with the nature of the work and the other occupations of the Editor;' that so long as life and health are granted to him, he is resolved to proceed with his design; that the Second Part is going through the press, and will, he trusts, shortly appear."