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Address of the Eastern Unitarian Society to the Bishop of Norwich, with the Bishop's Answer.

IN pursuance of a resolution unanimously passed at the last Yearly Meeting of the Eastern Unitarian Society, a deputation waited upon the venerable and excellent Bishop of Norwich, to present him an Address, expressive of the gratitude of the Society for his Lordship's long and valuable exertions in favour of religious liberty.

The time appointed by his Lordship for receiving the deputation was Tuesday, September 3rd, at 12 o'clock. The members of the Society appointed to discharge this truly gratifying office were,

The Rev. T. Madge, the Rev. T. Drummond and Mr. Thomas Martineau, of Norwich; the Rev. — Beynon and Thomas Hurry, Esq., of Yarmouth; Meadows Taylor, Esq., of Diss; George Watson, Esq., of Saxlingham (the Chairman of the Meeting); J. L. Marsh, Esq., and Mr. Edward Taylor, the Treasurer and Secretary of the Society.

They were received with that kindness and cordiality which so strongly mark the Bishop's character, and the following Address was read by Mr. Madge:

To Henry Lord Bishop of Norwich.

MY LORD,

In consequence of a resolution unanimously adopted at the last Annual Meeting of the Eastern Unitarian Society, held at Diss, we beg leave to tender to your Lordship the thanks of that body of Christians, for your Lordship's uniform attachment and marked devotion to the cause of religious liberty.

Dissenting, as we conscientiously do, from the Established Church, of which your Lordship is so distinguished a member,—distinguished, may we add, not less for your learning and piety, than for your benevolence and liberality,—we feel how deeply important to us is the liberty of acting agreeably to our religious convictions, how much of our peace and comfort and happiness is involved in the ex-

ercise of this liberty, and how greatly therefore we are indebted to your Lordship, not only for the courtesy and kindness which on all occasions have characterized your general conduct, but for the open and public and persevering manner in which you have advocated and defended the common rights of Christians.

To that name and to those rights, however much we may differ from your Lordship and your Lordship from us, we are sure you will not refuse to admit our claim. We therefore take the opportunity, while conveying to your Lordship our high sense of the value of your labours in behalf of Christian charity, of testifying our entire agreement and cordial sympathy with the avowed opinions of your Lordship upon the nature and extent of religious liberty. We unite with you in reprobating every enactment which renders a man's condition in civil society worse than it otherwise would be, on account of his religious opinions. We agree with your Lordship, that liberty and not toleration is the claim of conscience; and further, that Christianity would be a great gainer, and the cause of justice and humanity be essentially promoted, by the total repeal of every law which would inflict, or which has a tendency to inflict, upon the sincere professor of any religious opinions, either pain or penalty, obloquy or reproach. To do as we would be done by, whether it relates to matters of faith or to matters of practice, to our inward belief or to our outward avowal, appears to us to be the Christian rule of right, and to have been the uniform measure of your Lordship's conduct.

Considering, therefore, your Lordship's high station, and what is more, your Lordship's high character, and knowing as we do, the value of their influence upon the great cause to which they have been so steadily and powerfully dedicated, we trust that your Lordship will allow us to offer to you, on behalf of the Christian Society which we represent, our most sincere, respectful and grateful acknowledgments. And permit us also to express our anxious hope, that long as your life has been, it may be still further and happily lengthened, and that you may yet live to witness the complete tri-

umph of that cause for which you have made so many efforts, and we believe we may add, so many sacrifices.

After Mr. Madge had read the Address and delivered it to the Bishop, his Lordship replied in the following words :

Having always considered the favourable opinion of wise and good men as the best reward which, on this side of the grave, an honest individual can receive, for doing what he deems to be his duty upon all occasions, I cannot but be highly gratified by the approbation of so respectable a body of my fellow-christians as those are, an address from whom has been this moment read to me. I am most certainly a very sincere, though a very humble friend to the cause of Religious Liberty, and have uniformly been so from the first moment I was capable of distinguishing—"Quid sit pulchrum, quid turpe, quid utile, quid non." In early life, an attentive perusal of the immortal works of Locke and Hoadly, and particularly the arguments of the former in behalf of Toleration, and of the latter on the expediency of repealing the Test and Corporation Acts, deeply impressed upon my mind this important truth, that every penalty, every disability, every restriction, every inconvenience even, to which any good Civil subject is exposed, merely on the score of his Religion, is, in its degree, persecution; because, as the great Lord Mansfield justly observed, "conscience is not controulable by human laws nor amenable to human tribunals," *actions*, not *opinions*, being the province of the magistrate. Such is, as it seems to me, the clear voice of reason; and revelation, I am sure, confirms this voice, when it enjoins persons in authority to "restrain" with the civil sword "evil doers," and still more decidedly, when it warmly expostulates with those who are fond of interfering in matters of conscience: "Who art thou that judgest another man's servant? To his own master he standeth or falleth."

Let us all then be content to leave our fellow-christians to stand or fall by the judgment of our common Lord and Master, to whom both we and they must hereafter give an account: and, in the mean time, should we, upon reflection, regard it as a duty to convert others to our own peculiar opinions, let us never cease to remember that reason and argument are the only weapons of spiritual warfare, and even in the use of these, we shall do well constantly to bear in mind, that revealed religion was graciously

vouchsafed to man, "*non disputandi causâ, sed ita vivendi.*"

Few, if any instances have occurred of a proceeding similar to that which we have now recorded, and we have only to repeat the sentiment expressed in the Address of the Society, that his Lordship may live to witness the complete triumph of those principles of which he has been so consistent, so able and so disinterested a champion.

E. T.

Brief Notes on the Bible.

No. XXI.

"God is a spirit, and they that worship *Him* must worship *Him* in spirit and in truth." John iv. 24.

Fragment of a Dialogue.

TRINITARIAN. I do not attempt any explication of the doctrine, or affect to understand it.

Unitarian.—I did not expect one, or suppose the other; but, is it very unreasonable to require *consistency* in an opponent?

T.—I am aware of no inconsistency in referring to God what *Hē* has not given me a capacity to comprehend. He, no doubt,—

U.—*He!* Who?

T.—God, certainly.

U.—You do, it seems, admit that there is one only God; but represent that God to consist of *three* persons! How, therefore, can you permit yourself to speak of the Deity as *He* or *Him*? Does not consistency require the use of *They* or *Them*, when discoursing of such a threefold Deity? You, Trinitarians, would have us believe that "*Let us make man*" was an address by one person of the Mystery to the others. Upon your own principles, therefore, and upon such an authority, ought you not to use the plural pronoun; and ought it not, upon your hypothesis, to have been used in a famous passage, thus—"God is *three* spirits, and they that worship *Them* must worship *Them* in spirit and in truth"?

T.—It is not so in the Bible. Would you presume to vary the language of revelation?

U.—Heaven forbid! But, why is it not so?

T. I receive the word of God as it

is expressed, with a prostrate mind and understanding, neither suggesting nor answering questions of that nature.

U.—It is not every question that expects an answer; but, you will not deny that the use of the plural pronouns would be *consistent* with the fact you assume of a plurality of persons.

T.—But, how would such a reading sound?

U.—Ay, how indeed!—

BREVIS.

Tenterden,
April 12, 1822.

SIR,

MEETING by accident, a few days since, with an old English translation of the Bible, bearing the date of 1553, I was led to examine some parts of it; and particularly the passage in 1 John v. 7, respecting *the three witnesses*. It appears to be Tindal's translation, although it has not his name. What, indeed, is called Cranmer's Bible, appears to have been only this translation of Tindal's, revised and corrected by the Archbishop, and afterwards by Tonsal and Heath, Bishops of Durham and Rochester; but these versions appear to have been at that time promiscuously used in churches. The Psalter in the Common Prayer-Book is taken verbatim from Tindal's. The chapters are not divided into verses, but into short paragraphs.

Respecting the words above referred to, I found the following printed in a different and much smaller character or type from the rest of the chapter:

“(For there are three which beare re-
corde in heaven, the Father, y^e Word and
the Holy Gost, and these thre ar one:)”

and, as I have done, put in a parenthesis; an intimation, I conclude, that the translator considered the passage as at least doubtful, if not spurious. This is the more valuable as the translation was made in the infancy of the Reformation. Query: Does Wickliff's translation make the same distinction?

Church is invariably translated *congregation*. In 1 Tim. iii. 6, 7, *Devil* is translated *evil speaker*. In 1 Cor. xiii., *charity* is translated *love* throughout. This is the rendering of the Improved Version.

Allow me to give you, from the

above Version, the Introduction of St. John's Gospel, to the 14th verse, as it may amuse some of your readers, and as a part of it seems to be not reconcilable with the translator's considering the Word there mentioned as, strictly speaking, a person.

“In the begininge was the Worde, and the Worde was with God: God was the Word. The same was in the begininge with God. All thinges were made by it, without it was made nothinge that was made. In it was life, and the life was the lighte of menne; and the light shineth in darknesse, and the darkness comprehended it not.

“There was sente from God a man whose name was John. The same came as a witness, to beare witness of the light, that all men thugh him might beleve. He was not the light: but was sente to beare witness of y^e lighte. That light was the true light, which lighteth every man that cometh into the worlde. He was in the worlde, and the worlde was made by him; and the world knewe him not.

“He came among his owne, and his own received him not. But as manie as received him, to them gave he power to be the sonnes of God: even them that beleved on his name: which were borne, not of bloode nor of the will of the fleshe, nor yet of the will of men, but of God.

“And the same Woord became fleshe and dwelt among us: and we saw the glory of it, as the glory of y^e only begotte Sonne of the Father, full of grace and truth.”

I have strictly adhered to the spelling, and have only to observe farther, that the same Greek verb in the above which is translated *made* in the 3rd verse, and *born* in the 13th, is applied in our Saviour's conversation with Nicodemus to the New Birth, John iii. 3. How will the 14 verses of the 1st chapter read, as applicable to the new moral creation of the world by Christ Jesus in righteousness and true holiness! “Behold, I make all things new.” Rev. xxi. 5.

L. HOLDEN.

SIR,

Penzance.

IN your number for April last, (pp. 211, 212,) you were so good as to admit a paper of mine relating to the remission of sins: according to an intimation I then gave, I will now, with

your permission, resume the subject. I then contended, in effect, that the mediation of Jesus Christ, especially his sufferings and death, were set forth in Scripture as the *way or method* in which it had seemed good to the Divine Wisdom to grant to mankind remission of sins, that is, deliverance from the consequences of transgression, and restoration to the privileges of the Divine favour. I disclaimed entirely the hypothesis of vicarious punishment for the satisfaction of Divine justice, and maintained that the reasons and advantages on account of which this method of redemption has been adopted, at least as far as our knowledge extends, are derived from its tendency to promote repentance and lasting righteousness. But I was anxious that this should not be understood in too limited a sense, as if nothing further were considered than that repentance which immediately *precedes* and *procures* forgiveness. For I thought that the sentiments with which the knowledge of Jesus tends to inspire the pardoned, had at least as much concern in this matter as the call which it gives to the unconverted; and that the views of the Divine character and government which the history of redemption unfolds, might be as proper an accompaniment to the forgiveness of sins as any change in the dispositions of man. In short, I wished to prove that the value of the mediation of Jesus, as a propitiation for sins, depended not only on its tendency to awaken the sinner to repentance; but also on that which it has to confirm the saint in righteousness, and to illustrate certain features of the Divine government and character. In admitting a penitent sinner to a covenant of pardon and privilege, the state of the penitent's mind may not be the only thing which it is proper for the Judge of the world to consider, (though that alone may determine him to pardon,) but also the *way or method* of proceeding that is most suitable to the case, and least liable to attendant evils. And we may easily conceive, that the great points to be secured in the selection of such a method will be two: to secure the Divine authority, one; to secure the lasting repentance and amendment of the transgressor, the other. That these were the great objects really aimed at

in the Christian plan of redemption, is proved by these words of the apostle, which I quoted before: "Whom God fore-ordained as a propitiation, through faith in his blood, to declare his righteousness, that he might be just, and the justifier of him that believeth in Jesus." And again, "He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Thus I have briefly retraced the chief points of my former argument, and I think with some additional plainness and simplicity. That the views here represented are not without considerable practical value, is rendered probable from the fondness with which they are entertained, and the influence which is ascribed to them, even though in a distorted form, by great numbers of very pious and intelligent Christians. For, where great and good effects are produced by any opinions which people entertain, we may suspect that there is, as it were, a nucleus of truth in them, though disguised by a thick crust of error. But I think a consideration of the opinions themselves will shew that they have much tendency to promote both Christian holiness and comfort. The history of redemption displays most strikingly the dreadful consequences which sin tends to produce, and the deep corruption with which it can infect the human heart; it shews the difficulty of deliverance from its consequences; we behold both the goodness and severity of God; we see the bright reward of perfect obedience in the exaltation of Jesus, while we ourselves are humbled, as sinners, by being obliged to receive salvation through the mediation of our righteous brother. Now, when we consider, that such lessons as these were what appeared to God especially necessary to be taught us, in connexion with the pardon of our sins, and our admission to be children of grace, we are the more convinced of the propriety and importance of most seriously attending to them, and imprinting them deeply on our hearts: and thus our holiness is promoted. And when we see such a plan as this adopted expressly for the purpose of dispensing mercy to sinners, when we see all objections which we might conceive to our free

pardon thus anticipated and provided for, we receive a greater assurance that it is really the counsel of God to receive sinners to his favour, and that no difficulty will obstruct or delay the course of his mercy. That there are hours in which an awakened conscience will feel the greatest consolation from this view, is abundantly proved by Christian experience. Comfort will thus be administered when we are most in need of it.

In answer to your intelligent correspondent Mr. Cogan, (p. 288,) I beg to say, that I have not read the work of Mr. Kenrick's to which he alludes, but the sentiment which he derives from it appears to me very judicious and valuable. I think, however, there is not so much difference between the common sense of the forgiveness of sins and that which he contends for, as he seems to imagine.

T. F. B.

Lewes,

May 10, 1822.

SIR,
AS a confirmed Unitarian, and feeling the inestimable value of those views of the Divine administration I have been led to embrace, I cannot but regret, in common with my Unitarian brethren, that our religious sentiments are not more generally received, understood, and I might say enjoyed; and that our comparative deficiency in number, added to the strenuous exertions and ardent zeal of our more orthodox brethren, leave us but little hope of their yet making any very rapid progress in the Christian world. This regret is particularly felt by the believer in the unrivalled supremacy of Jehovah, when he beholds the gospel, in which he has revealed his glorious and endearing attributes, with the benevolent design and end of all his providential dealings towards his earthly offspring, through time and in eternity, making its rapid way (through the extensive co-operation of Bible Institutions) over the more remote and unenlightened regions of the globe, defaced by what he considers many false interpretations, totally at variance with the general tenor of the Scriptures, and decidedly opposed to the truth as it is in Jesus. Yet, surely, he must be but little acquainted with the human heart, with the nature of its motives and springs

of action; its susceptibility of hope and fear, joy and sorrow; with the elevating and ennobling effects of immortal prospects, compared with the debasing influence of mental apathy or degrading superstition; in short, with the appalling difference between living without God in the world, and rejoicing in the light of his countenance; who does not see ample reason to rejoice in this extensive distribution of the word of life, although not thoroughly purified according to his perceptions, from some erroneous comments and translations, the offspring of a less enlightened age. He knows that these comparatively trifling spots in the glorious sun of righteousness, but partially, very partially obscure its heavenly effulgence; and that an ample sufficiency of moral and religious light still remains to guide the wandering probationer on his way, and conduct him in the paths of pleasantness and peace. What! Are no other views of Divine Providence, save those he has himself embraced, capable of leading the erring soul to heaven? Has the gospel, then, through the long extent of eighteen centuries, notwithstanding the unhappy mutilation of some of its sublimest truths, been of such contracted efficacy, as only to guide to future bliss, in proportion to the just conceptions by its followers, of what we term its speculative truths? Oh, no! Perish the unwelcome thought! Millions of souls of every denomination have already felt its power, and so shall millions more. Providence, in its own good time, that time which unerring wisdom knows to be the fittest and the best, will, if necessary to the fulfilment of its merciful decrees, ordain that truth, unclouded truth, shall be acknowledged and received by all. It is not for us to scan the ways of Him whose thoughts are not as our thoughts, and whose ways are not as ours, in having so long permitted such a diversity of opinion among the followers of his Son: but this we know, that through all the darksome mists of bigotry and ignorance, and during their most arbitrary sway, the declared will of the Almighty has blazoned forth in characters of undiminished light, to be seen and known by all who chose not to close their eyes against its commanding influence,—the will of Him

who has declared, that to love God is to keep his commandments, and that in every nation, he that feareth him and worketh righteousness, shall be accepted of him.

I have been led into these reflections by the perusal of a letter (pp. 222—224) containing objections to Bible-Society Meetings; and which your correspondent commences with a suggestion, that I sincerely trust has no foundation in truth, namely, that Unitarians as a body do not patronize Bible Societies. I confidently hope, Sir, that Unitarians in general are neither so bigoted to their own creed, nor have so contracted a view of the great importance of moral worth and Christian virtue, compared with mere speculative religion, as to withdraw their assisting hand from so glorious a work as the general distribution of the word of life among those of their fellow-mortals, or rather immortals, who have hitherto been grovelling in Pagan ignorance and gloom; a work which it requires no very extraordinary measure of faith to believe, is appointed by, and under the directing hand of God himself. And let not an accusation of fanaticism be levelled against the man who from his heart believes this; for he who places any trust in the prophetic promises of his God, must believe it, or he has read those promises in vain. That the earth shall be full of the knowledge of the Lord, as the waters cover the sea, is the delightful assurance given us by Him who never yet altered his decree; and may none of us be found in opposition to the Lord and his Anointed, but may we rejoice in every opportunity of furthering his gracious and benevolent designs! Surely, Sir, the very existence of these Societies (if we take into consideration the almost unbounded extent of their co-operation) may be considered as an additional evidence of the Divine origin of the sacred volume; being in fact that kind of evidence which is the most impressive, although most rare, viz. ocular demonstration. Perhaps one more only of the same description and of equal weight is now before us, and that is, the dispersion of the Jewish nation. This has always been to my mind a sufficient antidote against the sophistry of the sceptic, and, with other sources of conviction, has led me grate-

fully to receive Heaven's last, best boon to man, and most cordially to rejoice in the success of that glorious cause which, if we believe the Great Shepherd of our souls, will, in the restoration of thousands of wanderers to his fold, cause joy in the presence of the angels of God.

J. JOHNSTON.

Bristol,

Aug. 8, 1822.

SIR,

I HAVE no doubt that the gentlemen concerned in drawing up the proposed Bill to amend the Marriage-Act set forth in your last number, (pp. 438—442,) having duly considered the subject, have only inserted such clauses and provisions as they deem necessary; and under this conviction I am by no means disposed to animadvert upon any part of it as a critic, but only to suggest my doubts as an inquirer, and which I do the more readily as the Committee have expressed their "readiness to receive any suggestions on the subject."

After an attentive perusal of this proposed Bill, I cannot persuade myself but that the consummation of the Marriage contract is burdened by it with unnecessary trouble to the parties concerned. In the first place, though the place in which the ceremony is to be performed is very properly required to be a place already registered for public worship, yet it is likewise required that it shall be again registered as a place for the solemnization of Marriage. Where is the necessity of this? What evil can it prevent, or what good secure? If there were any restriction as to the number of places of worship to be so registered for the celebration of Marriage within a certain number of miles, then, indeed, the necessity of the measure would appear; but as it remains wholly unlimited, and every registered place of worship, without exception, has the full liberty of being registered as a place for the solemnization of Marriage, does it not amount to exactly the same thing in point of utility, whether this fresh registration be required or not, and therefore, abstractedly, shewing such new registration to be nothing but mere extra, unproductive and unnecessary trouble?

Secondly. Where is the necessity of waiting the expiration of one year

after the registering of such place of worship as a place for the solemnization of Marriage? Really, Sir, in the total absence of any good, there appears, I think, this certain evil in this provision, that though Dissenting places of worship may be newly registered for the solemnization of Marriage as soon as possible after the Act has passed into a law, yet the Act cannot be available to any one till at least 12 months have expired after its enactment, and as much more as such Dissenting places of worship shall be delayed to be newly registered. I confess I cannot see any good in this procrastination.

Thirdly. In the case of obtaining a licence, the registered place of worship where the ceremony is intended to be performed, is required to be set out in the petition for such licence. Will it not be incumbent upon the ordinary, or at least discretionary in him, to require evidence that such place has been duly registered, not only as a place of worship, but also for the solemnization of Marriage, and that 12 months have then elapsed since such last-mentioned registration, ere he grant the licence for the performance of the ceremony in such place of worship?

Fourthly. The married pair are empowered to produce to the parish priest the certificate of registration of the place of worship at which the solemnization took place, when in fact (such certificate belonging solely to the occupant of such place of worship) they cannot have the legal power of doing so, otherwise than by obtaining an official extract of such register, which would be attended with expense and trouble, the necessity of which I really think does not appear.

Fifthly. As in the case of banns they are required to be published in the parish church, and a declaration in writing delivered to the parish priest, that the parties, or one of them, are or is a Dissenter, and desirous of being married under the provisions of this proposed Act, and therefore a certificate of the due publication of such banns is required to be obtained from such parish priest, and produced to the person performing the ceremony, with a penalty upon him for performing it without having such certificate first produced to him; and so in the case of a licence, as the dissent of the

parties or one of them from the Established Church is required to be declared in the petition for such licence, and the place named where it is wished to be performed, and also the usual bond with surety to be given;—where is the necessity for the married pair to make their personal appearance before the parish priest in order again to declare their dissent from the Established Church, and to be examined and cross-examined by him at discretion, (for such the proposed Act appears to allow,) as to their being of mature age, having the consent of parents, &c.? Why would not a certificate from the person performing the ceremony, of the due performance thereof, be quite sufficient to enable the parish priest to register the same; or otherwise the two witnesses present at the performance of such ceremony may personally attend the registration thereof, and attest the same in the Parish Register Book as usual? I am aware that it may be replied, that the parties themselves should sign their names to the Register as they now usually do: but this I submit may very well be dispensed with; for if marriage registers be as well attested as those of baptisms and burials, (in neither of which cases does any signature of the book take place,) it will be very sufficient, and the parties may always send a confidential friend to see that it be properly registered, or may have an immediate certificate thereof; and in addition to which, an auxiliary evidence will doubtless be supplied by the entry, which of course will be kept at every Dissenting Meeting-house; not that I would rely upon the latter alone.

In reply to your correspondent J. B., p. 410, it appears to me that he labours under an extremely confused notion of the nature and operation of Trust Deeds of Dissenting Meeting-houses; and although he seems satisfied with his “endeavour to place the subject in a clear point of view,” I really cannot understand what he aims at or means to express. I gather, however, from the whole, that he entertains the mistaken notions that Trustees have the sole power of appointing or removing the Minister, and a controlling power over the Meeting-house, and of which he supposes them to be the real and ostensible oc-

cupants. Now, Sir, neither of these cases can exist, supposing the Trust Deed to have been prepared in the form usually observed on those occasions, and I cannot conceive but that every object J. B. proposes to attain, is already arrived at by the usual mode of settling Trust Property of this description: for instance, the premises are conveyed to Trustees, so as to vest the legal estate in them upon Trust for such person for the time being, as the major part of the subscribing congregation shall elect to the office of minister.

Under this limitation the Trustees have no power whatever, either to appoint, reject or remove the Minister, but they must of necessity stand seized in Trust for him; and such minister will be the real or equitable occupant of the Meeting-house and its endowments; and a mandamus may at any time be obtained by him to oblige the Trustees to admit him upon his election, or afterwards to restore him should he be forcibly expelled.—See 3 Term Reports, 575, 3 Burrough, 1265.

The Trustees have in fact, supposing the Trust Deed to have been drawn in the manner before-mentioned, no right at all to interfere either with the minister or congregation, their office being simply that of legal mutes, passively to subserve and support the equitable purposes of the Trust, and which they are bound to do, and have no discretion to exercise therein.

G. P. H.

*Book-Worm. No. XXX.
Coronation of Charles II. at Scone, in
Scotland.*

SIR, Sept. 2, 1822.

IT has been justly regarded, *in foro conscientiae*, as a task of no easy execution, to conduct with moral propriety a complimentary intercourse between kings and Christians. Too many, even while acknowledging him for their Master in whose mouth was no deceit, and professing only to “render unto Cæsar the things that are Cæsar’s,” have yet improvidently bartered those eternal treasures, “simplicity and godly sincerity,” in exchange for that perishable, though gilded bauble, the favour of a king. Tertullus, the venal orator, complimenting a profligate magistrate on his

“worthy deeds” and *provident* administration, has been their exemplar, rather than Paul, the magnanimous prisoner, offering to the same magistrate no compliment beyond a respectful acknowledgment of his exalted station. Thus has been verified the maxim adopted by Watts, a poet who was sufficiently a panegyrist of royalty, that

“The court’s a golden, but a fatal circle,
Upon whose magic skirts a thousand
devils
In crystal forms sit tempting innocence.”

Yet, notwithstanding the almost insuperable moral disadvantages of a princely education, it might have been expected, at least during the progress of numerous ages, that a period should occur, when the praise of moral excellence in a king could be justly united with the customary homage exacted by his worldly distinctions. Such a period, if the early history of Britain be not a fable, was the reign of Alfred. Such too, another *rara temporum felicitas*, “the Church of Scotland” (unless virtue be no *endowment* or *accomplishment* of kings) appears to have very lately discovered under the government of George IV.

That Church, speaking by her *Christian* Presbyters, the established national guides to “the kingdom of God and his righteousness,” thus expresses her “veneration, affection and loyalty” towards the reigning monarch, (always *the best of kings*,) in an *Address* presented to his Majesty at Holyrood, on the occasion of his having “most graciously condescended to visit” Scotland.

“From the first moment that your Majesty undertook the charge of public affairs, the Providence of God has beamed upon you with a bright effulgence.—But we cannot express what we feel when, within the precincts of your ancient kingdom of Scotland, we behold your Majesty in person,—a king distinguished by every splendid endowment, and graced by every elegant accomplishment,” (*decus humani generis*,) “at once the safeguard of our country, and the bulwark of our church!”

The larger part of two centuries had elapsed since Scotland had been indulged with the presence of royalty.

The last king who visited that country before George IV. was his collateral ancestor Charles II. In June, 1650, the wandering Stuart, then only 20 years of age, though he had already commenced his career of profligacy, landed in Scotland, in search of a crown, or, according to a sarcastic republican, like Saul, "to seek his father's asses." The circumstances which followed this earlier royal visit, gave occasion to a publication, in 4to., bearing the following title :

"The Forme and Order of the Coronation of Charles the Second, King of Scotland, England, France and Ireland; as it was acted and done at Scoone, the First Day of January, 1651.

"Aberdeene. Imprinted by James Brown. 1651."

On the title-page, as mottoes, are the contents of 1 *Chron.* xxix. 23, *Prov.* xx. 8, xxv. 5.

Charles, in a declaration, "dated at Dumfermline, August 16, 1650," had described himself as "deeply humbled and afflicted in spirit before God, because of his father's hearkening to and following evil councils—and his opposition to the solemn league and covenant—and for the idolatry of his mother." On the assurance of this declaration it was determined to dignify his brows with the crown of Scotland; being, according to the "*Tabula Regum Scotiæ Chronologia*," her 110th King from Fergus I., contemporary of Alexander the Great!

Thus, as Dr. Harris (*Lives*, IV. 67) well remarks of the Scots, though "the Stuart race had made sad work from time to time among them, it never entered into their heads to shake off the yoke, by changing families, or establishing a commonwealth, which would have been, in the circumstances of their country, most beneficial; though it deprived the great men of the power of oppressing their vassals. They had got little benefit from Charles I., yet for him they involved themselves in broils with their best benefactors, the English Parliament. From Charles II. they reasonably could expect less, and yet they must have him for king, though war with a superior nation and an all-victorious army was the known consequence."

Scone, near Perth, the scene of this last ceremony of a Coronation in

VOL. XVII.

3 Y

Scotland, was an ancient palace, of which the glory had departed since 1302, when the successful injustice of Edward I. of England removed to Westminster the far-famed chair and marble stone, which for almost five centuries had assisted, like the miraculous oil of Rheims, to make it believed by a credulous people that some "divinity doth hedge a king." *Buchanan* has not judged it below the dignity of history to preserve the following account of the transportations and final settlement of this marvellous relic. Speaking of *Kenneth II.*, the 69th king, whose reign commenced in 834, he says (*Hist. L. vi. S. iii.*),

"— regno armis amplificato, et legibus composito, in rebus usque ad superstitionem levibus auctoritatem regum confirmare laborans, saxum marmoreum quod ex Hispania in Hiberniam transtulisse dicitur Simon Breccus in Scotiam Albinensem Fergusius Ferchardi filius, atque in Argathelia collocasse; ex Argathelia Sconam ad Taum amnem translatus Kennethus et in cathedram ligneam inclusum ibi posuit. Ea in sede Reges Scotorum et nomen, et regum insignia accipere solebant usque ad Edvardum Primum Anglum." *

Under the reign of Baliol, the ninety-sixth king, *Buchanan* relates (*L. viii. S. xxvi.*) the cruel destruction of the monuments of Scottish history by Edward I., adding, "Lapidem marmoreum rudem, in quo fatum regni contineri vulgo persuasum erat Londinum misit." † On the stone is said to have been engraven this inscription:

* "Having enlarged his kingdom, and settled wholesome laws for the good administration of the government, he endeavoured farther to confirm his royal authority by mean and trivial things, even bordering upon superstition itself. There was a marble stone, which Simon Breccus is reported to have brought into Ireland out of Spain, which Fergus, the son of Ferchard, is also said to have brought over into Scottish Albion, and to have placed it in Argyle. This stone Kenneth removed out of Argyle to Scone, by the river Tay, and placed it there, inclosed in a chair of wood. The kings of Scotland were wont to receive both the kingly name and the royal robes, sitting in that chair, till the days of Edward I. King of England." *History*, 1762, I. 229, 230.

† "He sent also to London an unpolish-

"Ni fallat Fatum, Scoti quocunque loca-
tum
Invenient lapidem, regnare tenentur
ibidem."

Of which I recollect the following translation :

"The Scots, as sing the wondrous weirds
of Scone,
Must reign where'er they find this fatal
stone."

Charles, arrived at Scone, being
"placed in a chair under a cloth of
state" in the hall of the Palace, was
addressed by the Lord Chancellor,
and *intreated* to accept the crown, on
the condition of defending the "rights
and liberties" of the people. The
young royal hypocrite, destined at
length to be made by the Church of
England a "most religious king,"
now piously replies to the Chancellor
of Scotland :

"I do esteem the affections of my
good people, more than the crowns of
many kingdoms ; and shall be ready,
by God's assistance, to bestow my life
in their defence ; wishing to live no
longer than I may see religion and
this kingdom flourish in all happiness."

On this satisfactory assurance that
Charles would prove, like his remote
successor, "at once the safeguard of
their country and the bulwark of their
church," the nobles, &c. "accompa-
nied his Majesty to the Kirk of Scone."
Here, at present, I must leave him, to
endure a penance of at least two hours'
continuance, seated in "the throne or
chair of state, set in a fitting place for
his Majesty's hearing of sermon over
against the minister."

VERMICULUS.

SIR,

I HAVE lately met with a "New
Testament" in folio, of which I
should be glad if some of your corre-
spondents could give me an account.
Being not unacquainted with books
and yet never having seen but this one
copy, I conclude the work is not com-
mon. The title is as follows : "The
New Testament of our Lord and Savi-
our Jesus Christ ; carefully and dili-
gently compared with the Original

ed marble-stone, wherein it was vulgarly
reported and believed, that the fate of
the kingdom was contained." *History*, I.
349.

Greek, and the several Translations of
it : and illustrated with Critical and
Explanatory Notes, extracted from the
Writings and Sermons of the cele-
brated Grotius, Hammond, Stanhope,
Whitby, Burkitt, and many other cu-
rious and modern Annotators and
Preachers. By the Rev. Mr. John
Lindsay. London : Printed by R.
Penny, in Wine-Office-Court, Fleet-
street. MDCCXXXVI." It is fairly
printed in columns, in the manner of
the folio edition of Matt. Henry's Bi-
ble. The commentary appears to be
for the most part selected, like that in
the Bible of the Society for promoting
Christian knowledge, called *Mant's
Bible*, and except where doctrines are
concerned, is judicious and useful.
The doctrinal system is moderate
"orthodoxy ;" moderate on all points,
at least, but that of the Trinity, in
which the annotator shews himself a
rigid Athanasian. He had not ad-
vanced beyond the a, b, c, of biblical
criticism. Thus, assuming the vulgar
reading of Acts xx. 28, to be the true
one, he borrows from some unacknow-
ledged source, if he did not make, the
following choice comment : "*Feed
the Church of God, which he hath pur-
chased with his blood.* Where, ob-
serve, the divinity of Christ asserted :
he is expressly called *God*, in opposi-
tion to the Arians, and their unhappy
spawn the Socinians, who will allow
him to be only man. But then his
blood could never have purchased the
church, which it is here said to do :
being God and man in one person ;
man, that he might have blood to shed,
and God, that his blood might be of
infinite value, and inestimable pre-
ciousness when shed."

The date of this work is, I believe,
prior to the period when printers and
booksellers put out Bibles and Histo-
ries of England in numbers, with fic-
titious names and titles of men of
straw. I presume, therefore, that the
"Rev. Mr. John Lindsay" was a real
person. If so, some of your readers
conversant with ecclesiastical biogra-
phy, may perhaps be able to furnish
me with particulars of him.

CANTABRIGIENSIS.

P.S. Since writing the above, a
friend, very conversant with books,
informs me that the work was not
uncommon some years ago, but on
the contrary was a drug on the stalls.

Being called "Lindsay's New Testament," it may have imposed latterly on some unlettered persons as a work of Mr. Lindsey's, of Essex Street, or even of Dr. Lindsay's, of Monkwell Street. It fell into my hands through such a mistake of the owner's.

Islington,
August 1, 1822.

SIR,

PASSING my summer vacation at Richmond, I one morning went in quest of the spot where THOMSON, breathing out his soul into the bosom of his Creator, quitted this sublunary sphere for a better world.

We bent our way to *Kew-foot Lane*, in the vicinity of Richmond. It is a row of cottages, with occasionally a house of larger dimensions. Inquiring of a servant-maid where THOMSON lived and died—she asked, whether I meant "*the poet writer?*" I answered, "Yes"—when she directed me further up to a large handsome brick mansion, *Rosdale-House*, the residence of the COUNTESS OF SHAFTESBURY. On ringing the bell, a woman appeared, of whom I inquired, whether THOMSON had lived and died there; she replied in the affirmative. I then asked respecting any relics of the poet which were to be inspected by strangers. She said, there were a few and many called to see them. Begging to be similarly indulged, she withdrew to ask the Countess, and immediately returned with leave of admission.

On entering *the house* you are shewn two small rooms on the ground floor connected by an arch-way, and thrown into a kind of hall. On the left is the room in which THOMSON breathed his last, being his bed-chamber; and on the right is his sitting-room, where he passed his time, with *brass hooks* fixed round, upon which he hung his *hat* and *cane*; also the *table* on which he wrote, and, lastly, the very *fire-place*, before which he no doubt sat in musings deep, when

Winter reigned tremendous o'er the conquer'd year!

It is a neat round mahogany table, letting itself down on its stand, with a delineation of a white scroll in the centre, having this inscription in imitation of hand-writing:

"On this table JAMES THOMSON constantly wrote; it was therefore purchased of his servant, who also gave these *brass hooks* on which his *hat* and *cane* were hung in this his sitting-room. F. B."

These initials, F. B., signify *Francoes Boscawen*, the Hon. Mrs. Boscawen, widow of Admiral Boscawen, who here ended her days. She is said to have been the immediate successor of the poet, and with whose merits she appears to have been impressed. The young woman who shewed us these rooms informed us, that in THOMSON's time, these were the only apartments. Since that period, two wings had been added, as well as two stories, so that it is the most handsome house in *Kew-foot Lane*. It is much to the praise of the present noble owner that this portion of the original cottage should have been thus sacredly preserved amidst a profusion of modern improvements. Too often have the proprietors of an edifice of this kind, with a barbarous vandalism, levelled it to the dust. The *villa of Pope*, as to the interior, is said to have undergone such a demolition. Its *gardens* and *gratto* alone remain to satiate the gaze of posterity. With respect to THOMSON it should be added, that over *the fire-place*, the carved ornaments are after the fashion of former times, whilst at the opposite end of the sitting-room, between the windows, may be seen a *bust of the Bard*, which imparts to the relics an air of classic celebrity. Stepping into *the garden*, you are conducted by a neat gravel walk through a serpentine avenue of shady trees to an *alcove*, painted green, on whose front are these words, emblazoned:

"Here THOMSON sung the Seasons and their change."

In the alcove is a rustic table, and suspended over the back seat is a board with this inscription:

"JAMES THOMSON died at this place August 27th, 1748."

On the reverse of the board, when taken down, I read the following sylvan memorial:

"Within this pleasing retirement, allured by the music of the nightingale, which warbled in soft unison to the melody of his soul in unaffected

cheerfulness and genial, though simple elegance, lived JAMES THOMSON. Sensibly alive to all the beauties of nature, he painted their images as they rose in review, and poured the whole profusion of them into his inimitable *Seasons*. Warmed with intense devotion to the Sovereign of the universe, its flame glowing through all his compositions, animated with unbounded benevolence, with the tenderest social sensibility, he never gave one moment's pain to any of his fellow-creatures, save by his death, which happened at this place on the 22d of August, 1748."

From this haunt of the Muses the gardener took us to a large *summer-house*, in a corner of which was another *table* belonging to THOMSON, on which he is said to have finished the *Seasons*. It had a capacious drawer, but the whole was old and decayed, having been formerly in the open alcove, and of course was affected by the humidity of the atmosphere. It was small and oblong in form, like a chamber dressing-table, having nothing either in its construction or workmanship that entitled it to attention. On opening the drawer, our servant, looking at the table with curious eyes, asked whether THOMSON had left any of his writings there? Such relics would have been precious. Were this the case, assuredly no traces would be found at nearly the termination of a revolving century.

The *grounds*, though not large, are kept in admirable order, enriched and adorned with curious trees from the most distant parts of the world. Amongst other choice exotics, the acacia and sassafras trees, with the silver cedar and the lofty cedars of Lebanon, excited our admiration. It is a paradisiacal spot. The poet is said to have here listened by the hour to the song of the nightingales in Richmond gardens. Delicious indeed were our recollections of the Bard. Being a fine summer's morning, when every object is beauty to the eye, and every sound music to the ear, his conclusion of the *Hymn to the Seasons* rushed upon my mind:

————— I cannot go
Where *Universal Love* smiles not around,
Sustaining all yon orbs and all their
suns—

From seeming evil, still educating good,
And better thence again, and better still,
In infinite progression. But I lose
Myself in *Him*, in light ineffable:
Come then, impressive silence, muse his
praise!

At this distance of time, *seventy-four* years ago, it is impossible to ascertain the particulars of THOMSON's dissolution. All now known is, that the poet, walking from London to Kew, took boat at Hammersmith, and caught cold, when a fever produced a fatal termination. He lies buried in Richmond Church, where the Earl of Buchan has fixed up a small brass plate, with a glowing eulogium to his memory. It is remarkable that GILBERT WAKEFIELD, who is also interred here, came by his death in a similar manner, during the autumn of 1801. Having been to visit his brother, the Vicar of Richmond, he was returning to his house at Hackney, when the heat, combined with the fatigue of the walk, induced a fever, which ended in his dissolution. Neither *Thomson* nor *Wakefield* had attained the *fiftieth* year of their age. Both possessed classic minds; the one smitten with the love of ancient, the other of modern song, whilst in their writings they both advocated the liberties of mankind.

What a delightful spot is *Richmond*! The window of our cottage looked down to the silver Thames flowing at the foot of the garden:

Strong without rage—without o'erflowing,
full!

Along its surface every day rushes the bustling *steam-boat*, speeding away under a dingy canopy of smoke to its assigned destination, with innumerable pleasure-parties flitting to and fro in every direction, whose bands of music reverberate throughout the surrounding scenery. The stately *City Barge*, (the *Maria Wood*, so called out of compliment to the Lady of Alderman Wood, for it was built during his Mayoralty,) passes and repasses twice or thrice a-week, its gay streamers waving in the air, freighted with a motley group of citizens in their holiday dress, dancing merrily with every symptom of gaiety. In front of the room where I sat, are spread out the

verdant Cambridge meadows ; beyond is the Church of Twickenham, where are deposited the remains of Pope ; behind me, in the Church of Richmond, are interred Thomson and Wakefield ; on the left is Ham House, once the resort of Dryden and Gay ; and to the right stood the Priory of West Sheen, the residence of Sir William Temple, with his visitant Swift, whilst in the centre *the superb palace* of Richmond used to rear its turrets, where *Queen Elizabeth* expired in all the agony of grief, as described in *Hume's History of England*. How truly classical are these reminiscences ! But I must check my pen : these topics are already delineated in my *Windsor Tourist*, together with *Pope's Villa, Strawberry Hill* and *Hampton Court*. J. EVANS.

P.S. The death of THOMSON was sudden and unexpected. In Johnson's *Lives of the Poets* appears a Letter

addressed to his sister, dated 1747, the year previous to his decease, in which he meditates a visit to his friends in Scotland ; and alluding to the loss of a beloved relative, he thus expresses himself in a manner equally creditable to his feelings and piety : "*She is happy*, while we must toil a little longer here below. Let us, however, do it cheerfully and gratefully, supported by the pleasing hope of *meeting yet again* on a safer shore, where to recollect the storms and difficulties of life will not perhaps be inconsistent with that blissful state." Far different was the devout author of *the Seasons* from some of the poets of the present day. *His* superior genius did not spurn at the consolations of Christianity.

Vermiculus will accept my thanks for his interesting remarks on the Works of THOMSON, recently communicated to the Repository.

Eichhorn on the Book of Genesis.

(Continued from p. 491.)

§ 418.

II. *The greatest Part of the Book of Genesis consists of Fragments from two distinct Historical Works, as may be proved by the Repetitions contained in it, its want of Uniformity in Style, and the Peculiarities which characterize each Record.*

1. *Of the Repetitions which occur in the Book of Genesis.*

FEW portions of the book of Genesis are of the nature before described ; on the contrary, its general internal structure bespeaks it to be a work compiled from two historical records, fragments of which are variously introduced, being sometimes blended together, and at other times following in regular succession, and being, upon the whole, but rarely interrupted by the insertion of unconnected pieces of the stamp above alluded to.

On different occasions the same things are related twice. Thus, in the accounts of the flood, (Gen. vi. vii. viii. ix.,) God remarks *twice*

I.

Record bearing the Name of Jehovah.

וירא יהוה כי רבה רעת
vi. 5. האדם בארץ וכל יצר מחשבת
לבו רק רע כל היום :
7. ויאמר יהוה אמתה את
האדם אשר בראתי מעל פני

on the wickedness of mankind, for which reason he *twice* decrees its destruction : Noah's innocence and integrity are *twice* asserted ; he is *twice* commanded to collect different animals into his ship, and *twice* are we informed that he did so. After conveying whatever was destined to survive the deluge on board, the waters rise, his ship floats, and every thing is destroyed : all this, including the statement that, since the time of Noah, the world has not been depopulated by any succeeding flood, is related *twice*. For the satisfaction of the reader, the repetitions here alluded to, are subjoined in opposite columns :

II.

Record bearing the Name of Elohim.

וירא אלהים את
vi. 12. הארץ והנה נשחתה כי
השחית כל בשר את דרכו על
הארץ : 13. ויאמר אלהים
לנח קץ כל בשר בא לפני

האדמה מאדם עד בהמה עד
רמש ועד עוף השמים כי
נחמתי כי עשיתם:

vii. 1. ויאמר יהוה לנח....

אותך ראיתי צדיק לפני בדור
הזה:

vii. 2. מכל הבהמה הטהרה

תקח לך שבעה שבעה איש
ואשתו ומן הבהמה אשר לא
טהרה הוא שנים איש ואשתו:

8. גם מעוף השמים שבעה
שבעה זכר ונקבה לחיות זרע
על פני כל הארץ:

vii. 4. כי לימים עוד שבעה

אנכי ממטיר על הארץ
ארבעים יום וארבעים לילה
ומחיתי את כל היקום אשר
עשיתי מעל פני האדמה:

vii. 5. ויעש נח ככל אשר

צוהו יהוה:

vii. 1. ויאמר יהוה לנח

בא אתה וכל ביתך אל
התבה.....

vii. 6. ונח בן שש מאות

שנה והמבול היה מים על
הארץ:

vii. 7. ויבא נח ובניו ואשתו

ונשי בניו אתו אל התבה
מפני מי המבול:

8. ומן הבהמה הטהרה ומן

הבהמה אשר אינה טהרה
ומן העוף וכל אשר על
האדמה:

9. שנים שנים באו אל נח

אל התבה זכר ונקבה כאשר
צוה אלהים את נח:

vii. 14. והיו המבול ארבעים

כי מלאה הארץ חמס מפניהם
והנני משחיתם את הארץ:

9. vi.נח איש צדיק

תמים היה בדרכיו את אלהים
התהלך נח:

19. vi. ומכל חתי מכל בשר

שנים מכל תביא אל התבה
להחית אתך זכר ונקבה
יהיו:

20. מהעוף למינהו ומן

הבהמה למינה מכל רמש
האדמה למינהו שנים מכל
יבאו אליך להחיות:

17. vi. ואני הנני מביא את

המבול מים על הארץ לשחת
כל בשר אשר בו רוח חיים
מתחת השמים כל אשר
בארץ יגוע:

22. vi. ויעש נח ככל אשר

צוה אתו אלהים כן עשה:

18. vi.ובאת אל התבה

אתה ובניך ואשתך ונשי בניך
אתך:

11. vii. בשנת שש מאות

שנה לחיי נח בחדש השני
בשבעה עשר יום לחדש ביום
הזה נבקעו כל מעינות תהום
רבה וארבת השמים
נפתחו: 12. ויהי הגשם על
הארץ ארבעים יום וארבעים
לילה:

13. vii. בעצם היום הזה בא

נח ושם נחם ויפת בני נח
ואשת נח ושלשת נשי בניו
אתם אל התבה: 14. המה
וכל החיה למינה וכל הבהמה
למינה וכל הרמש הרמש על
הארץ למינו וכל צפו כל כנף:

15. ויבא אל נח אל התבה

שנים שנים מכל הבשר אשר
בו רוח חיים: 16. והבאים זכר
ונקבה מכל בשר באו כאשר

צוה אתו אלהים:

18. ויגברו המים וידבנו מאד

על הארץ ותלך התבה על פני המים : יום על הארץ וילבו המים וישאו התבה ותרם מעל הארץ :

vii. 21. ויגוע כל בשר הרמש על הארץ בעוף ובהמה ובחיה ובכל השרץ השרץ על הארץ וכל האדם : 22. כל אשר נשמת רוח חיים באפיו מכל אשר בחרבה מתו :

ix. 8. ויאמר אלהים אל נח ואל בניו אתו לאמר : 9. ואני הנני מקים את בריתי אתכם ואת זרעכם אחריכם : 10. ואת כל נפש החיה אשר אתכם בעוף ובהמה ובכל חית הארץ אתכם מכל יצאי התבה לכל חית הארץ : 11. והקימתי את בריתי אתכם ולא יכרת כל בשר עוד ממי המבול ולא יהיה עוד מבול לשחת הארץ :

viii. 21. ויאמר יהוה אל לבו לא אסף לקלל עוד את האדמה בעבור האדם כי יצר לב האדם רע מנעריו ולא אסף עוד להכות את כל חי כאשר עשיתי : 22. עד כל ימי הארץ זרע וקציר וקר וחם וקיץ וחרף ויום ולילה לא ישבתו :

These repetitions cannot well owe their existence to mere chance, neither are they to be attributed to any want of experience in the art of writing. It is doubtless possible, and examples from ancient and modern historians may be adduced in proof thereof, that, in the narrative of any particular event, circumstances connected therewith may be accidentally twice alluded to ; but the question here to be asked, is, if we are fully warranted to attribute to mere accident a series of repetitions not occurring in a few solitary instances only, but almost perpetually, and in some cases in so striking a manner, that, of large portions, in which events are related twice, one series may be very conveniently excluded without the smallest injury to the general narrative,—is it not far more natural in a case so manifest as the present is, to infer at once the existence of two distinct narratives of one and the same occurrence?

Nor can the repetitions in question be attributed to any inexperience in the art of writing, for they occur too frequently, and are far too methodical

to admit of such an origin. From want of due experience an author may not, perhaps, make the most suitable arrangements in individual portions of his work ; but is it not something very uncommon to be suddenly interrupted in the midst of our investigation of any particular subject, for the purpose of being made attentive to occurrences which the writer may have omitted in their proper places, although the sequel of his narrative shall perhaps be materially dependent on them? Still, even granting that the inexperience here alluded to may be productive at times of repetitions, it cannot well be admitted as the cause of them in a narrative like the present, in which all the leading subjects are twice, and that, too, very methodically related. In both cases, the repetitions exhibit a correct arrangement, and a very fair and natural succession of ideas. At times, their order is precisely the same in each ; at other times, it is somewhat changed, or even totally reversed ; but on every occasion it will be found that in the repetition it is not only perfectly natural, but equally as suitable as in the original

or prior narrative. A single example in the original Hebrew is here adduced to shew the connexion of ideas in both accounts, and whoever will take the trouble to compare both records, which I have made an attempt

to separate in the fifth part of the *Repertory of Biblical and Oriental Literature*, will be sensible that a good connexion exists in all the remaining portions of the narrative.

I.

Genesis vi. 5—8.

וירא יהוה כי רבה רעת
האדם בארץ וכל יצר
מחשבות לבו רק רע כל
היום : 6. וינחם יהוה כי
עשה את האדם בארץ ויתעצב
לא לבו : 7. ויאמר יהוה
אמחה את האדם אשר
בראתי מעל פני האדמה
מאדם עד בהמה עד רמש
ועד עוף השמים כי נחמתי
כי עשיתם :

II.

Genesis vi. 12, 13.

וירא אלהים את הארץ
והנה נשחתה כי השחית כל
בשר את דרכו על הארץ :
13. ויאמר אלהים לנח קץ כל
בשר בא לפני כי מלאה
הארץ חמס מפניהם והנני
משחיתם את הארץ :

Two other passages, which for brevity's sake I shall not quote from the Hebrew at length, exhibit the following train of reflection :

I.

Gen. vii. 1—5 : “Jehovah says to Noah, Thou art righteous, save thyself and thy family, together with certain animals, in a vessel : for every thing shall be destroyed. Accordingly Noah does so.”

II.

Gen. vi. 9—22 : “Noah is righteous, the earth corrupt : God observes its corrupt state. He addresses Noah thus : Every thing shall die ; build a ship, for I will cause a flood to take place, but will preserve thee. Thou shalt go on board, therefore, with thy family and certain animals, taking care to have a sufficiency of provisions for all. Accordingly Noah does so.”

Here it will be remarked, that in the former example the same succession of ideas is apparent in both records ; whereas in the latter God announces the deluge, from which Noah is warned to escape in the ark, at the end of his address in the one record, but at the commencement of it in the other. Yet, it must be owned, that the train of ideas is equally correct and proper in both.

Nor is the account of the deluge, although it certainly affords the most detailed example, the only repetition of a narrative in the book of Genesis ; for the destruction of Sodom and the deliverance of Lot is twice related, once in Gen. xix. 1—28, in a very circumstantial manner, and embracing

a variety of collateral incidents, and again in the succeeding verses, Gen. xix. 29, 30, in a few words only.

The vision which appeared to Abraham, a year before the birth of Isaac, and which is related in Gen. xvii., is also repeated in a peculiar tone in Gen. xviii.

Twofold derivations of the names of some of the sons of Jacob, each bearing a peculiar characteristic, occur in Gen. xxx. 14—16. Comp. 18, also 23 and 24.

Traces of a repetition in the narrative may also be found in the account of the covenant entered into between Laban and Jacob. See Gen. xxxi. 48—54. Even the twofold genealogies, one of which is in Gen. x., and the

other in Gen. xi. 10 et seq., belong in some respects to this class of repetitions.

§ 419.

2. On the want of Uniformity of Style in the Book of Genesis.

A great variety, in point of style, is undoubtedly evident in all the passages which have been already quoted for the purpose of exhibiting the repetitions contained in them. From the beginning of the second narrative of the same occurrences, the name of God uniformly alternates between *Jehovah* and *Elohim*, or *Elohim* and *Jehovah*. In the account of the deluge, *Jehovah* is used in ch. vi. 5—8; vii. 1—9, 16 at the conclusion; viii. 20—22; and *Elohim* in ch. vi. 9—17; vii. 11—16; viii. 1—9, &c. &c.

In the first account of the destruction of Sodom, God is uniformly styled *Jehovah*; see ch. xix. 13, 14, 16, 24, 27; whereas in the second he is called *Elohim*; see ch. xix. 29.

The first account of the vision of Abraham, a year before the birth of Isaac, has throughout *Elohim*; see ch. xvii. 3, 7, 15, 18, 19, 22, 23; whereas the second has always *Jehovah*; see ch. xviii. 1, 13, 14, 17, 19, 20.

By occasion of relating the covenant between Laban and Jacob, the name *Jehovah* is introduced in ch. xxxi. 39; but in the second account of the same circumstance, see vers. 44—48, and 50—54, *Elohim* is used.

In the second derivation of the name of Joseph, Gen. xxx. 24, the name *Jehovah* is inserted; whereas, in the preceding verse, which contains the first derivation, the name *Elohim* had been previously used.

The genealogy in Gen. x. contains the name *Jehovah* at the 9th verse; but, from various circumstances, we are warranted to conclude, that in the parallel genealogy in ch. xi., the name *Elohim* would have been adopted, had occasion required any reference to be made to the Almighty.

Nor does this difference in point of expression merely attach to the names used for God, for it is sufficiently evident in the general phraseology and construction of sentences in other passages.

Thus the accounts of the deluge,

contained in the record which adopts the name of *Jehovah*, exhibit a very peculiar phraseology, of which no traces are to be met with in the portions relating to the same occurrence under the name of *Elohim*. In the former record the inhabitants of the earth, both rational and irrational, are designated, without further addition, as אדם, בהמה, רמש, and עוף השמים, see ch. vi. 7; vii. 23; whereas in the latter, to the same appellations the word למין is constantly affixed. Again, the record bearing the name *Jehovah* distinguishes the טהרה into טהרה and לא טהרה, ch. vii. 2, 8; viii. 20; whilst that bearing *Elohim* makes no such distinction. The former comprises every thing in existence under the general term כל היקום; see ch. vii. 4, 23; whereas the latter uses throughout a totally different expression for the same object. In reference to the destruction of all created things, the former uniformly and without exception adopts the verb מוחה; see ch. vi. 7, and ch. vii. 4, 23, which is nowhere to be found in the latter, &c. &c.

On the other hand, the record using the name *Elohim* contains expressions exclusively peculiar to it. Thus, in alluding to the various creatures inhabiting the earth, it adopts the phrase, העוף למינהו בהמה למינהו רמש האדמה למינהו as in ch. vi. 20, vii. 14; and even when the addition of various kinds is omitted, it has the peculiarity of constantly using the phrase כל בשר, and of prefixing the so called *beth partitivum* to the names of the individual classes which are enumerated, as in ch. vii. 21:

כל בשר בעוף ובבהמה ובחיה ובכל השרץ השרץ על הארץ

Or as in ch. viii. 17:

כל בשר בעוף ובבהמה ובכל הרמש הרמש על הארץ

All the creatures on the face of the earth are expressed by כל בשר, or by כל אשר רוח חיים בו; see ch. vi. 13, 17, 19; vii. 15, 16, 21; or by some similar circumlocutory phrase. In reference to the general destruction by means of the deluge, it varies its mode of expression by קץ כל בשר בא; see ch. vi. 13, or by השחית (אלהים) כל בשר; see ch. vi. 13, 17, or adopts the verbs גוע, as in ch. vi. 17; vii. 21; and מות, as in ch. vii. 22, &c. &c.

It is, moreover, certain, that each record adheres so faithfully to the phrases once chosen in it, that of those above enumerated as being peculiarly characteristic of each, none are to be found in both, although they narrate the same events and express similar ideas. In confirmation of what is here asserted, various examples are again subjoined, shewing, in separate columns, the different phraseology used by each record according to the leading ideas which their writers wish-

ed to express. For perspicuity's sake, moreover, whilst the first column shall contain the expression used in the record adhering to the name *Jehovah*, the second shall also exhibit all the parallel expressions in the record of *Elohim*, so that both the difference in point of style, as well as the strict adherence of each document to the phraseology once for all adopted in it, shall be sufficiently obvious to the reader.

1. *The corrupt State of the Earth.*

I.

רבה רעת האדם vi. 5.
בארץ
יצר מחשבות לבו רע vi. 5.
יצר לב האדם רע viii. 21.

II.

תשחת הארץ vi. 11, 12.
לפני אלהים
הארץ נשחתה or
השחית כל בשר את or
דרכו על הארץ
תמלא הארץ חמס vi. 11.
מלאה הארץ חמס or

2. *Destruction by means of the Flood.*

אמחה vi. 7.
מחיתי vii. 4.

ימח ימחו vii. 23.

קץ כל בשר בא vi. 13.
הנני משחיתם את
הארץ vi. 13.
לשחת כל בשר vi. 17.
יגוע vii. 21, vi. 17.
מתו vii. 22.

3. *The Waters of the Deluge.*

אנכי ממטיר על
הארץ ארבעים יום וארבאים
לילה

היה המבול vii. 6, 17.
מי המבול vii. 7.
היה מי המבול vii. 10.

ירבו המים vii. 17.
וישרו (המים) את
התבה ותרם על פני המים

הנני מביא את המבול vi. 17.
מים
היה גשם ארבעים
יום וארבעים לילה vii. 12.
נבקעו כל מעינות
תהום רבה וארבות השמים
נפתחו vii. 11.
יכלא הגשם מן
השמים viii. 2.
יסכרו מעינת תהום
וארבות השמים viii. 2.
ירבו vii. 18.
ותלך התבה על פני
המים vii. 18.

4. *Mankind.*

כל האדם אשר בראתי
אדם
&c., in every passage referring to
mankind in general; see ch. vi. 7, 23.

כל האדם vii. 21.

This is the only instance of this phrase being used here, although in many cases it might easily have been adopted.

כל חיה viii. 19.
כל בשר vi. 12, 19.

5. *All Creatures in general considered under one Appellation.*

כל היקום vii. 4, 23.

כל בשר אשר רוח חיים בו
כל בשר or
See ch. vi. 13, 17, 19; vii. 15, 16, 21.
כל אשר נשמת רוח
חיים באפיו vii. 22.

6. *Division of Created Things.*

מאדם עד
בהמה עד רמש ועד עוף
השמים vi. 7, vii. 23.

מהעוף למינהו ומן
הבהמה למינה מכל רמש
האדמה למינהו
כל בשר..... בעוף vii. 21.
ובבהמה ובחיה ובכל השרץ
השרץ על הארץ
בשר בעוף viii. 17.
ובבהמה ובכל הרמש הרמש
על הארץ

7. *The Sons of Noah.*

Here the sons of Noah are mentioned; but uniformly under the general term of

בית נח vii. 1.
בנים vii. 1.

Here the names of the sons of Noah are individually recited; see vi. 10; vii. 13.

8. *Favourite Expressions.*

By occasion of God's speaking of the inhabitants and creatures in general on the face of the earth, the expression is so arranged that the verb עשיתי, (see ch. vi. 7, vii. 4,) or בראתי, (see ch. vi. 7,) can be introduced.

In this record the writer is fond of using the term עוף השמים, in reference to birds, which he introduces on every possible occasion.

For other favourite expressions see above.

Here the phrases opposite are not to be met with.

In this record the expressions opposite no where occur.

Here the term used in the opposite column is no where to be found.

The phrases כל חחת השמים
כל בשר כל החיה
(see ch. vii. 19, &c.) appear to be favourites in this record.

Nor is the difference in both records less obvious in regard to the conception of their leading ideas, and the manner in which they are conveyed to the reader. The record under the name *Jehovah* represents the decrees of the Almighty as being formed in certain musings or soliloquies held with himself, whereas the other relates them in the style of conversations which pass between God and Noah. Thus, according to the former, God alone is grieved at the corrupt state of the earth, and, in a soliloquy, is made to declare his resolve of destroying the depraved race of man; vide ch. vi. 6, 7: "Jehovah was grieved, and repented that he had created man on the earth, and said to himself, I will destroy man, whom I have created, from off the face of the earth;" but in the latter record his decree is announced in an address, coupled with a promise to Noah: "God said unto Noah, The end of all flesh approaches," &c. At the close of the narrative of the flood, it was evidently the object of both records to state that "from that period no similar deluge had occurred;" accordingly, the record bearing the name *Jehovah* states the resolve of God not to destroy the earth again by means of a flood, in a soliloquy; see ch. viii. 21, 22: "Jehovah said to himself, I will not again curse the ground on account of man," &c.; whereas the record of *Elohim* conveys the same intelligence in an address to Noah, to which a promise is moreover attached; see ch. ix. 8, 11, et seq.: "God spake unto Noah and to his sons: I give you my promise, that from henceforward all that lives shall not any more be destroyed by a flood;" and in both cases the promise so made to Noah is styled a ברית; see ch. vi. 18; ix. 9, 11, et seq. The former record speaks of the family of Noah generally, and without enumerating the individuals belonging to it by name; see ch. vii. 1, "Noah and all his house;" again, ch. vii. 7, "Noah and his sons;" whilst the latter very particularly specifies their names, "Noah, Shem, Ham, and Japhet;" see ch. vi. 10, and vii. 13.

Although the great difference existing in point of style between both records, cannot be so easily proved in any of the passages already quoted as

in the narrative of the deluge, from the repetitions contained in the former, being less ample than in the latter, yet so much is sufficiently obvious that, throughout the whole book of Genesis, each record manifests a strong predilection for certain expressions and a peculiar train of ideas.

The record adhering to the name of *Elohim* styles a great nation "a nation out of which kings are to arise;" see ch. xvii. 6, 16; xxxv. 11; which expression is not to be found in the other. Again, the record bearing the name of *Jehovah* uniformly adopts, in reference to the population of the globe, the verb פוץ; see ch. ix. 19; x. 18; xi. 4, 8, 9; and in allusion to its increase, that of פרץ; see ch. xxviii. 14; xxx. 30, 43; whereas neither expression is to be found in the record of *Elohim*. The former represents God as "coming down in order to act;" see ch. xi. 5; xviii. 21; and the sins of mortals as "crying to him;" see ch. iv. 10; xviii. 20, 21; xix. 13; nay, it also states "Jehovah as closing up the wombs" of certain barren women; see ch. xvi. 2; xx. 18; whereas no such ideas occur in the latter. To the record of *Jehovah* belongs exclusively the assertion, that "in Abraham all the families or nations of the earth shall be blessed;" see ch. xii. 3; xxvi. 4; xxviii. 14; and in it alone are "oaths" expressed by the phrase שוים יד תחת ורך; see ch. xxiv. 2; xlvii. 29. (See below the attempt made by me to separate both records.) *

(To be continued.)

* This discrepancy, in point of expression and ideas, is also to be found in those passages in which future prosperity, and more particularly a numerous and powerful posterity and the possession of Palestine is promised, and in various oracles relating thereto. See in the record of *Elohim*, Gen. xvii. 1—11, 15—23; xxviii. 3, 4; xxxv. 9—14; xlviii. 3, 4; comp. xxi. 12—14, xlv. 2, 3, l. 24; and in the record under the name *Jehovah*, ch. xii. 1—4, 7; xiii. 14—18; xv. 4—9, 18—21; xvi. 10—13; xviii. 18, 19; xxii. 15—19; xxiv. 7; xxvi. 2—6, 24; xxviii. 13—16; xxxii. 10, 13; compare J. F. W. Möller on the difference of style in particular passages in the two principal documents of the book of Genesis, Göttingen, 1792, 8vo.

Poole,
Sept. 10, 1822.

SIR,
ALLOW me to state through the medium of your valuable publication, what I have often felt, viz., a strong and earnest desire to see Griesbach's Preface and Prolegomena to his edition of the Greek New Testament in an English translation. And if the principal of his notes were added to the translation, it would be all the better. The English theologian often hears of Griesbach's great work; but he knows nothing of the rules which guided that eminent critic in his judgment concerning the various readings of the New Testament. He reads the Improved Version; but can form little or no idea of the reasons why one reading is to be preferred to another. Since Parkhurst gave to Englishmen Hebrew and Greek Lexicons, through the medium of the English tongue, and encouraged them to study the original languages of the Scriptures without taking the pains first to acquire the Latin, I believe there are several who can understand the Hebrew and Greek of the Scriptures who do not understand the Latin. And upon the whole I am persuaded, that a translation of the above work would put into the hands of many, a great mass of information which would be highly acceptable and useful.

A. B.

SIR,
ON Sunday, August 25th, the Rev. S. W. Browne, A.B., pastor to the congregation assembling at the Meeting-house in Monkwell Street, for divine worship, pronounced a most impressive discourse on the awful death of the late Marquis of Londonderry. The subject of his sermon was the admixture of good and evil in the destiny of man: his text was from Eccles. iii. 4, and in pursuing his subject, the reverend preacher traced out a most powerful delineation of human woes and human joys: sometimes he led his audience on to the brink of despair, and then mitigated the anguish of the soul by presenting to it brighter views; and as we are favoured with some extracts, the public will judge to what a degree the preacher calls forth the finest sensibilities of our frame.

"In the exuberance of life's blos-

soming season, who has not painted to himself in the most glowing tints the delights to be reaped from prosperity and lofty station? And when any of these anticipations of the high-coloured imagination and ardent spirits of youth have been realized, who has not bitterly wept at the disappointment? and felt that fastidiousness and weariness of long-accustomed possession may wear out that eagerness of fruition, which the bounding heart and ever up-springing hopes of early life had flattered themselves would, in their cases at least, know no ungenial blast? The strongest constitutions, the most undimmed glory, the most princely fortunes, and the sweet relations of family and friendship are liable to sad vicissitudes. Who has not seen a serene sea, glowing with the radiance of a mid-day sun, gently presenting to the eye the play of its bespangled waters? Often on a sudden has it been darkened over by a rising storm; its waves roaring fearfully: so have we seen these earthly enjoyments sometimes pass rapidly away, and followed by all the storms of an agitated and adverse life. See the young heir, wringing a father's heart by his extravagance, and causing his own manly beauty of countenance to be sicklied over by his vices! See the sweet affections of a warm breast cruelly checked and wounded by the unfaithfulness of an unworthy husband, seeking what?—rapturous delight from prostituted charms and a depraved mind, O God! Equal misery hangs over the great ones of the earth. Once was I forcibly struck with a pencilled canvas, on which the masterly hand of genius had made every circumstance portrayed, start into life; and the beholder was, as it were, surrounded with the reality of the scene. Camps and armies were in the back-ground. The prominent subject of the picture was the once mighty Lord of immeasurable tracts of earth, denominated kingdoms: the far renowned Bajazet, in a moment of discomfiture, was presented to the view: his brow, the seat of anxious care, was knit and scowling; the horror of despair was depicted in every feature; the interval of some hours had elapsed since his defeat by the genius of Tamerlane, then in his ascendant; so that the agitations necessarily attendant on a lost field of

battle, had subsided into a settled gloom. His arms were enfolded each in the other; and as he marched along, wrapt in the most torturing musings on his lost empire, he espied a shepherd boy, *asleep amid his flock*, insensible to all the changes the fate of war had made his country undergo. The fallen and fugitive monarch cast on him a look which expressed the heart-wrung wish, that he could exchange condition with the lowly clown, whom a few hours before he would, perhaps, have spurned from his presence, and had he opposed his progress, have crushed him with a blow, regardless of his fate! Absorbed in the contemplation, I said within myself, it can only be from ignorance that the humbly born and the poor can ever make the crowned monarch or the splendidly wealthy the objects of so much envious hate!"

What beauty of contrast in this portraiture; and how appropriate the instances adduced to illustrate the subject the Christian orator had chosen to present to the minds of his auditory for their meditation on this dire occasion! Sometimes, however, he broke the gloom of this train of thought, and introduced some bright and consoling rays across the darkness which hangs over the moral horizon of man; "Thou," did he say, "benevolent follower of Jesus, hast perhaps placed a son of indigence in the way of gaining his honest livelihood, and joy penetrates a once withered heart. Even in the bitterness of adversity, a tender wife and smiling children will cause the brow to dilate, and the soul to enjoy the good it still possesses: even the horrors of a prison are thus diminished—perhaps converted into sources of happiness."

The eloquent and pious preacher then entered into a more severe train of reasoning, to expose the absurdity of the Epicurean of ancient times, and of the modern Sophist in these days of irreligion, in attributing this mixed lot of man to chance, a word used to conceal our ignorance of the true causes of things. With exquisite judgment he here selected many of the obvious good results arising from the varied discipline by which the character of man is formed and tried in his passage through life, and shewed that this discipline was the parent of our virtues

and the stimulant which developed our noblest powers; till at length he held forth to the mental eye the Marquis of Londonderry, sinking into imbecility, and seeking a refuge from despair in self-destruction.

"The public attention of Europe has lately been roused to the contemplation of a most tremendous, appalling event; and has powerfully been impressed by so awful a subject for its meditation. A man raised to the highest offices of the state; and when we consider the colossal grandeur of the British empire, we can scarcely dwell on a loftier station amid the glories of civilized life: a man admitted to the counsels of haughty and potent monarchs; and taking in them a most commanding part, commanding from the eminence to which England had attained, and of which she sometimes made an ill use; a man, who in the senate led a British House of Commons; defective, indeed, as a representation of the nation, yet, with all its defects, the most august deliberative assembly on the face of the globe; (*this man*,) in an access of melancholy madness, has raised his hand and struck against his life; at a moment too when he was environed with the proudest honours and most extensive influence of which a subject of England has to boast: an awful admonition this of the vanity of human greatness! Do not the splendour of wealth, the charms of voluptuousness, the power attendant on successful high ambition, lose all their dazzling allurements before so unnerving an instance of greatness, shorn of all its glory? We here contemplate a mind suddenly losing all its powers, and falling into the desperation of madness, and determined not to survive the degradation! *What shall we say to these things?* No doubt, had the suicide been voluntary, arguments might easily have been adduced to confound the sophistry which might have attempted its defence: but what avails the pomp, nay even the justness of reason, to a mind in ruins, sinking into imbecility, though somewhat conscious of the change? No doubt, many have cast away life from wounded vanity, disappointed ambition, a hopeless bereavement of affection; many from excessive fear; but then the passions might have been reasoned with and combat-

ed, and the censure which in any of these instances falls on an action so rash, is justified, and serves as a warning to surrounding friends, or as a guide to public opinion : but what impression can be made on a mind bereft of reason, and reduced to the mopings of melancholy ? Nor can party spirit, *that cruel hardener of the human heart*, here obtain a satisfactory triumph, since we have mourned over a Whitbread and a Romilly, who fell overwhelmed by a similar fate with that of the late Secretary of State for the Foreign Department. It might, perhaps, be useful to ascertain the religious and moral habits of those who have been subject to these sad aberrations of the intellect, to see whether a foundation had not been laid in a long prior train of thought, or of injurious modes of life. This, however, would require a most intimate acquaintance with the turn of character, difficult for persons placed at a distance to obtain, where much room might be left for conjecture ; and this might often be unjust. We may perhaps observe, that the unfortunate state of mind which leads to these rash acts, is more frequent in high and wealthy life than in the more humble departments of society, as if there were something in the very elevation which may cause a man to lose the just poising of his mental powers, and dash him down the precipice. The slavery of pleasure, the rivalry of honour, the clashing of strong interest, the fever of ambition, the eagerness for wealth, have all, in their very nature, a harassing influence on the soul ; and may gradually prepare that enfeeblement of the intellect which declares itself at a later period : and we may add, that the mild corrective of the genuine gospel of Jesus is seldom much appreciated by the great ones of the earth. By them Christianity is too often viewed as an affair of the state ; as the basis of a grand national establishment for powerful and influential families, eager for church dignities ; but seldom do they experience the salutary awe or the balmy consolations true religion inspires. Their never-ending commerce with the pride and pomp of the world, their speculations on the fate of empires, the subtleties of court intrigue, in which they are adepts, obscure the light of evangelical truths,

stifle the voice of prayer, check the aspirations of the soul after immortality, and chain it down to earth ; and thus passion breaks in pieces the fences of the love of God, and of religious hope. If, therefore, this restless play of the passions, united with the abandonment of pure religion and the calmer pleasures of domestic life, lead gradually, though imperceptibly, to the misplacement of the affections, to the alienation of the mental powers, and thus to suicide, what a lesson to parents to keep their youth within the sober enjoyments of life, and under the influence of a heart-felt religion, and of gentle family affections ! Still, with all this care, the ways of God are often to us inscrutable ; and it is our duty to draw a veil over the misfortunes of those who fall into the hopeless state which leads to self-destruction, when those misfortunes cannot serve as a beacon to others : and cases do happen which baffle all our investigation. Our duty is, then, to sympathize with those families in which these deplorable events take place ; to mitigate every pain, and to dispose the mind to seize every consolation reason and religion can offer. We should petition for the abolition of that barbarous and superstitious law which makes the survivors the victims of another's rashness. In the present case, we must weep with the afflicted widow, and remember that no one of us can assure himself that he or his family shall escape so dreadful a visitation. I am well convinced, that not one of us in this respectable Christian assembly, can have the most remote conception of falling under so deplorable a misery ; yet so, probably, thought the once youthful and aspiring Lord of Londonderry in his increasing prosperity : so thought many of the wealthy, and I will add, of the good, who have been driven by loss of reason to such an act of desperation. And surely no one ought to say he stands on a towering eminence more solidly fixed than theirs. All these hoped that years of peace were before them ; many might from their rank or talents expect years of glory, and that they should then go down to the grave, full of piety and full of days. O, my brethren in Christ Jesus, let us address the throne of Divine grace, you for me, I for you, and all of us for each other,

that neither the day nor the night may ever come when we shall ever be involved in so direful a fate, either for ourselves, or those with whom we are connected: but that we and ours may preserve our faculties so far as never to fall under so sore an evil: may our latter end be in peace, and our hope everlasting felicity.

“O, Almighty God! terrible in thy judgments, and wonderful in thy doings toward the children of men, we would deprecate thy displeasure, and beg of thee to preserve our minds calm, and in the sound use of all our faculties to life’s extremest verge. Thou hast called us lately to the contemplation of a direful catastrophe, resulting from a previous loss of intellect, O may thy guardian Providence watch over us for our good, and turn from every one of us so deplorable an evil: that we, being protected by thy goodness from all dangers, may glorify thee to our last hour, through Jesus Christ, our great Mediator and Advocate. Amen.”

This discourse was delivered to a full and most respectable assembly of Protestant Dissenters, awfully impressed with the pious earnestness of the preacher.

On the following Sunday, Sept. 1, the Rev. S. W. Browne preached a Sermon in the same chapel on the Disenthralment of the Greeks from the Ottoman oppressive government.

M. J.

SIR,
I LATELY purchased, at an old book-stall, a pamphlet written by the famous Dr. Jonathan Edwards, on the language of certain Indian tribes. On the last page of this little tract, there is printed the following whimsical anecdote, which you will perhaps think worthy of a place in your Repository. The imprint is dated London, 1788, and purports to be a reprint of an American edition of the preceding year. I suspect that the London publication had been edited by the Rev. Dr. Rippon, and that he is the I. R. mentioned in this *Appendix*, and probably the first publisher of the anecdote: for, on the same page, there is an advertisement of “Hymns intended to be an Appendix to Dr. Watts’s Psalms and Hymns, by John Rippon, A.M.”

B. D.

Appendix.

As the following anecdote is well authenticated, and stands recommended by an artless simplicity, it may not be unacceptable to the reader to find it inserted in this vacant page.

Conversation between the Rev. Mr. M—— and Pagey, an Indian.

Pagey. Do you know any ting, Sir, of Jesus Christ?

Minister. I trust I do.

Pagey. O blessed for ever Jesus Christ, he make white man know him, he make poor Indian know him, blessed for ever. Amen.

Minister. How did you find Jesus Christ?

Pagey. I no finde him, he finde me.

Minister. Where did he find you?

Pagey. I was a work in my field, a hoeing my corn, and den I tink I hear someting say, Pagey! Ah, I look but I see noting. So I stooped down again and I hoe my corn, and I tink I hear someting say, Pagey! I cry out, What a you say? but I see noting, and I feel cold on my head. I go up high hill and look round, but I see noting; den I tink I hear someting say again, Pagey! I cry out, What a you say? and I tink he say to me, Pagey! you know who gave a you dat corn? I say, No. And he say, Jesus Christ gave a you dat corn; I fall on my face on a ground, and I cry, cry, when I tink a blessed Jesus give poor drunken Indian corn.

Minister. What, Pagey, do you get drunk now?

Pagey. Oh, no! me never be drunk again after Jesus Christ tell a me he give a me dat corn; so den I go home to my wigwaum, (his hut or house,) and see a my squaw (his wife); my squaw be a drunk, I take up a tick for a beat a my squaw, but while I hold up a my hand to beat a my squaw, I tink I hear blessed Jesus say,—Pagey! Jesus Christ a beat a you when you was drunken Indian? So den I trou down my tick and I fall on my face, and I cry, and I pray for my squaw, and blessed Jesus hear me, and my poor squaw never get drunk any more: O blessed for ever, Jesus Christ. Amen.

One man he ask a me, Pagey! who is best, you or your brother deacon? I say no best, Jesus Christ best, blessed for ever. Amen. Dey tell a me I must tink dare be tree in God, and but one God; so I tell a my blessed Jesus, and he say, Pagey! you know de rain? Yes. And you know de hail? Yes. And you know de snow? Yes. Well, you know de rain be water, de snow be water, and de hail be water; but they are all one water. I jump up; I have a—I have a.

(Communicated by the Rev. Mr. M—— of America, to Dr. M——, and from him to J. R.)

Nantwich,
September 9, 1822.

SIR,

THE readers of the Monthly Repository will recollect, that some time since there appeared in one of its numbers the prospectus of a work, proposed to be published by subscription, entitled, "The Test of Truth, or the United Evidence of the Sacred Scriptures, respecting the True Object of Religious Worship, and the Condition of Acceptance, in the Language of the Scriptures,* including the Evidence of the Scriptures on the Person, &c. of Jesus Christ."

Since then it has been suggested to the author, that it would be much better to publish it in parts or numbers, at sixpence each, once a fortnight; as it would, by this means, be more within the reach of all; particularly of those who cannot conveniently purchase large works; and as it would hence, also, be more generally useful. Agreeably to this suggestion, the author now proposes to publish it in this manner as soon as a sufficient number of subscribers can be procured to indemnify him from loss. It would be necessary, of course, that the subscribers should consider themselves pledged to receive the numbers till the work be complete. But it might be well to remember, that it is not designed so much to *please* as to *profit* the reader. It is a work completely of scriptural evidence, on the important points mentioned in the title, arranged in such a manner as appeared most likely to convince, without perplexing, the mind. It is, however, calculated to be a great assistance both to devotion and practice. And the author hopes, that the friends of pure and undefiled religion will not suffer it to be lost to the public, particularly in the present state of the Christian world. He depends entirely on their aid to bring it out.

It may probably consist of twenty or twenty-four numbers.

* What follows the * has been added, to make the title more expressive of the nature of the work.

Those persons in the country who wish to become subscribers, are requested to forward their names as soon as possible, through the medium of the country booksellers, to the publisher, Mr. R. Hunter, St. Paul's Churchyard, London; and it is proposed, that they should receive the numbers in the same way as the Monthly Repository and Christian Reformer.

FRANCIS KNOWLES.

N. B. If the minister in each congregation, or any other person, would undertake to solicit for subscribers, and forward the names as above directed, the author would esteem it a particular favour.

SIR,

Penzance.

THE last Report of the Unitarian Fund was in several respects very interesting and encouraging, especially in its communication relative to the Transylvanian Unitarians. But on one topic, that of exertions among the Heathen, there is still almost a blank, and till that blank be well filled and occupied, a thoroughly satisfactory report, in a Christian estimation, cannot, I think, be made. I would not, in these remarks, be thought to intend censure on the very respectable and able managers of the Unitarian Fund: they have, perhaps, done as much in this way as circumstances admitted. I know that there is much prejudice and opposition on this point, and a good deal of division of sentiment where one would expect cordial unanimity. But my object is not to blame any one, which is not my province. I only aim to stir up to love and to good works; to solicit the attention of your readers in general, and especially of those who may have influence in leading our united exertions, to the sacred duty of diffusing Christian light among the Heathen. Surely, it is urgent upon Unitarian Christians, as a body, to wipe away that reproach under which they have long so justly laboured, and which has been so injurious to their cause. In vain will they write and preach, in vain will they seek to convert other Christians to their opinions, while their conduct does not evince that the warm glow of Christian sympathy ani-

mates their bosoms, and while their carelessness about communicating their religion to others belies their own sense of its value. Year after year rolls on; the generation among whom we are acting our parts is quickly passing from the theatre of life: yet this great work is scarcely begun, and we may fear that we shall run our whole religious course, and see it no more advanced than it was at the outset. This is the more afflicting when so much is done every day by others; when every sect which is destitute of the clear light of our reasonable and amiable views, leaves us so far behind in Christian zeal and activity; and when not only their zeal is observable, but also the success with which their endeavours are in general crowned. It is indeed difficult, in the midst of all this, to discern an adequate reason, why the Unitarian Fund, as well as the Missionary Societies of other Christian names, should not undertake some labour for diffusing the name of Jesus among mankind. A deficiency in the requisite resources is sometimes given as a reason against such an enterprise. If we admit this plea, it indeed reflects deep disgrace upon us as a body. Are we then so much the fewest and poorest of all the denominations, that we can do absolutely nothing, where others do so much? Are we so poor that we cannot support half a dozen Missionaries, when the Moravians can maintain hundreds? For our credit's sake, I hope such an argument will not often be urged, nor our opponents allowed such a triumph. Let the trial be fairly made, and let it be seen whether Unitarians have not liberal hearts, and open hands, and Christian sympathy, as well as others. In my belief they only want leaders.

The late accounts of Rammohun Roy, which make it plain that, after much inquiry, he is become a decided and zealous Unitarian Christian, give us reason to think it possible, that we may have an excellent Missionary in India, without sending one from England. Perhaps, were this great and interesting man assisted by the Unitarian Fund, he might get a chapel erected in Calcutta, and devote himself to the regular ministry of the word. This would probably be attended with the happiest effects, as he

would command much attention, both from the English and his own countrymen. But I will not presume to prescribe what others are to do. Only the importance of the subject can justify me in saying what I have. Every endeavour of this kind has for its aim, to diffuse the best of blessings to whole races and nations of men, and to generation after generation. And when such a work ought to be done, and is left undone, the feeblest may not be to blame if he lifts up the voice of exhortation, aiming, at least, to merit that not mean commendation, "*He hath done what he could.*"

T. F. B.

York,

Sept. 10, 1822.

SIR,
WHEN I published the Second Part of the Family Bible, I expressed my hope that the Third Part, which was to complete the Pentateuch, would appear in the course of the last year. I was proceeding to realize that hope, and had nearly printed the Book of Numbers, when I was attacked, now more than twelve months since, by very severe illness, which compelled me to lay the work aside, and, till nearly the present moment, has rendered me incapable of resuming it. I am much concerned to learn, from various quarters, that many persons who have purchased the two first parts, have expressed, not disappointment merely, but extreme indignation at the delay which has taken place, and have declared that they will purchase no more. Had the delay been occasioned by any indolence or inattention on my part, the encouragement I have hitherto received would have been justly withdrawn: but in the circumstances in which I have been placed, I trust I shall be considered as having some claim to the indulgence of the public. They who may be still disposed to encourage my arduous undertaking, may rest assured that in the prosecution of it, I shall spare no exertions consistent with a due regard to my health, which is by no means re-established, and with other important occupations in which I am necessarily engaged.

C. WELLBELOVED.

*Extract from a Sermon on the Duty of Christians to imitate the Example of Jesus in his Compassion towards the Paralytic, according to the Measure of their Ability: preached at Maidstone, Sept. 15, 1822, by the Rev. G. Kenrick, in behalf of the Rev. J. Gisburne and his distressed Family.**

Mark ii. 11: "Arise, and take up thy bed, and go thy way into thine house."

THE crowd assembled in the court where our Saviour was preaching, were greatly surprised at the apparent presumption of the command to such an unfortunate creature as he who lay before them, to take up his own couch and walk! It might for a moment be suspected that it was intended in mockery of his hopeless calamity; but the mandate is no sooner issued than it is obeyed. The shrivelled limbs, withering in premature old age, become *instantly* animated with new youth, the vital current rushes with the rapidity of lightning into its almost forsaken channels, and he who could not lift a hand, now bears his own couch, to prove the completeness of his cure. "Go into thine house," adds Jesus. Significant words! What transport would his arrival occasion there! Joy would almost blind the eyes of his household, while he walked with the firm, unwavering step of health into his own dwelling. Blessed change! He *went out* by the will of others; he *returns* of his own accord: he *went out* with a mind dark, confused and cloudy, an eye vacant and unmeaning; he *returns* with a countenance beaming with intelligence and animated with joy: he *went out* borne of four; he *returns* bearing his own couch: he *went out* the pitied emblem of Divine chastisement; he *returns* a monument of Divine mercy!

Which of us, my brethren, would not rejoice to become the honoured instrument in communicating a happiness like this to the afflicted and respected brother and his destitute household whose cause I am now pleading? Were it conceivable that any of us should be so highly favoured by Him who is all-powerful to make whole as well as to wound, to restore

as well as to destroy, with what delight should we recall that warning, persuading and exhorting voice which has been often heard in the church, snatch away the veil of oblivion which covers the events of his past life, and pour the oil of joy on the heads of his *widowed wife*, and these *orphan* though not *fatherless children*! This is an exercise of our benevolent feelings which is not vouchsafed to us. The Father hath reserved it for the Son of his love. We are far too frail and sinful to be so *blessing* and so *blessed*. But, thanks be to God, the generous emotions of your bosoms need not be ungratified. Channels are provided in which every stream of benevolent affection may run, and into which, I doubt not, you are this moment eager to pour them. Were I pleading the cause of a Heathen, I should do it with confidence, grounding my claim on the admitted plea of the Syro-Phenician woman, that the dogs may be permitted to partake of the crumbs which fall from the children's table. But here is a Christian brother, and a Christian minister, suddenly deprived of the means of providing for those whom God hath given him.

Does any one ask, What *return* shall I have for my money?

That you will enjoy any *great* temporal reward for what you are about to give, I dare not promise you. The objects of your beneficence are not likely, by your utmost efforts, to be placed in a situation where they will have the power of conferring *great* favours on others. I cannot even assure you that their parent's tongue will invoke on your heads that blessing which prospereth; for a hand whose doings I presume not to question, has commanded it into silence; and his family *altar* I almost fear may be *cold*. But you will not be without your reward even in this life. These tender plants which are springing up around his board, which but for *you* must be speedily uprooted from their places, and cast forth to grow wild in the desert, or be scorched in the sun or choked by the weeds of vice, trained by your hand and watered by your beneficence, will grow up in luxuriance and fertility. And perhaps it may be the lot of some of you in the weary journey of life, when deprived of those

* The sum of 12*l.* 14*s.* 9*d.* was collected on the occasion.

means of promoting your own comfort and relieving the distresses of others which you now possess, thankfully to pluck some portion of their fruit. For which of us can tell what need we may have for the services of those to whom we do good? "Cast thy bread upon the waters, for thou shalt find it after many days." Your benevolence will be rewarded even *here, for God will give more of it*, and increase your happiness in the same proportion. But you will be abundantly rewarded in a better world, where the tongue of the dumb shall be unloosed, where "*that which is sown in dishonour shall be raised in glory, and that which is sown in weakness shall be raised in power*," and where you shall receive those acknowledgements which were here withheld, and where Christ himself shall undertake to return the kindness which has been shewn towards his afflicted "little ones."

*Hove-House,
Sept. 10, 1822.*

SIR,
AS your correspondent R. S. (pp. 470, 471) confesses that he does not know the case of Brighton, he may be excused on the plea of ignorance for having reported it from a reporter in terms which imply a censure upon men who have deserved none. My reason for noticing it is, however, that the report states what is not the fact, and what could not be believed to be the fact without doing harm. The reporter said, that the people of Brighton were unable to complete their scheme, and advised with respect to Clifton, "Let the expense of the building be known, and the money advanced before the undertaking." Now the fact is, that the Unitarians of Brighton never supposed themselves able to build a chapel for the common accommodation of themselves and visitors from London and other parts of the kingdom; and the work was not undertaken by them.

The subscription did indeed commence in Brighton, and with great liberality; but the building was undertaken by a Committee of gentlemen at a distance, who both counted the cost and completed the scheme. As the subscriptions from London and other parts were less numerous, but not less liberal, than might have been

expected, the deficient sums were immediately advanced by the Committee; and it is certain that there is no intention on the part of any gentleman who did so, to require interest for the sums so advanced, till the people of Brighton shall be better able to bear it. More than two years have passed since the chapel was opened for divine worship; and there has been no omission of morning or evening service in that time. It is proper that this should be made public for the information of those of our friends who, knowing as little of the Brighton case as your correspondent, might be misled as he has been. The New-Road Chapel in Brighton ought to have been named as a case not of warning, but of encouragement and incitement.

JOHN MORELL.

Clapton,

Sept. 15, 1822.

SIR,
I NEVER heard the names of "the Jury who lately convicted Mrs. Wright," so that I am quite ignorant who the "professing Unitarians" that have excited the regret of S. C. (p. 459) by that discreditable transaction. I would not apply the term to any of those jurymen who, under the disadvantages of prejudice and misinformation, could believe that they were doing God service, by devoting to imprisonment and confiscation, for such a cause, a fellow-creature, alike the offspring of their heavenly Father, though so unhappy as to reject his revelation, or even to deny his existence. The discredit attaches to those who wished that "restraints upon discussion were abandoned," and yet contributed to consign a persecuted publisher to the *tender mercies* of the King's Bench, satisfied with the exclamation, "What could we do, and how could we act otherwise?" They certainly might have done much. They might have borne a testimony highly honourable to Christians, whose faith stands not in human policy, but "in the power of God," by absenting themselves (as they would probably have done, without scruple, for an adequate personal convenience) from such a jury, at the possible hazard of pecuniary penalties, rather than lend their assistance to the execution of what they esteemed an unrighteous law. No

one, I think, will envy the reflections of these "professing Unitarians," when the victim of their verdict shall, as is too probable, be torn from her husband and infant family by a sentence to a prison, and perhaps that family beggared by a moderate fine.

But there are, in the conclusion of your correspondent's letter, some important considerations, which have not yet received the attention they deserve. I am incompetent to decide on their application to the case in question; but of this I have no doubt, that jurymen, especially in the cases of libel, ought, as *S. C.* recommends, to examine more minutely than they have generally done, and upon *moral* rather than on *legal* principles, the accusations of a prosecutor, who, by the wordy *vituperations* against a defendant, with which he is allowed to charge his weapon of warfare, whether a *declaration*, *indictment* or *information ex officio*, often becomes himself the publisher of "a false, scandalous and malicious libel."

That interesting letter, (pp. 492—495) the result of much attentive observation and mortifying experience, is calculated to make a humane Englishman blush for his country, and wish that the *Protector's* Admiral in 1655, instead of conquering Jamaica, had, steered homeward in an opposite direction. The following representations may serve to confirm Mr. Cooper's opinion respecting the hopelessness, or rather the impolicy, if not the injustice, of attempting to communicate religious instruction to Negroes, while they "are to remain the victims of a disgusting tyranny," under a perpetual hereditary bondage, which shews how incomplete was the applauded triumph of humanity in the Abolition of the Slave Trade.

"The Rev. James Ramsay, M.A., Vicar of Teston, in Kent," (where he died in 1789,) published in 1784, "An Essay on the Treatment and Conversion of African Slaves, in the British Sugar Colonies," among which he had resided 20 years. This author, described by Clarkson as "the first controversial writer, and one of the most able and indefatigable labourers" in the cause of the Abolition, has a chapter entitled, "The Advancement of Slaves must accompany their Religious Instruction."

Mr. Ramsay remarks that "master and slave are in every respect opposite terms; the persons to whom they are applied are natural enemies to each other," and that "to make a man capable of religion, we must endow him with the rights and privileges of a man; we must teach him to feel his weight in society, and set a value on himself as a member of the community, before we can attempt to persuade him to lay in his claim to heaven." Then "to shew the necessity of advancing the slave in the scale of social life," he proceeds to "relate the little efficacy of such attempts as have been made to communicate religious knowledge to him in his hitherto debased state."

Among Mr. Ramsay's testimonies is "Robertson, a minister of Nevis," who "wrote professedly on the conversion of slaves in our colonies," (about 1734,) "and seems to have laboured honestly in it himself." He appears, "from his observations," to have been "of opinion that the manufacture of sugar and the practice of religion were things incompatible; and that before we began to deliberate about the conversion of slaves, the previous question had need to be discussed whether we should maintain this manufacture, or apply ourselves to promote the growth of Christianity."

This just view of the subject seems to have been well understood by the *privileged orders* in the West Indies. Mr. Ramsay relates, that, on his "first settlement" there, besides instructing Negroes in his own family, he "made also some *public* attempts to instruct slaves." It was, however, "quickly suggested, and generally believed, that he wanted to interrupt the work of slaves, to give them time, forsooth, to say their prayers; that he aimed at making of them Christians, to render them incapable of being good slaves." Thus "he stood, in opinion, a rebel convict against the interest and majesty of plantership." And as, "in the bidding prayer, he had inserted a petition for the conversion of slaves, it was deemed so disagreeable a *memento*, that several white people on account of it left off attending divine service;" so that "he was obliged to omit the prayer entirely, to try and bring them back."

Mr. Ramsay has, I think, been quoted on this subject in one of your early volumes [VI. 452]; also the opinion of that ambitious statesman and polite scholar, or rather that *lettered* barbarian, *Carteret Lord Granville*, who died in 1763, according to *Biog. Brit.*, (III. 278,) with a verse of Homer on his lips, leaving papers on various subjects, among which is expressed his *hope* "never to see our Negroes in America become Christians, because he believed that this would render them less laborious slaves." Lord Granville, however, was neither so inconsistent nor self-convicted, as those *West-India* proprietors who support *Bible, Tract, or School Societies*; for "at home he was not for having the vulgar taught to read, that they might think of nothing but the plough and their other low avocations." (*Ibid.* IV. *Addend.* to III.) Happily, the barbarous monopoly of knowledge has now scarcely a *noble, clerical, or untitled* advocate; for *Church and State* have at length judged it expedient, no longer to discourage the education of the people, even though the Duke of Richmond's dreaded *universal suffrage* should, one day, be the unavoidable consequence.

J. T. RUTT.

SIR,

Swansea,
Sept. 10, 1822.

IN all probability many of your readers will have seen the notice of a late reply to my *Remonstrance*, with "answers to the questions by a Trinitarian," and a reference in your pages to this work may be deemed an attention due from me to the Unitarian public. Beyond this reference, however, it is not my intention to give any consideration to this publication; and to this determination I have been led by the two following reasons: first, because I have but too much cause to think that the precaution of the author in not having openly advanced into the field, is little better than a tacit acknowledgment of his insufficiency to meet the subject. He has warily and prudently, as concerns the nature of his reply, placed himself in ambush, since in truth the work is stamped generally with a spirit which all true Christians must reject; and it does not come within the

scope of my intention to subject myself to the pride and contumely of any disingenuous anonymous writer. This opponent, whoever he is, has indulged in misrepresentation, imputation and misquotation; the character of the work at once displays itself. Let but the subjects of its second and third pages be compared with their respective heads in the *Remonstrance*, and the reason why this "Trinitarian" has shot his arrow in the dark, will immediately stand manifest. Secondly, as to sound argument, I deem the work altogether too frivolous to be deserving of a lengthened attention. The evasions are generally so palpable and puerile, that any man of sense might truly be ashamed to subscribe his name to them. Against such a reply, I leave the *Remonstrance* charged with its own vindication, sufficiently satisfied that under any thing like a fair comparison, its merit, be it what it may, will be found to have lost little or nothing by the test of this "*Examination*." I have no desire, however, that my opponent's work should be given over to die a natural and sudden death; on the contrary, should it not be found to hang inconveniently heavy upon its leading-strings, I could wish it to be held up for a time, that Trinitarians of sound understanding, on viewing the rickety offspring, may turn aside their faces for shame. As to Unitarians, were they in want of any materials for argument, this volume would furnish them with an ample supply, besides, perhaps, no small amusement; for the varied, studied and endless contrivance and subterfuge is diverting enough, and must have cost the author no small pains, for, as may be seen, instead of plain, concise answers, he has occupied upon some single questions more pages than the whole of the questions themselves would require.

The attempt, however, may not be without its use, and it will serve me in stopping up a few insignificant crevices through which an approach has been sought. An answer to Unitarian questions was what I particularly desired to see, having an assurance (and in which I am fortified by the "*Examination*") that such an adventurous course could not fail greatly to expose the weakness of the Trinitarian cause, and in like degree to display

the strength of ours; for what does the Unitarian want but to force his opponent to a close contest, to draw him from a waste of time and words by desultory controversy, and to bring him within such an open, yet circumscribed field, as shall oblige him to meet the weight of the arguments tendered against him, as well as to exhibit his own?

The author of the "Examination" takes his ground upon an assumption of the suffrage of the immortal Locke (chiefly) and of Newton, and upon the use of two ostensible golden keys of his own manufacture, for the purpose of unlocking my questions; but the instant we begin to handle these keys, we plainly discover them to be nothing better than brass, and truly brazen ones they are. As to the Unitarianism of Locke and Newton, in so far as regards the question of the Trinity, I assert, and am ready to maintain it, that the proofs we are now enabled to bring forward, are so ample and decisive in their nature, that when duly presented, no Trinitarian of sound judgment and having a proper regard for the character of his understanding, as well as for the character of these two great men, can venture to resist the conviction; and as for the two keys or "propositions," they are not only mere trumpery, where they are placed, as serving to "exhibit the foundation of (Unitarian) objections," but, in truth, may admirably serve to unlock the arcanum of Trinitarians, and, in my conviction, to expose such a degree of awful responsibility as no man, holding the doctrines Trinitarians actually do, can possibly entertain, except under the grossest delusion and the most irrational conceptions of the Supreme Being. I feel satisfied that no man of acknowledged ability and having a due regard for it, will take up Unitarian questions upon the ground this "Trinitarian" has done; and at the same time I am as fully persuaded, that, being founded both upon scripture and reason, they are not to be met but by means of the same nature, and perhaps not much less palpably evasive.

I might state, as a further objection to any set reply to this "Trinitarian," that he has expressly identified himself with those who join in raising a cry of blasphemy, and who fly in the face

of our legislators for abolishing penal laws which, even as a dead letter, they deemed too disgraceful to remain any longer upon our statute-book. This consideration alone is sufficient to condemn his work, since it is now notorious that such men are uniformly as weak in judgment as they are violent in spirit; and I must express my surprise and concern, that the respectable pastors of our National Church, and Trinitarians generally, should so long have stood by and witnessed with indifference the manifestation of a spirit, as hostile to the true interests of the Church, as it is injurious to pure Christianity.

The author of the "Examination" has evidently proceeded upon the haughty and most odious principle of infallibility, which gave birth to that sanguinary spirit which has proved to be the abomination of desolation, which, in the language of the amiable Watts, "has made a slaughter-house of the church of Christ;" which in former days crimsoned over our native soil, and which still haunts us; which, under a more efficient form, dictated the late horrible persecutions in France, and which now, leagued with despotism, thirsts to overthrow the altar of liberty in Spain, and to sink its ruins in the blood of its abettors. But if respectable Trinitarians can think that in our condemnation of this violence we are not guided by views to peace and good will, but only seek to ward off the weight of the accusation, then let their heated zealots proceed with redoubled ardour, let them blow their trumpets as it were in the new moon, let them vociferate in our market-places, let them proclaim blasphemy from our house-tops, under all the vehemence their rage would naturally dictate,—whilst Unitarians stand and look at them with equal surprise, pity and contempt. What a feast do these animosities and bitter revilings afford to the Deist! How have they continued to disfigure Christianity in the eyes of the whole Infidel world! It is high time then that Christians of every name should unite to put the perpetrators of such offences to utter shame, and to rescue Christianity from such a terror.

In common with every Unitarian, I proffer the right hand of good fellowship without reserve to all denomina-

tions of Christians. I cannot imagine how any man, with a heart and mind duly imbued with genuine Christianity, can act otherwise. I cannot see what claim a man with an anti-christian temper can have to the title of Christian, *for by their fruits ye shall know them*. I cannot conceive any thing more hateful and disgusting than that assumed priestly infallibility, pride and presumption, which adjudges others to eternal damnation as the worst of reprobates, upon an *unavoidable* difference of opinion; and, "for one, so long as life and health shall last," I will ever promptly place myself in the foremost rank against it, however great the authority or the numbers to which I may stand opposed.

JAMES GIFFORD.

GLEANINGS; OR, SELECTIONS AND
REFLECTIONS MADE IN A COURSE
OF GENERAL READING.

No. CCCXC.

HARIRI, a Persian Poet.

Be patient then : submit to present ill :
Time is the sire of wonders—let thy
soul
Unwavering trust the eternal Spirit still :
Countless his gifts, his power beyond
controul.

No. CCCXCI.

SADI : *A Specimen of the Mystical
Poetry of the Sufis.*

One day as I was in the bath, a friend of mine put into my hand a piece of scented clay. I took it and said to it, Art thou musk or ambergris? for I am charmed with thy delightful scent. It answered, I was a despicable piece of *clay*; but I was some time in the company of the *rose*: the sweet quality of my companion was communicated to me, otherwise I should have been only a piece of earth, as I appear to be.

No. CCCXCII.

From the Philoctetes of Sophocles.

But piety, whate'er to man arrives,
Lives he, or dies he, still on earth survives.

No. CCCXCIII.

ZOHAIK concludes the Third of his
*Pastorals with the following, among
other Apophthegms.*

Experience has taught me the events of *this day* and *yesterday*; but as to the events of *to-morrow*, I confess my blindness.

Half of man is his tongue, and the other half is his heart; the rest is only an image composed of blood and flesh.

How many men dost thou see whose abundant merit is admired when they are *silent*, but whose failings are discovered as soon as they *open their lips*!

An old man never grows wise after his folly: but when a youth has acted foolishly, he may attain wisdom.

No. CCCXCIV.

GOD, from the Alcoran.

God is mighty and wise. His is the kingdom of heaven and earth: he giveth life, and he putteth to death; yea, he is the Almighty. He is the first and the last, the manifest and the mysterious, and he knoweth all things. It is he who created the heaven and the earth in six days, and then ascended his throne. He knoweth that which entereth into the earth, and that which issueth out of it; that which cometh down from heaven and that which ascendeth to it; and he is with you wheresoever ye may be.

No. CCCXCV.

Asiatic Descriptions of Spring.

Lo! at thy bidding Spring appears
Thy slave, ambitious to be seen;
Lord of the world! thy voice she hears,
And robes th' exulting earth in green.

Now had the stormy Winter departed, and the graceful Spring returned: the face of the fields was pictured by Providence, as by a painter. The birds sung from amidst the flowers, hundreds of nightingales and thousands of linnets ravished the ear and compelled mankind to listen; while the footsteps of heavenly benevolence recalled the earth from death to newness of life.

REVIEW.

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

ART. I.—*Essays on the Formation and Publication of Opinions, and on other Subjects.* Cr. 8vo. pp. 296. 8s. Hunter. 1821.

THIS is not a common book. The author (whoever he be) possesses an acute, discriminating mind; embraces comprehensive views of mankind; and asserts and maintains the most liberal and philosophical principles. His style appears to indicate a practised writer: it is free, perspicuous, manly, and often beautiful. We fall in so entirely with his speculations, that we have little more to do than to describe his plan and to quote a few passages as samples of his talents and illustrations of his design and spirit.

The first Essay is "On the Formation of Opinions." This is divided into eight Sections. Section I., is "On the terms Belief, Assent and Opinion." "*Assent* appears to denote the state of the understanding with regard only to propositions." "*Belief* has a more comprehensive acceptation, expressing the state of the mind with regard to any fact or circumstance, although that fact or circumstance may never have occurred to it in the form of a proposition, or, what is the same thing, may never have been reduced by it into words." "*Opinion* is seldom, if ever, used in reference to subjects which are certain or demonstrable;" it is employed by the author, "in reference to propositions of a probable nature, to designate that which is believed."

The IInd Section is "On the Independence of Belief on the Will." Here the Essayist examines and we think overturns the assumption of the voluntary nature of belief. He observes that there are a great number of facts and propositions in regard to our belief of which it is allowed that the will can have no power and motives no efficacy; e. g. mathematical axioms, propositions in geometry, and facts coming under the senses or supported by good testimony. If the will exercises any controul, it must be

on those subjects that admit of diversity of opinion. But the belief, doubt or disbelief which a man entertains of any proposition, may be the same in strength and every other respect as the belief, doubt or disbelief which he entertains of a proposition in regard to which there is entire unanimity; and if in the latter case his opinion is involuntary, there can be no reason to suppose it otherwise in the former. It is supposed that when the understanding is in a state of fluctuation between two opinions, it is in the power of the will to determine the decision: but all the various degrees of belief and disbelief, from the fullest conviction to doubt, and from doubt to absolute incredulity, correspond to the degree of evidence, or to the nature of the considerations present to the mind. The understanding, it is clear, cannot believe a proposition on precisely the same evidence as that on which it previously doubted it, and yet to ascribe to mere volition a change from doubt to conviction, is asserting that this may take place; it is affirming that a man, without the slightest reason, may, if he please, believe to-day what he doubted yesterday. The following distinction is obviously just:

"Belief appears to be the firmest when there are no hostile or contrary considerations for the mind to rest upon. In proportion to the number and importance of contrary considerations belief is impaired, and if they are increased to a certain extent, it fades into doubt. The latter is often a state of oscillation, in which the mind passes from one class of arguments to another, the predominant affection of the moment according with the arguments on which the contemplation happens to be fixed. The mind may also be said to be in doubt when it is acquainted with neither side of a question, and has therefore no grounds for a determinate opinion. The one may be called active or positive, the other passive or negative doubt."—*Note*, p. 11.

The author next meets the allegation that the will may have the power of changing the character of the evi-

dence: this, he says, implies that it may be capable either of raising additional ideas in the mind, or of detaching some of the ideas already there, from the rest with which they are associated, and dismissing them from view; which is contrary to the conclusions of the best metaphysical writers.

“But the proof of the involuntary nature of belief depends not on the justness of any metaphysical argument. Every one may bring the question to the test of experiment; he may appeal to his own consciousness, and try whether, in any conceivable case, he can at pleasure change his opinion, and he will soon find that the most ardent wishes can be of no avail. Take any controverted fact in history; let a man make himself perfectly acquainted with the statements and authorities on both sides, and, at the end of his investigation, he will either believe, doubt, or disbelieve the fact in question. Now apply any possible motive to his mind. Blame him, praise him, intimidate him by threats, or allure him by promises, and after all your efforts, how far will you have succeeded in changing the state of his intellect with regard to the fact? How far will you have altered the connexion which he discerns between certain premises and certain conclusions? To affect his belief you must affect the subject of it by producing new arguments or considerations. The understanding being passive as to the impressions made upon it, if you wish to change those impressions you must change the cause which produces them. You can alter perceptions only by altering the thing perceived. Every man’s consciousness will tell him, that the will can no more modify the effect of an argument on the understanding, than it can change the taste of sugar to the palate, or the fragrance of a rose to the smell; and that nothing can weaken its force, as apprehended by the intellect, but another argument opposed to it.”—Pp. 14, 15.

Section III. treats of the “Opinions of Locke and some other Writers (Reid and Bacon) on this Subject.” These great writers are shewn to have maintained the involuntary nature of belief. A little inconsistency is pointed out in Locke’s language. The author had exposed in the 1st Section the incorrectness of some of the definitions in the “Essay on Human Understanding.” These exceptions to Locke’s accuracy are not made in disparagement of that great philosopher;

their being made is in fact an acknowledgment of his just authority. No one is at the pains to vindicate his dissent from Stillingfleet, Norris, or any other of Locke’s antagonists.

In Section IV. the author suggests “the Circumstances which have led Men to regard Belief as voluntary.” The common error may, he thinks, be mainly ascribed to the intimate connexion subsisting between belief and the expression or declaration of it, the latter of which is at all times an act of the will; the term *assent* being used to express the intimation of our concurrence with an opinion as well as the concurrence itself. Another source of the error he conceives to be the practice of confounding the consent of the understanding with that of the will or feelings. He further accounts for the error by remarking, that it may have arisen in some degree from the circumstance of many people having no real conception of the truth or falsehood of those opinions which they profess. With such persons opinions are mere professions, a party-badge, not depending on the understanding, and to be assumed or discarded at pleasure. In regard to some subjects, all mankind are in this predicament; opinions being on most occasions simply objects of memory, results at which we recollect to have arrived without at the moment recollecting the process. Hence it is obviously possible for even an acute logician to be mistaken, as to the opinions about which he has attained a decisive conviction, and not to find out his mistake till he is reduced to the necessity of recollecting, or rather repeating, the process through which he had originally gone.

The author proceeds in Section V. to “the Sources of Differences of Opinion,” and on this very difficult part of the subject displays great ingenuity. Belief is an involuntary state of mind, but may, like sleep, which is also involuntary, be to a certain extent prevented or induced according to our pleasure. This result is traced to wilful partiality of attention or examination. Again, external circumstances which vary in the case of each individual, occasion different ideas to be presented to each mind, different associations to be established even amongst the same ideas, and of

course different opinions to be formed. National circumstances occasion national, and individual circumstances individual peculiarities of thinking. How then, if belief is perfectly independent of the will, shall we account for the fact, that the same events or the same arguments produce different effects on different minds? Different conclusions from the same arguments originate either in that defect of language, in consequence of which the terms employed do not convey to every mind the same ideas, or in those circumstances which occasion other ideas besides those actually expressed, (and different ideas in the case of different individuals,) to present themselves to the understanding: to which we may add such circumstances as, when the original arguments or consequent suggestions are numerous and complicated, have a tendency to fix the attention of different persons on different parts, and thereby occasion different considerations to remain ultimately in view.

Section VI. is a continuation of the same subject, as far as regards "the feelings and passions of mankind." Here the author describes and explains the peculiar influence possessed by the sensitive over the intellectual part of our nature. The effects of arguments partly depend upon states of feeling. The attribute of drawing and fixing the attention belongs in a remarkable degree to all strong emotions:

"Fear, for example, may so concentrate our thoughts on some particular features of our situation, may so absorb our attention, that we may overlook all other circumstances, and be led to conclusions which would be instantly rejected by a dispassionate understanding.

"While the mind is in this state of excitement, it has a sort of elective attraction (if we may borrow an illustration from chemical science) for some ideas to the neglect of all others. It singles out from the number presented to it those which are connected with the prevailing emotion, while the rest are overlooked and forgotten. In examining any question, it may really comprehend all the arguments submitted to it; but, at the conclusion of the review, those only are retained which have been illuminated by the predominant passion; and since opinions, as we have seen, are the result of the considerations which have been attended to and are in sight, not of such

as have been overlooked and have vanished, it is those by which the judgment will be determined."—Pp. 53, 54.

The author next examines the justness of the common saying, "*quod volumus facile credimus*," "we readily believe what is agreeable to our wishes;" on which he remarks, that, like many other maxims current in the world, it points at a truth without much precision. Wishes, he contends, are totally inoperative till they are transformed into hope. If, instead of having a ground for hope, we have a reason for fear, our apprehension disposes us, in the same way, to believe the reverse of what we wish.

Perhaps, the Essayist has not in this part of the argument sufficiently adverted to the natural tendency of wishes to form themselves into hopes, and thus into opinions. The Roman poet appears to us to describe the true philosophy of the human mind:

Quæque cupit, sperat; suaque illum oracula fallunt.

The influence of general opinion and some of the most striking effects of eloquence are explained by the author on the principle of the partiality of attention which they tend to create. Emotions are shewn to have less room to operate in proportion to the perspicuity of our views. With regard to the major part of mankind, traditionary prejudices and early associations have a predominant influence, imparting a tincture to every subject, and leaving traces in every conclusion.

The author proceeds to the practical part of his subject in Section VII., which is entitled, "On Belief and Opinions as Objects of Moral Approbation and Disapprobation, Rewards and Punishments." It follows, of course, that if opinions be involuntary they cannot involve either merit or demerit. The nature of an opinion cannot make it criminal. Praise or blame may, however, be justly attached to the manner in which an inquiry is prosecuted. But the consideration of opinions, as reprehensible in so far as they are the result of unfair investigation, can scarcely be rendered a useful or practical principle; for opinions furnish no criterion of the fairness or unfairness of investigation, since the most opposite results, the most contrary opinions, may ensue

from the same degree of impartiality and application.—Opinions, then, do not fall within the province of legislation :

“ The allurements and the menaces of power are alike incapable of establishing opinions in the mind, or eradicating those which are already there. They may draw hypocritical professions from avarice and ambition, or extort verbal renunciations from fear and feebleness ; but this is all they can accomplish. The way to alter belief is not to address motives to the will, but arguments to the intellect. To do otherwise, to apply rewards and punishments to opinions, is as absurd as to raise men to the peerage for their ruddy complexions, to whip them for the gout, and hang them for the scrofula.”—P. 70.

The Essayist distinguishes, at the same time, between the innocence of the man and the harmlessness of his views, and between holding opinions and expressing them : the expression of opinions is always a voluntary act, and, being neutral in itself, may be commendable or reprehensible according to the circumstances in which it takes place.

The author treats, in Section VIII., “ On the Evil Consequences of the common Errors on this Subject.” One of its most obvious effects has been to draw mankind from an attention to moral conduct, and to lead them to regard the belief of certain tenets as far more deserving of approbation than a course of the most consistent virtue :

“ The error under consideration has also produced much secret misery, by loading the minds of the timid and conscientious with the imaginary guilt of holding opinions which they regarded with horror while they could not avoid them. What is still worse, it has frequently alarmed the inquirer into an abandonment of the pursuit of truth. Under a confused supposition of criminality in the belief of particular doctrines, men have with reason been deterred from examining evidence, lest it should irresistibly lead them to views which it might be culpable to entertain. If it is really true, indeed, that the least deviation from a given line of opinion will be attended with guilt, the only safe course is to exclude all examination, to shun every research which might, by possibility, terminate in any such result. When it is already fixed and determined, that an investigation must end in a prescribed

way, otherwise the inquirer will be involved in criminality, all inquiry becomes not only useless but foolish. This apprehension of the consequences of research once extended even to natural philosophy ; and there is little doubt that it may be justly charged by moral science with much of the slowness of its progress. If the former has long since emancipated itself from this error, the latter still confessedly labours under its oppression. The intellect is still intimidated into a desertion of every track which appears to lead to conclusions at variance with the prescribed modes of thinking :

“ Men grow pale
Lest their own judgments should become
too bright,
And their free thoughts be crimes, and
earth have too much light.”

Pp. 74, 75.

The same error has probably been one principal cause of requiring subscriptions to a long list of abstruse, complex, and often unintelligible doctrines, in order to qualify the aspirant not only for ecclesiastical, but even for civil and military offices. The most fatal consequence of the error has been the attempt to regulate men's creeds by the application of intimidation and punishment. All religious persecutors have been more or less actuated by the mischievous principle. Even the victims themselves appear, in many instances, not to have called in question the right of persecution, but only the propriety of its exercise on their own persons. In reading the history of intolerance, our pity for the sufferers is often neutralized by a detestation of their principles, by a knowledge that they would have inflicted equal tortures on their adversaries had they had equal power ; and all that is left for us to do is to mourn over the degradation of our common nature.

Other causes may have mingled their influence in persecution. There seems to be a principle inherent in the nature of man that leads him to seek for the approbation of his fellow-creatures, not only in his actions but in his modes of thinking. Hence he is uneasy under dissent and disagreement. He resents not only the opposition to his doctrines, but the presumption of the opponent, and grows eager to chastise it. Those men in general are the least hurt at opposition who, having a clear discernment of

the foundation of their tenets, least require the support of other people's approbation. The state of doubt is, indeed, a state of trouble, to which every one will be averse in proportion as he is unaccustomed to intellectual exertion and candid inquiry. Hence, whoever takes his opinions on trust has a thorough repugnance to be disturbed by contrary arguments.

In a *note* on this place the author makes an observation well worthy of attention :

“ It is a curious fact, which, I think, may be observed in the history of persecution, that men are generally more inclined to punish those who believe less than they themselves do, than those who believe more. We pity rather than condemn the extravagancies of fanaticism, and the absurdities of superstition ; but are apt to grow angry at the speculations of scepticism. If any one superadds something to the established creed, his conduct is viewed with tolerable composure ; it is when he attempts to subtract from it, that he provokes indignation. Is it that we feel a sort of superiority at perceiving the absurdity of what others believe, and, on the other hand, are mortified when any body else appears to arrogate the same superiority over ourselves ?”—P. 87.

More fixed and steady sources of intolerance may be found in the connexion often subsisting between men's permanent interests or favourite objects, and the maintenance of certain doctrines.

In concluding this Essay the author glances at the inquiry, how far these causes of intolerance continue in action, in the present day, and in our own country. As far as they are placed in the passions of mankind, we can only look for a mitigation in proportion as the passions are weakened, or placed under stricter controul : and the spirits of men are evidently softened by the improvement of the age, and the sympathies of mankind constrain that bigotry to be contented with reproach and invective, which in a former age would have had recourse to more formidable weapons. The advancement of knowledge also lessens the intolerance which is founded in ignorance and error, though it has not yet accomplished its destruction. There is still a boundary in speculation beyond which no one is allowed to proceed ; at which innocence ter-

minates and guilt commences ; a boundary not fixed and determinate, but varying with the creed of every party.

“ Although the advanced civilization of the age rejects the palpably absurd application of torture and death, it is not to be concealed, that, amongst a numerous class, there is an analogous, though less barbarous persecution, of all who depart from received doctrines—the persecution of private antipathy and public odium. They are looked upon as a species of criminals, and their deviations from established opinions, or, if any one prefers the phrase, their speculative errors, are regarded by many with as much horror as flagrant violations of morality. In the ordinary ranks of men, where exploded prejudices often linger for ages, this is scarcely to be wondered at ; but it is painful, and on a first view unaccountable, to witness the prevalence of the same spirit in the republic of letters ; to see mistakes in speculation pursued with all the warmth of moral indignation and reproach. He who believes an opinion on the authority of others, who has taken no pains to investigate its claims to credibility, nor weighed the objections to the evidence on which it rests, is lauded for his acquiescence, while obloquy from every side is too often heaped on the man, who has minutely searched into the subject, and been led to an opposite conclusion. There are few things more disgusting to an enlightened mind than to see a number of men, a mob, whether learned or illiterate, who have never scrutinized the foundation of their opinions, assailing with contumely an individual, who, after the labour of research and reflection, has adopted different sentiments from theirs, and pluming themselves on the notion of superior virtue because their understandings have been tenacious of prejudice.

“ This conduct is the more remarkable, as on every side we meet with the admission, that belief is not dependent on the will ; and yet the same men, by whom this admission is readily made, will argue and inveigh on the virtual assumption of the contrary.

“ This is a striking proof, amongst a multitude of others, of what the thinking mind must have frequently observed, that a principle is often retained in its applications, long after it has been discarded as an abstract proposition. In a subject of so much importance, however, it behoves intelligent men to be rigidly consistent. If our opinions are not voluntary, but independent of the will, the contrary doctrine and all its consequences ought to be practically abandoned ; they ought to be weeded from the sentiments,

habits, and institutions of society. We may venture to assert, that neither the virtue nor the happiness of man will ever be placed on a perfectly firm basis, till this fundamental error has been extirpated from the human mind."—Pp. 92—94.

We shall return in the next number to this very able and truly pleasing writer. Our apology for dwelling so long upon the first Essay is the great practical importance of the subject. The influence of the truth which the Essayist seeks to establish is, in our judgment, incalculably beneficial. "It often happens," as he well observes in the Preface, pp. vii. viii., "that an important principle is vaguely apprehended, and incidentally expressed, long before it is reduced to a definite form, or fixed by regular proof: but while it floats in this state on the surface of men's understandings it is only of casual and limited utility; it is sometimes forgotten and sometimes abandoned, seldom pursued to its consequences, and frequently denied in its modifications. It is only after it has been clearly established by an indisputable process of reasoning, explored in its bearings, and exhibited in all its force, that it becomes of uniform and essential service; it is only then that it can be decisively appealed to both in controversy and in practice, and that it exerts the whole extent of its influence on private manners and public institutions."

ART II.—*Plain and Familiar Lectures on the Leading Evidences and Truths of Natural and Revealed Religion; addressed principally to the Rising Generation.* By Lawrence Holden. 12mo. pp. 262. Portrait. Sherwood and Co. 6s. 1820.

MR. HOLDEN has been for many years the acceptable and highly esteemed pastor of the Presbyterian or Unitarian congregation at Tenterden, in Kent. He has, we are informed, become more abundant in labours, as he has advanced in age. This volume is an evidence of his activity in the pastoral care; it consists of addresses to the youth of his flock, at whose request it has been published, accompanied with a faithful portrait of the worthy author.

The following are the contents of

the Lectures: I. On the various Faculties of the Human Mind. II. On the Existence of God. III. On the Providential and Moral Government of God. IV. The Probability of a Divine Revelation, under the already stated Views of the all-directing Providence and Government of God. V. The Divine Original of the Mosaic Dispensation. VI. The Old Testament considered in the Light of History and Prophecy. VII. The Divine Original of Christianity. VIII. The Christian Religion considered in the Light of History. IX. The Christian Religion considered in the Light of Prophecy. X. Proofs of the Divine Original of Christianity, from the Characters and Circumstances of the First Disciples. XI. The Conversion of the Apostle Paul attended to, in Proof of the Truth of the Christian Religion. XII. The Truths and Purposes of Divine Revelation in correspondence with its Miraculous Attestations. XIII. The Morality of Revelation considered, in Correspondence with its Divine Original. XIV. General Application.

The prevalence of infidelity led Mr. Holden to instruct the younger members of his congregation in the principles of their faith; but he does not join in the undistinguishing clamour against unbelievers, as if they were not men, or not worthy to live. He says, (*Pref.* p. vi.,)

"In any occasional observations on the arguments and objections of unbelievers which may be met with in the course of the following Lectures, the author would persuade himself that nothing will be found to have escaped from him disrespectful, uncandid, or inconsistent with the benignant and charitable spirit of our holy religion; assuredly nothing of this nature is intended; nor would he for a moment attempt to justify an appeal to the strong arm of the law to check or put a stop to their writings. *Let them write, and let them be answered.* Justly as he condemns the misrepresentations and partial quotations of these writers, and much as he has been at other times disgusted with their sarcastic mockery and profaneness, he considers *reason* and *argument* as better weapons than *force*; and that, if divine revelation cannot be supported by its own evidences, it should fall. His own decisive conviction of the firm foundations upon which it rests, is connected with a corresponding assurance

that sooner or later all opposition must fall before it."

Nothing, indeed, is more pleasing in these Lectures than the unassuming tone of the preacher, and the free and manly spirit which he encourages in his hearers. At the close of the IVth, he thus addresses his juvenile flock:

"The free exercise of the understanding, upon this and every other subject which is at all interesting, must be ever delightful. The observations here offered to your attention, are not urged upon you with a tone of authority, as though commanding your abject and blind submission. My greatest pleasure is in meeting you from time to time, fully prepared to judge upon all subjects for yourselves. Yet, my young friends, I am so well satisfied myself, of the firmness of the ground on which I stand, that I have no fear or apprehension, when calling into free and full exercise the highest and best capacities of your nature: convinced, that if no unhappy bias takes place in your minds, from sin and from the world, religion, whether natural or revealed, the more fully it is inquired into, the more decisive will appear the firm foundations upon which it rests."—Pp. 66, 67.

Mr. Holden is sparing of critical remarks upon sceptical writers; but he naturally introduces the name of Hume in the Lecture (the VIIIth) on the Historic Testimony in favour of Christianity, and smartly confutes the favourite argument of this renowned sceptic by an *argumentum ad hominem*.

"Mr. Hume, who in some of his writings thus attempted to destroy all faith in history, and to plunge the mind into all the uncertainty and unhappiness of universal scepticism, himself wrote a History of England. But did he expect his readers to question whether there ever were such kings of England as *Alfred*, or *John*, or *Henry the Eighth*? Or did he expect that in remote ages it should be questioned whether such a person or writer as *Hume* ever existed?"—Pp. 126, 127.

The dilemma in which serious and candid Deists are placed, is properly urged by the Lecturer:

"Many unbelievers have admitted the excellence and greatly comprehensive nature of the gospel morality; as also the

purity and excellence of the character of the Founder of this holy religion. But what can we say of the morality of the gospel, if it was a system of fraud? Or, what can we say of the purity and excellence of the character of Christ, if he knew that he had no just pretensions to a divine commission?"—P. 134.

We are much pleased with a remark or two in the introduction to Lect. XIII. on "the Morality of Revelation:"

"By a system of morals, I do not mean to assert that it presents itself in these writings in the particular form of a system; but that they contain it. Much less when I use the term system of morals, is it my intention to exclude the sacred sanction of divine authority; for they here present themselves also in the form of laws; or in all cases connected with and expressive of the will of that all-perfect Being under whose government we live; and on whose favour and approbation our everlasting happiness will be found to depend."—Pp. 215, 216.

The Lectures almost bear the character of paternal counsels. The benevolent spirit of the gospel pervades them all. And though not aspiring to originality, nor distinguished by ingenuity, and though written without the ordinary anxieties of authors in regard to style, they insinuate themselves by the good feeling which they express into the affections of the reader, and are in fact better suited than some works of higher pretension to attract, persuade, convince and improve the greater number of youthful inquirers.

ART. III.—*An Inquiry into the Scriptural Authority for Social Worship; with Observations on its Reasonableness and Utility; and an Account of the Manner in which the Religious Services of the Temple at Jerusalem, and of the Synagogue, were conducted in the Time of Christ.* By Thomas Moore. 12mo. pp. 156. Hunter and Eaton. 1821.

SOME late attempts to disparage the authority of social worship led the author of this tract (see his "Advertisement") to preach several Sermons in defence of the practice, which, by the advice of some friends, he has given to the public in the present

form. A small work of this kind was much wanted, and we have no hesitation in recommending Mr. Moore's "Inquiry," as a judicious and satisfactory argument for common or joint prayer.

The "Inquiry" consists of three chapters. In the first, the author alleges "Arguments from Reason in favour of Social Worship." Of its reasonableness he thinks "the universal practice of Christians" a presumption, and for its utility he appeals to experience. The second Chapter is a discussion of "the Degree of Encouragement given to Social Prayer by the Scriptures of the Old Testament." Here, the practice of the Jews is fully inquired into, and the author expresses the result of the inquiry in the following terms:

"From the instances which have been selected, then, it is perfectly manifest that the Israelites were always accustomed to public social worship, consisting of both prayer and praise; and it is observable that of these instances some consist of thanksgiving and adoration; some of confession of sin; others of petition; and in others all these are united. Should it be said that part of them took place on extraordinary occasions, and are therefore no proofs of the common practice of the Jews, it is obvious to reply that they are such instances only of which the historian would take any notice; the usual and every-day services of religion would, of course, be passed over in silence, just as days of public thanksgiving, or any solemn act of national worship on some singular occasion, might be mentioned by historians of the present day, whilst the regular worship of the Sunday would not form a subject sufficiently remarkable to be adverted to. The whole of these instances, however, together with the Psalm composed expressly for the Temple service, and the officers appointed to conduct it, prove incontestably that social worship was the constant and stated practice of the Jews, and that it was always connected with the observance of the Mosaic rites.

"It is a remarkable circumstance, that in the first edition of Mr. Wakefield's pamphlet against public worship, which at the time excited considerable attention, he says expressly, 'I find no circumstances in the Scriptures, concerning this people, the Hebrews, that wear any aspect of public worship, as we conduct it;' but in his second edition he abandoned this topic of argument, in consequence of

the satisfactory answers to it,* and allows himself to have been mistaken. He adds, however, that the Jewish public worship is nothing to the purpose;† in which he appears to us to have been equally mistaken: and, among other reasons, because, in the first place, this part of the religious services of the Jews appears to have been sanctioned by the personal attendance of Christ and his apostles; and, secondly, the universal prevalence of social prayer and praise among this people, accounts satisfactorily for no command occurring in the New Testament for the observance of this custom. To this it may be added, that social prayer is a duty altogether independent of the Mosaic institutes; but by its connexion with them it may be considered as receiving an additional divine sanction."—Pp. 42—44.

The author next describes from Vitranga, Buxtorf, Lightfoot and others, "the religious services of the Temple in the time of Christ," and, after stating a variety of particulars, thus concludes this part of the "Inquiry:"

"From the whole of this account, then, it is evident that the entire service of the Temple was not only public, but as social as possible. It was the service of the whole people, conducted by officers appointed for this purpose.

"The mode of prayer, it is true, was probably different from that in use among Christians. There is no proof that they had any minister to conduct this part of the services, and Prideaux says, that every one repeated what prayers he thought proper according to his own conceptions, referring to the instance of the Pharisee and Publican, as mentioned by Christ.‡ It appears, however, from Lightfoot's and other accounts of these services, on the best authority, that they had forms, and of these several have been given. The comment moreover upon the Talmud says expressly, § that these were the prayers of the people; and Maimonides || observes that their prayers were

* "From the able pens of Mrs. Barbauld, Dr. Disney, Mr. Simson, (*Simpson*,) and Mr. Pope."

† "See Pope's Answer to Wakefield."

‡ "Luke xviii. 10, &c."

§ "Temp. Serv. ch. ix. sect. vi."

|| "Maimonides, who lived about the end of the eleventh century of the Christian æra, was the most learned and least superstitious of the Jewish writers. 'He was the Jewish oracle,' says Lewis, 'an author, as Cuneus observes, above

at first free, and unrestricted with respect both to time and forms, but that after their return from the Babylonian captivity, they made use of forms, and at stated times. * And with respect to the Temple service, the fact evidently was, that at the times of morning and evening sacrifice they had public prayers, in which all the people joined, either personally or by their representatives; and the outer court of the Temple being constantly open during the day, individuals went thither at other times, when they pleased, each to offer up his own prayer in his own thoughts and words; so that to infer from the instance of the Pharisee and publican, that all the prayers offered in the Temple were private, or individual and unsocial, would be just as reasonable as if a stranger who had never attended the religious worship of the Roman Catholics in the present day, should conclude that they had no public prayers, because he happened to go into one of their chapels when two or three individuals were repeating their prayers separately, as is commonly seen to be the case, after the public services are concluded. Whilst the Jews had forms of prayer which they were required to repeat at least three times a day, † once in private, and if possible at the morning and evening service in the Temple, they were at liberty to use each for himself any other prayers he might think proper. And as it was considered to be the duty of all, who could, to be present at public prayers, considerable numbers usually attended on these occasions, as appears from Luke i. 10. ‡ This, then, was at

least prayer in society; and as they were in the habit of repeating the same forms, it was not individual and separate, but prayer in conjunction, or strictly social. However, the following circumstances are decisive: whilst the people themselves were praying in the outer court, the officers of the Temple, called the Israelites of the Station, who were the delegates of the people, were repeating the prayers in their behalf. And if they had no priest, or minister, to lead their devotions, * the reason appears to have been this: 'The offering of incense,' as Prideaux observes, † 'upon the golden altar in the Holy Place, at every morning and evening service in the Temple, at the time of the sacrifice, was instituted on purpose to offer up unto God the prayers of the people, who were then without praying unto him. And hence it was that St. Luke tells us, that while Zacharias went into the Temple to burn incense, 'the whole multitude were praying without at the time of incense.' And for the same reason it is that David prayed, 'Let my prayers be set before thee as incense, and the lifting up of my hands as the evening sacrifice.' ‡ And according to this usage is to be explained what we find in Revelation, (viii. 4, 5,) for there it is said, 'An angel came and stood at the altar, having a golden censer, and there was given unto him much

as we are informed, by a vision in the Temple, the whole multitude that had been praying without in the court of the women, were waiting for him; and the reason of this was, that, having finished their public prayers, they were expecting the benediction which the officiating priests always pronounced at the conclusion of this part of the services. (Ver. 22.) Lightfoot's Temp. Serv. Ch. ix. Sect. vi."

* "It is not proved, at least, that there was no such leader. Perhaps the Israelites of the Station were considered as such: they were denominated the angels of the people, like the reader of the prayers in the Synagogue. Or if not, there is a passage in Joel, already quoted, (p. 41,) ch. ii. 15—17, in which, when the congregation of all the people were gathered together, the priests are commanded to offer up prayers in their behalf, between the porch of the Temple and the altar. This probably was not inconsistent with the usual practice. See also 1 Maccabees vii. 36, 37."

† "Conn. Part I. Book vi. p. 383; Godwin's Moses and Aaron, Lib. ii. Ch. i. p. 64."

‡ "Psalm cxli. 2."

our highest praise; the only man of that nation who had the good fortune to understand what it is to write seriously, and to the purpose.' (Pref. to his Ant. p. 74.) Lightfoot and Vitranga have made ample use of his works, which treat at large of the services of the Temple and the Synagogue. He made an excellent Abridgment of the Talmud, and 'for this and his other works,' says Prideaux, 'he was esteemed the best writer among the Jews.' Prideaux's Conn. Part I. Book v. p. 228."

* "Vitranga de Syn. Vet. Lib. iii. Pars ii. Cap. xiv. p. 1032."

† "Such was the practice of David and Daniel. Psalm lv. 17; Dan. vi. 10."

‡ "Or the account attributed to him, which, if spurious, was still written at a very early period, and is sufficient authority for a fact of this kind, mentioned as it is incidentally, and without design. Zacharias, the officiating priest for the time, being detained longer than usual,

incense, that he should offer it up with the prayers of all saints upon the golden altar, which was before the throne; and the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hands,' &c. However inconsistent it may be with the more rational and enlightened devotion required by the Christian religion, it is clear that this practice gave a unity to the public prayers of the Temple, and rendered the whole perfectly social." —Pp. 56—60.

The remainder of this Chapter is devoted to "the religious worship of the synagogue," concerning which the author has collected much curious and interesting matter, tending to shew that the worship of the synagogue was social, and, in fact, the model of that which was adopted by the Christian Church. We give his view of the subject in his own words:

"So perfectly social, then, was the mode of worship which Christ and his apostles sanctioned by their regular attendance upon it. It has been observed, it is true, that we read of Christ teaching, and reading the Scriptures and expounding them in the synagogues, but never of his praying there. The reason of this, however, is extremely obvious. The prayers were the stated part of the synagogue services, in which all who attended regularly joined; it is therefore evident that no notice whatever would be taken of our Lord's joining in them, for this was a matter of course; and when it is said that his custom was to attend the synagogue on the Sabbath, this expression will always be understood by those who have any respect for the common usage of language, as implying that he joined in the prayers like all the rest who were present. But the case is different with reading the Scriptures and expounding them; for none were permitted to do this, but those who were called out from the assembly for this purpose by the minister.

"In his own city Nazareth, as a member of the synagogue in that place, he was selected as the reader of the lesson for the day, and took occasion, as was usual, to comment upon it. This, therefore, especially as the passage was extremely remarkable, having reference to himself as the Messiah, it was very natural and proper for the historian to notice. But this very circumstance of his being selected as the reader, proves that he was present at the prayers. In all other places, when he taught the people, it was according to the custom, after the

reading of the law and the prophets was concluded.* And thus did St. Paul at Antioch; which also being remarkable, especially with respect to the subject of his teaching, it was proper for the historian to mention. If a stranger happened to preach at any of our places of worship in the present day, those who heard him would naturally mention this circumstance to their friends, particularly if there were any thing singular either in his manner or his subject. But who would think of observing that he was present at the prayers, and joined in them with the others? His being there to preach implied this. No person, therefore, who pays any attention to the meaning which general custom has assigned to these expressions, can doubt that when it is said, it was the custom of Christ and his apostles to attend the synagogue on the Sabbath-day, this implies, that they constantly joined in the usual services of these places; and we see at once, that so universal and so long established was the practice of social prayer in the habits of their countrymen, that it would never occur to them to give a particular command to enforce the observance of it, as if it were something new, or generally neglected."—Pp. 83—85.

The last Chapter relates to "the Social Worship of Christians." Under this head, the author adduces the "Passages in the New Testament in favour of Social Prayer," first examining those that have been quoted against the practice. Amongst these latter, is Matt. vi. 5 and 6, his explanation of which is worthy of being given at length, together with his introductory remarks:

"Will it then still be urged, that our Lord not only discouraged this practice, but absolutely commanded his followers to abstain from the observance of it? Had he meant to do this, and had he disapproved of social prayer as highly as its opponents in the present day wish to have it believed, what was his duty relative to this subject? As this practice had been so long and so universally established in the habits of his countrymen, instead of giving it encouragement by a regular attendance upon it in their synagogues, had he intended to set it aside, whilst his prohibition of it was the most clear and unequivocal, would he not have embraced every opportunity that occurred of warning his hearers of its pernicious

* "See Prideaux's Conn. Part. I. Book vi. p. 380."

tendency, and giving them exhortations to avoid it? He was a reformer of religious abuses, and came for that express purpose. Would he not have laboured incessantly to exterminate this most fundamental abuse, as he must have considered it, had he entertained the views on the subject which its opponents are ready to attribute to him? And would he not have instructed his apostles to pursue the same course? But what is the fact? In the whole account of his public instructions, there is but one passage that can with any plausibility be urged as bearing the appearance of a prohibition of social worship; and that, if examined by the same rules of interpretation as are adopted in other cases of a like kind, will be found to have no such meaning; whilst in the recorded discourses of his apostles, and in their epistles, there is not a single expression adverse to this practice. This solitary passage, which is of so much importance as to shew that professing Christians have hitherto been universally mistaken in their Master's intentions, and ought to reject all public and social prayer for the future, occurs in Matt. vi. 5, 6: 'And when thou prayest, be not as the hypocrites; for they love to pray standing in the synagogues, and in the corners of the streets, *that they may be seen of men.* Verily, I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret, will reward thee openly.' Take this passage as it stands separately, without any reference to the context, to other passages of the Scriptures, or to the kind of phraseology in general use at that time, and without regard to the conduct of Christ and his apostles, or his particular design on this occasion, and it would be nothing extraordinary, if any person were led to suppose that it does contain something like a prohibition of all public social prayer. But in this way any absurdities whatever may find sufficient support in the Scriptures. It is, in fact, by the use of this method chiefly, that the popular errors of the present day, gross as they may be, are enabled to maintain their hold on the public mind. The advocates for them are in the habit of taking detached sentences of the Bible, that seem to uphold their favourite opinions, and judging of them by the sound, despising all the just rules of criticism, overlooking the design of the writer, the context, the general strain of the Scriptures, and making no allowance for difference in the customs and modes of expression that prevailed when they were written;

and in this manner it is no wonder if their hearers be misled: it would be strange, indeed, if they were not. But in forming a judgment of the passage before us, take into consideration all the circumstances that have a tendency to throw light upon it, and it will be clearly perceived, that it neither is nor can be inimical to social worship. For in the first place it should be remembered, that it is the only passage that appears to contain a prohibition of all public prayer, whilst there are many others decidedly in its favour: secondly, if our Lord intended here absolutely to forbid his followers to pray in the presence of men, then his own conduct was in opposition to his instructions; for he not only attended the social worship of the synagogue, but there are other instances upon record in which he did pray in company: thirdly, his apostles, to whom he addressed himself on this occasion, did not so understand him; for there are various passages in the Acts and the Epistles which prove that they were in the habit of social prayer; and lastly, if Christ here meant to prohibit all public social prayer, then in the context all almsgiving in the presence or with the knowledge of others, is as expressly forbidden by him; for he exhorts immediately before, 'Take heed, that ye do not your alms before men, *to be seen of them.* Let not thy left hand know what thy right hand doeth.' The language in this case is not less positive and absolute than in the former. Now it is perfectly evident, that this exhortation cannot be meant to be understood literally, and to its full extent; for few deeds of charity can be done with absolute secrecy; and a large proportion of them, if performed at all, must take place in public, or with the knowledge of many individuals. Nor is it possible that so truly benevolent a teacher as Christ was, should ever intend to throw a check upon a practice, which, however wrong the motives may be from which it may sometimes proceed, is fraught with so much benefit to mankind, and for which at all times the necessity is so general and so urgent. On the contrary, he conferred the highest praise on the poor widow for casting the only two mites she possessed into the treasury, which was a public act; and his apostles also speak with deserved commendation of the liberal contributions of individuals for the relief of others, particularly Paul, in the case of the Gentiles affording such assistance to the poor brethren at Jerusalem; none of which deeds of charity were done in secret. And to this it may not be improper to add, that his own benevolent acts, though he had no money

to bestow, were usually performed in public. However, there can be no doubt that the sole object of Christ in this exhortation, was to discourage as much as possible all ostentation, and to enjoin nothing but that the design of charitable deeds, according to his own words, should not be, that *they might be seen of men*.

And certainly it is equally clear that he had the same object *only* in what he forbids respecting prayer. The same phraseology is used in both cases, and with the same intention. In this passage he is evidently speaking of his disciples' praying separately as individuals, and not in their social capacity. This is manifest from the nature of the case, as well as from all that has been now observed; but it is further confirmed by his use of the singular number on this occasion, and afterwards changing it for the plural: 'But when *thou* prayest, be not as the hypocrites are: for they love to pray standing in the synagogues,* and in the corners of the streets, *that they may be seen of men*. But *thou*, when *thou* prayest,' &c. Here, then, the pronoun in the singular number is repeated, and thus rendered emphatical, evidently pointing out his meaning to be, when ye pray separately as individuals, do this, not in public from motives of ostentation and parade, but retire to your closets, &c. When, however, he gives them a model for their devotions in the Lord's Prayer, and, as Luke observes,† at the request of his disciples, he makes use of the plural form of expression, as speaking of them collectively: 'But when *ye* pray, use not vain repetitions, as the Heathen do,' &c. 'In this manner therefore pray *ye*: Our Father who art in heaven,' &c., using the plural number throughout. This form, indeed, is evidently intended to be used in society, not less than in private. It is admirably adapted to the use of all men, at all times, and in all circumstances: it is moreover composed of sentences found in the Hebrew liturgies of

that time,* which were all used as social prayers.

"To the passage under consideration, moreover, the observation has been applied,† That among the Jews nothing was more common than the use of a phrase directly negative, and without restriction, to express a limited and comparative idea. The following are instances of this kind: 'If any man come to me, and hate not his father and mother, and wife and children, and brethren and sisters, and even his own life also, he cannot be my disciple.' No one understands this as meaning any thing more than to assert the great principle, that to prefer any earthly consideration to our duty, is inconsistent with the Christian character. Again; 'Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.' The meaning of which is better expressed by Mr. Wakefield's translation: 'He that believeth on me, believeth not so much on me as on him that sent me.' And in the Acts, Peter says, 'Ananias, thou hast not lied unto men, but unto God;' that is, 'Your offence is greater against God than against men.' If passages like these are to be understood literally, without regard to the nature of the particular case, the connexion in which they stand, as well as the true spirit of religion, and the principles of common sense, what are the contradictions and absurdities, as observed before, that will not find vouchers enough in the Scriptures? Similar latitude of interpretation is not only allowable, but necessary, in the exhortation of Christ, 'When thou prayest, be not as the hypocrites,' &c. But when all the circumstances which have been stated are taken into consideration, it seems impossible to avoid the conclusion, that nothing more is intended in this passage (as in that on the subject of almsgiving, the phraseology of which is precisely similar) than a solemn caution against ostentation, or praying in order *to be seen of men*, without the slightest intention of giving discouragement to social prayer, originating in right motives and accompanied by humility. It is plainly directed, and directed only, against individual prayer in places of public resort."—Pp. 91—98.

* "In the Temple, individuals were in the habit of going to pray separately at any time in public, after the social worship of that place was concluded; and it is very possible, that the same practice might be observed in the synagogues; or, if not, many might attend the usual services of those places constantly for no purpose but to be seen of others, and on that account, and that only, are they censured. He does not condemn them because they prayed in the synagogue, but because they prayed there *to be seen of men*."

† "Chap. xi. 2."

* "With the exception of the expression, 'as we forgive them that trespass against us,' which is the only part of it upon which Christ makes any comment, as if there were nothing else in it that was new and uncommon."

† "See Simpson's Reply to Wakefield."

Long as this quotation is, we cannot forbear making another which we think also valuable :

“To the Corinthians * the apostle gives directions on the subject, which prove indisputably that prayer was not confined to the closet, but that Christians were then in the habit of using it in their assemblies for religious purposes : the man whilst praying was to have his head uncovered, the woman to wear the usual covering on the head.

“There is one passage, however, which can leave no doubt on the mind of any person who has not previously received the strongest bias on the subject, that social prayer in the manner now in use, that is, of one individual delivering the prayer in the name of all, and the congregation signifying their participation and concurrence by the response, Amen, was the habitual practice of Christians in general in the apostolic age.† ‘Let him that speaketh in an unknown language,‡ pray that he may interpret. For if I pray in an unknown language, my spirit prayeth, but my meaning is unprofitable. What is it then? I will pray with the spirit,’ that is, with *my* spirit, as in the preceding verse, understanding myself, ‘and with the understanding also,’ or with meaning, so as to be understood by others. ‘I will sing with the spirit, and I will sing with the understanding also. Otherwise when thou shalt bless God with the spirit,’ with thy mind, understanding thyself, but not understood by others,§ ‘how shall he that filleth the

place of the unlearned say Amen at thy giving of thanks, since he knoweth not what thou sayest? For thou indeed givest thanks well; but the other is not edified.’* Were there no other text on the subject in the New Testament, this would be sufficient.

“It is not easy to imagine a more puerile attempt to evade the proof afforded by this passage, that social prayer was the common practice of Christians in their assemblies at this time, than that which has been made by some observations on the use of the word *amen*, as if it were not intended to express a participation in the prayer at the conclusion of which it was uttered. Every one knows that *amen* is a Hebrew word, signifying *truth*, and that it is properly translated *verily* at the beginning of many of our Lord’s solemn affirmations recorded in the Gospels. But every one knows also that, by common consent, when it is used by those who hear, at the end of a prayer delivered in their presence, this use of it implies, not their approbation only, but their concurrence, their participation in what the speaker has uttered. That this was the ancient as well as modern sense in which it was so used, is unquestionable. The common response, says Vitranga, in the Jewish synagogue, was *amen*; by which the whole congregation replied to the minister’s prayers and benedictions; and thereby signified their concurrence with him (‘*suum eo consensum testatus cum precante*’). He has a distinct section on this use of the word, in which he enumerates the several circumstances insisted upon by the Talmudic writers as requisite to render it acceptable to God, among which one at least was proper, namely, that it should be accompanied by a firm persuasion that God heareth prayer.”†—Pp. 119—122.

In the conclusion of this Chapter, and of the “Inquiry,” the author

* “1 Cor. xi. 4.”

† “1 Cor. xiv, 13, &c.”

‡ “This does not necessarily refer to the gift of speaking different languages, given on the day of Pentecost, and which was so essential to the apostles in preaching to different nations : a foreigner might speak in a language unknown to the rest of the assembly, and it seems strange, if an individual possessed the miraculous power of speaking an unknown language, that he should not at the same time be enabled to interpret that language.”

§ “See Locke on the passage. This sagacious and skilful commentator, however, understands by *my spirit* in the 14th verse, the mind of the worshiper; but by *spirit* in the next verse supernatural assistance to pray in an unknown language. But what sufficient reason can there be for changing the meaning of the same word so suddenly in the same passage? The repetition of the pronoun *my* was not necessary. The signification seems to be the same here as in our Lord’s ex-

pression addressed to the woman of Samaria, of worshiping God in spirit and in truth, that is, with the mind and sincerely.”

* “Vitranga quotes this text, among others, in order to shew that the worship of the synagogue and of Christian assemblies was essentially the same, both including prayers, thanksgivings and benedictions, with the responses of the people, by saying, Amen. The chief difference appears to have been, that the Christians did not use forms of prayer, or read the law. Vitranga de Syn. Vet. Lib. iii. Pars ii. Cap. xix. p. 1100.”

† “Vitranga, p. 1092.”

proves that "the practice of Christians immediately after the Apostolic Age" was consonant to the present usage of the Christian Church, as well as to that of the ancient Jewish Synagogue.

It is stated in the title-page that the volume is "printed for the author," and we are informed that, for reasons not necessary to be detailed, it is extremely desirable that the public should so far patronize it as to exonerate him. This alone would not induce us to recommend the work; but we confess that it increases our desire to bespeak the favour of our readers for a publication which on the ground of its merits is entitled to no small portion of praise.

ART. IV.—*A Letter to a Friend at Saffron Walden, touching some Recent Disputes amongst the Dissenters in that Place.* By a Member of the Church of England. 8vo. pp. 8. Rivingtons. 3d.

THIS "Member of the Church of England" has taken advantage of the intolerance of a Dissenting Minister and his congregation, (see the Review of the account of Mr. W. Clayton's "Extraordinary Proceedings" in our last number, pp. 504, 505,) to disparage and revile Nonconformists in general, and to chaunt the praises of his own church, "the best-constituted church in the world." We forgive his jokes and gibes at Dissent: for these Mr. W. Clayton has to answer, it being the necessary consequence of outrageous, unchristian conduct like his to provoke the sneer and to aid the triumph of the champions of political churches, churches by law established on the ruins of the fundamental principles of the gospel: yet, we think that this "Member of the Church of England" has not chosen the fittest moment to extol the frame of the national ecclesiastical polity, and to claim for his church "apostolical discipline;" a moment, when the distress of the leading interests of the country causes the Church to be felt an insupportable burden, and when certain occurrences have filled the community with shame and indignation at the open traffic in church benefices and the corrupt appointments to episcopal rank for the

sake of ministerial patronage and parliamentary votes.

The Letter-writer laughs at the office of a Dissenting "deacon;" but he must allow the Dissenters to look with as little veneration upon a Church-of-England *bishop*.

The "moderation" of the Church of England is much vaunted by this author; but if we are to judge of the mother by her sons, we must dispute the boast, for the public is sickened with the high priestly claims that are set up at every Visitation, and sorely aggrieved by the rigour with which ecclesiastical dues are constantly enforced. True, the church does not persecute Nonconformists, but let the Bishop of St. David's say, whether this tolerance of hers be owing to a tender regard to conscience, or to legislative enactments by which "heresy" is taken from the cognizance of the priest, and put under the protection of the magistrate.

Our Churchman appeals to "the history of the last two hundred years" for the fact, "that the different Nonconformists, amidst all their clamours for liberty of conscience, have uniformly endeavoured to seize every opportunity of suppressing all modes of worship but their own:" the reproach ought to be felt by such Dissenters as those of the "Abbey-Lane Meeting" at Saffron-Walden, that make popes of their ministers and cherish bigotry as an idol; but it falls pointlessly at the feet of the leading bodies of Dissenters in the metropolis and elsewhere, who have on every suitable occasion, for the last quarter of a century at least, proclaimed their deliberate judgment of the equal right of all men to adopt their opinions and observe their worship, without restriction, molestation or even censure.

The "Member of the Church of England" asserts the safety of relying "for the sense of Scripture upon the wisdom of our learned and pious Reformers;" just as if he did not know that those Reformers interpreted the Scriptures differently, and that their "wisdom" is a riddle of which no two Churchmen living will give the same solution. Scripture, we humbly think, is quite as intelligible to the people of the present day, as the "wisdom" of the Reformers; and it would surely be more consist-

ent with piety to send inquirers for their opinions to prophets and apostles, rather than to the Reformers; though it might not be quite so safe for the reputation of a church whose kingdom is of this world, whose ministers are called Fathers and exercise lordship, whose creeds are contradictory and one of them abundant in curses, and whose worship consists of "vain repetitions."

Knowing little of the people at Saffron Walden whom this "Member of the Church of England" and Mr. W. Clayton jointly reproach in the same spirit and nearly the same terms, we must leave them to defend them-

selves from the gross charge (p. 2) of "setting up the Devil's code, and calling it the gospel of Jesus Christ;" but we dismiss the subject with remarking, that if they be proved to be Antinomians in theory, they may retort upon their opponents as Antinomians in practice, who trample upon the evangelical law of love, uphold their cause by excommunications, the instruments by which "the Man of Sin" has ever defended his throne, and in default of convincing such as differ from them, pursue and vex them with insinuations, menaces and revilings.

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POETRY.

THE CHRISTIAN MOURNER'S PROSPECT OF DEATH.

The hour, the hour, the parting hour,
That takes from this dark world its
power,

And lays at once the thorn and flower
On the same withering bier, my soul;
The hour that ends all earthly woes,
And gives the wearied heart repose,
How soft, how sweet, that last long
close

Of mortal hope and fear, my soul!

How sweet, while on this broken lyre
The melodies of Time expire,
To feel it strung with chords of fire
To praise the immortal One, my soul!

And, while our farewell tears we pour
To those we leave on this cold shore,
To feel that we shall weep no more,
Nor dwell in Heaven alone, my soul!

How sweet, while, waning fast away,
The stars of this dim life decay,
To hail, prophetic of the day,
The golden dawn above, my soul!
To feel we only sleep to rise
In sunnier lands and fairer skies,
To bind again our broken ties
In ever-living love, my soul!

The hour, the hour, so pure and calm,
That bathes the wounded heart in balm,
And round the pale brow twines the palm
That shuns this wintry clime, my soul!
The hour that draws o'er earth and all
Its briars and blooms the mortal pall,
How soft, how sweet, that evening-fall
Of Fear and Grief and Time, my soul!

Crediton, Sept. 14, 1822.

OBITUARY.

MEMOIR OF MR. WILLIAM BUTLER.

"Nullum munus Reipublicæ afferre majus meliusve possumus, quam si doceamus atque erudiamus juventutem."

CICERO.

IF the above remark of the great Roman Orator be true, no apology need be offered for submitting the following Memoir to the public eye. It traces a few lineaments in the character of one who was very eminent as an instructor of the rising generation, and who, therefore, brought to the national altar a pure and munificent oblation.

The late Mr. WILLIAM BUTLER, whose merits as a teacher of writing and geography are here recorded, was a native of St. John's, near Worcester, where he was born October 12, 1748. Splendid lineage conferred upon him none of its honours, nor was he anxious to claim them. Without affecting to undervalue high birth, when it is illustrated by the talent or virtue of its possessor, he felt no wish to trace his pedigree to remote antiquity or great ancestors. His father enjoyed a very moderate competency, arising from the cultivation of a small farm. If, however, his advantages of fortune were slender, he derived from his parents a better inheritance than that which mere fortune can bestow. The plain good sense, the strong and healthy constitution, and the independence of character which distinguished the son through life, were hereditary qualities; while to the admonitions of a mother, strengthened by the prudent frugality of her table, he owed that obedience to the temperate dictates of nature, in the choice and love of simple diet, which he inflexibly evinced in riper years.

Mr. Butler received his early education at Worcester, and was originally intended for the profession of a land-surveyor. Being disappointed, however, in this expectation, and having acquired considerable knowledge, and especially a fine style of penmanship, he resolved to try his fortune as a teacher of writing and geography in that great mart of talent and wealth, the metropolis. He accordingly quitted Worcester in 1765, and from that period (being then only in his 17th year) he wholly maintained himself by his own exertions.

Mr. Butler might claim a fair and even superior distinction as an able penman: he diligently copied and imbibed the various excellences of masters eminent in caligraphy, especially those of *Bland*, his

great favourite; upon the model of whose penmanship his own free, tasteful and elegant running hand was formed.

But the great reputation and success which he attained sprang from a different source. They flowed from the *improvements* which were introduced by him into the *mode of instruction in writing and geography*. The former branch of education acquired under his care a usefulness and an elevation which it had not before possessed. He perceived that a writing master has it in his power to introduce a copious store of miscellaneous information into the schools that he attends by means of a judicious choice of copies, particularly geographical ones, sacred and profane, and such as contain historical facts, dates in chronology, and biographical notices of characters illustrious for "deeds of excellence and high renown." As an auxiliary to these, he proposed the publication of literary works having a direct reference to his own particular departments of instruction, but containing a rich fund of general and useful knowledge. The plan was original; it had, therefore, the impress of genius upon it. There was no laurel picked up which had fallen from the brow of any predecessor.

Libera per vacuum posui vestigia princeps.
HOR.

In aid of the plan above-mentioned, of combining general knowledge with his own immediate pursuits, Mr. Butler published his "*Arithmetical Questions*," "*Exercises on the Globes*," "*Chronological Exercises*;" and "*Geographical Exercises in the New Testament*," with other works. It is not here intended to enumerate, much less to analyze, all the publications which his indefatigable industry and literary zeal induced him to compose. The favour with which they have been received by the public, the station which they occupy, not only in the youthful library, but often in that of the adult; and the commendation bestowed upon them by those who have themselves been deservedly praised, and whose suffrage is therefore valuable, preclude such a necessity. It may, however, be said, that they present a mass of information, both instructive and entertaining, rarely

collected in one form ; that they contain a rich store of examples for imitation, of precepts for practice, and of amusement for the social or the solitary hour ; and exhibit, moreover, an extensive reading and industrious research steadily directed to the highest object—that of promoting the moral, intellectual and religious improvement of the rising generation.

Of the high tone of moral and religious sentiment uniformly inculcated in what Mr. Butler prepared for young persons, an idea may be formed from the following sentence, which is taken from an admirably written preface to one of the works just mentioned : “ In the mean time, without undertaking a formal defence of every question in this collection,” (his Arithmetical Questions,) “ I am encouraged to hope that the candid and serious part of the public will approve of a design (how imperfectly soever it may have been executed) which has for its object to facilitate the path of science ; to allure the learner to mental exertion ; to impress an early veneration and love for civil and religious liberty ; to exhibit the beauty of virtue and the fatal consequences of vice and profligacy ; to hold up to the admiration of the rising age characters eminent for patriotism, benevolence and general philanthropy ; and to their detestation and abhorrence those of despots, tyrants and persecutors ; to inculcate rational and manly ideas of Government ; and to enforce just notions concerning the inferior orders of society.” These noble ideas were always kept in view by Mr. Butler. His works are indeed elementary, but they are avenues that conduct to knowledge, and by the aid of which individuals, remembering that in their useful studies “ *such things were, and were most precious to them,*” may be tempted to explore its inward recesses.

As a practical teacher, Mr. Butler had few superiors. It was his favourite opinion, that splendid talents are neither necessary nor even desirable in an instructor. The faculty of calling forth, and afterwards condensing, the learner’s attention ; of raising a confidence in the master’s qualifications—vigilance, method and regularity ; and an intimate acquaintance with the *wants* of children ; were, in his estimation, the leading requisites of a good teacher. In all these he was admirably qualified. With what energy he endeavoured to communicate his own zeal to the learner ; to fix the wandering thought, and prevent knowledge “ from being “ poured into the heedless ear ;” to animate the slothful, and give new vigour to the active ; will be long remembered by those who received or witnessed

his instructions. He was “ *all eye, all ear* ;” nor will they forget the many incidental remarks, not only intellectual, but moral, which were made by him during the hours of tuition, and which, by connecting present experience with past years, may have become the inspiring rule of after life. A lesson given by the revered subject of this memoir, was a lesson both of *wisdom and of virtue*. Among the benefits resulting from Mr. Butler’s plan of ingrafting so much general knowledge on his particular line of instruction, was that of its enabling him to avail himself of those great political events and discoveries in science which have for the last thirty years riveted public attention. They were rendered subservient to geographical acquisitions : he was accustomed to say, that great generals, such as Buonaparte then was in the height of his military glory, were among the best practical teachers of geography ; for by their locomotive powers, and their rapid and extensive projects, they compelled the public to trace places, rivers and districts, which, but for the light thrown on them by their progress, would perhaps have remained in obscurity. On all the passing events of the day, by which the interests of mankind were in a greater or less degree affected, Mr. Butler kept a vigilant eye, for the purpose of impressing them into his service as a teacher. If a battle was fought, and a hero died while sustaining the glories of his country ; if a planet was discovered by a philosopher at Palermo or Bremen ;—the pupil was immediately directed to search in an Atlas for the place thus rendered memorable. Such an opportunity of increasing to-day’s stock of knowledge was not deferred until to-morrow—a morrow which, like that designed by Lady Macbeth for Duncan, might “ *never be*.”

It may, perhaps, be thought that too high an importance has been assigned to Mr. Butler’s labours. Let, however, the multiplicity of his engagements, and the lengthened period to which they were protracted, be considered ; let it be remembered, likewise, that his efforts were directed to that sex upon whose conduct much of the character and welfare of society at large depend—that the early germ of existence is intrusted to the mother’s care, and that it is her skill and diligence, or ignorance and neglect, which determine whether it shall wither or produce fruit ;—and the true value of the useful and honourable exertions now commemorated will be duly acknowledged. “ A race of virtuous and moral mothers,” says a learned prelate, “ will produce a race of virtuous and moral

children. Nor is it merely in the relation of mother and child that the influence is perceived: the character of the domestics will greatly depend upon the character of the mistress."—Let it also be recollected, that history, both sacred and profane, triumphantly records the influence of maternal precept and example. Of the young Evangelist it is said, that he imbibed the elements of religious knowledge from Lois and Eunice, and no brighter fact adorns the splendid page of the Roman annals than that of Cornelia claiming her children as the richest ornaments of her life. When, therefore, the extent, the duration, and the object of Mr. Butler's services are considered, he may be said to have exerted a moral and intellectual influence of great and durable importance to mankind. *He was a blessing in his generation.*

Through the whole of life, Mr. Butler was actuated by those sentiments which draw a strong line of demarcation between the useless and the valuable member of society. He began his career with a resolution to be eminent and to do good: "To add something to the system of life, and to leave mankind wiser and better for his existence," was, as he expressed himself, the great principle which inspired his conduct. The means by which he determined to accomplish the laudable purposes of his ambition were, a rigid economy and improvement of time, and a steadiness of pursuit energetically directed to one object. To say that he was diligent, when compared with those who neither spin nor toil, and that time was not wasted in folly or vice, is mere negative praise. *He was the most industrious of the most industrious.* Regarding employment as the best security for virtue and happiness,* every moment was occupied. As the goldsmith collects the filings and small dust of the precious metals, so Mr. Butler gathered up and preserved the very fragments and minutest

particles of time, and which, though small as parts, yet as an aggregate become important. Through the greater part of his life he rose at five o'clock, both in winter and summer; and he often said, that during his very extensive range of biographical reading, he had met with but few instances of an eminent character who did not rise early. The utmost punctuality was observed in every engagement: every thing was systematized and planned. In whatever was read or done, his thoughts were perpetually employed in searching out every principle that could enable him to reach excellence in his line. He had the happy faculty of bringing the ample stores of knowledge with which his mind was enriched to bear on those subjects immediately connected with it; all mental acquisitions were made subservient to this view. Early in life he read much in controversial divinity; it was afterwards laid aside as productive of little practical utility. For the same reason he carefully avoided that delightful walk of literature which is decorated with the flowers of romance, which, however attractive for their beauty and fragrance, rarely yield substantial benefit to their admirers. Common sense was truly his distinguishing mental faculty: "*whatever was beyond it was rejected.*" He possessed, in an eminent degree, that sound judgment which never grasps at improbabilities, or forms visionary schemes; but which, knowing the intimate union between cause and effect, foresees consequences, and therefore selects the best means of securing a desirable end.

Highly as this excellent man was esteemed for his unwearied public services and intellectual attainments, the sentiment of love and respect was further strengthened by the qualities which embellished his moral character. He was eminently distinguished by a strict probity, an inviolable regard to truth, and an honourable independence of mind. He was a generous benefactor to others; and his diffusive benevolence was as much an impulse of nature as a sense of duty. Inferiors were treated with kindness and affability; and great anxiety was shewn not to say or do any thing which could render their situation as dependents painful to their feelings; and no inferior was ever suffered to perform the least service unrequited. Whatever was mean, unjust and dishonourable, excited warm indignation. His sense of the least impropriety of conduct being keen and vivid, it extended not only to the more glaring acts of wrong which disgrace individuals, but to those minuter deficiencies of behaviour, and to that absence of attention

* St. Anthony the Great found it so difficult to maintain the combat with his own heart, that in an hour of distress he cried to the Lord, asking how he should be saved. Presently, says the legend, he saw one in the likeness of himself who sat at work, and anon rose from his work and prayed, and then sat down to twist a rope of the film of the palm, and after a while rose and prayed again. It was the angel of the Lord. "Do this," said the angel, "and thou shalt be saved." The advice offered to the Saint accorded with that given by an old divine, whose receipt for success in life is, to work hard, to live hard, and to pray hard.

to the feelings of others, either in word or deed, which too frequently blemish the intercourse of society.

The moral excellencies now mentioned were the result of a benevolent heart and a well-disciplined mind; but they rested on that basis which was deemed by their possessor the surest foundation of virtue—a principle of religion. The Christian dispensation he regarded as a beautiful and salutary code of laws and scheme of moral government, admirably adapted to the wants and character of man in his passage through this world, but that dispensation was received with peculiar joy, as bringing life and immortality to light by the resurrection of Christ, which was considered as affording the *sole* ground for hope to mankind of a future existence. The leading feature of his religious character was a desire to inculcate mutual charity and forbearance among the professors of Christianity. He was the firm opponent of theological rancour, whether manifesting itself in those who wear the sacerdotal robe or in the breasts of laymen. He did not, with the mistaken disciples, imprecate the fire of heaven on those who differed from him in religious principle, or ask, with Othello, whether there are no stones but such as serve for thunder. Being a Dissenter himself; and, therefore, differing from the majority of his countrymen, he thought that sectarians in particular should allow to each other the same privilege which they themselves claim by separating from the established hierarchy. Religious persecution for conscience' sake, was, in Mr. Butler's opinion, the deepest of moral iniquities.

Mr. Butler, in October 1821, reached his 74th year. His labours had continued more than half a century, and during that long period he had enjoyed, with a brief exception, an unclouded day of health. His constitution, which was among the choicest gifts of nature, had been improved by exercise, by temperate habits, and by "*that soul's refreshing green,*" a cheerful and good temper. The apparently unimpaired state of his health during the last year, justified the expectation that he would be yet spared many years to the world, and that death would arrive at last, not through any specific malady, but by the springs of life being gradually worn out. But He who wisely as well as benevolently determines the bounds of mortal habitation and existence, decreed otherwise. On the 13th of May, after having in the morning attended a school in which he had taught forty-nine years, Mr. Butler was attacked by a painful disorder incident to age, and which finally terminated his existence, August

1, 1822. If his days of activity had been eminently bright and useful, his last hours gave a new lustre and efficacy to his character. The severity of his complaint was borne with fortitude, composure and exemplary patience. Fully aware throughout of the approach of dissolution, he looked forward to that awful event with tranquil acquiescence: the moments that were spared from suffering were anxiously employed in affectionate concern for the interest of others, and more especially in those serious contemplations and religious exercises which became his situation. His two favourite portions of Scripture, the 11th of John, and that sublime and consolatory chapter, the 15th of Corinthians, were frequently read to him;—their promises cheered the valley of the shadow of death.

In estimating the value of such a man as Mr. Butler, it will appear from what has been said that we should combine his moral principle with his literary employments; these were formed by him into duties, which he most conscientiously discharged: and though he did not create new systems of science, he will long be remembered in a large and respectable circle of pupils, to whom he communicated solid information, examples of virtue, and the means of happiness, and who, in an age fruitful of knowledge, has by his writings instructed, and will still continue to instruct, the rising generation, and benefit mankind. He was one of those men the remembrance of whom will be always agreeable, and whose virtues will live and have a force beyond the grave. "It will be an interesting occupation of the pensive hour to recount the advantages which we have received from beings who have left the world, and to reinforce our virtues from the dust of those who first taught them." *

On July the 16th were committed to "the house appointed for all the living," the remains of MARIA MARGARETA PARKER, eldest daughter of the Rev. Samuel Parker, of Stockport, Cheshire. Could a Christian mind admit any thing to be premature which takes place under the direction of an infinitely wise and just Being, or suppose death not to be the appointment of that gracious Power who gave life—surely it must be at a time like the present, when called upon to weep over the grave of one so young, so affectionate, so reflective and so pious! But the beams of divine truth at once dispel the mist of scepticism. Its celestial light penetrating

the gloomy regions promises the commencement of an everlasting day.

The Book of Wisdom also declares, that "honourable age is not that which standeth in length of time, or is measured by number of years; but wisdom is the grey hair unto man, and an unspotted life is old age."

The much-lamented subject of this memoir, whose life in its progress was marked by its integrity, purity and simplicity, had entered on her twentieth year, when the decree, "Thou shalt die," became personally manifest. The awful mandate was received by her, not merely with calmness and submission, but in the full confidence, that He from whom she received existence best knew when it was fittest and best for her, for the church and for the world, that it should terminate. From her earliest years she had cherished an habitual sense of the Omnipresence of the Deity, and had made it her grand object to act, as seeing Him who is invisible. Faith in the providence of God, and the correct and liberal views which she had taken of the Divine government, enabled her to support the progress of severe disease, during the trial of several months, without murmur or complaint, and to relinquish those scenes of enjoyment and active usefulness on which she had entered with that sublime, reverential sentiment, "Thy will be done." She believed that that vital power which was becoming dormant and inactive, would be again energized; that the sleep of death is but for a season, and that after death comes judgment. She also felt the peculiar painfulness attending the dissolution of the ties of nature, when its finest sensibilities and tenderest sympathies have been justly awakened. They had become part of her identity. But religion, unsophisticated, rational religion, the religion of the Gospel of Christ, enabled her to triumph. From its consolatory doctrines she derived the animating hope, the firm belief, that through Divine favour she should meet again, in that state where the spirits of the just are made perfect, those valued relatives and friends whom she loved on earth, and whose watchfulness and care had contributed to her intellectual, moral and religious growth. It had been the object of her education to fit her to undertake the instruction of youth, for which, considering her age, she was eminently qualified. She entered on the important employment at Stockport, in January, 1821, immediately on quitting the residence of the writer of these remarks, who had long had the satisfaction of witnessing her ardent love of excellence and persevering assiduity in the

pursuit of useful knowledge. The sympathy and regret expressed both by her pupils and their friends during her illness and after her decease, bore honourable testimony to the faithful, respectable manner in which she had discharged the duties of her office. The Sabbath after her interment, the Rev. James Brookes, of Hyde, addressed a very respectable and sympathizing congregation, from a text chosen by the deceased,—“All flesh is grass;” and, agreeably to her wishes, he directed his impressive discourse principally to the young, and endeavoured to animate them to a course of early piety. From an ardent wish to assist in promoting that important end, not for the sake of eulogizing the dead, these remarks are also offered.

M.

July 24, aged 59, the Rev. JAMES GRISWOOD, minister of the Unitarian Baptist Chapel, in New Dock Street, Hull.

— 31, at Maidstone, aged 58, Miss WICHE, daughter of the late Rev. John Wiche, and sister-in-law of Dr. Evans, of Islington. During the last nine years she had been incapacitated from all active duties by a paralysis. Throughout her former life, she had formed a most valuable member of the family and society with which she was united; ardently grateful to her benefactors, assiduously kind, and anxiously affectionate in her friendships; of tender sensibilities, of unassuming manners. She esteemed and loved her friends, and forgot not their kindnesses; she thought little of herself; a spirit which the Searcher of hearts will estimate and reward.

Maidstone.

T. P.

August 4, at Hackney, ELEONORA, the wife of Mr. Stephen CURTIS. Few circumstances of general interest could occur in the narrow sphere of one who aspired only to live in the esteem of her friends, and sustain the character of an amiable, affectionate wife, and mother of a happy family. Education and natural disposition had fitted her for this not unimportant station in society. She governed her numerous offspring by love alone. Severity was never practised, and never needed; and what shall compensate for their early loss, for the lessons of virtue instilled into their tender minds by the warmth of maternal affection? She had been brought up in the principles of the Established Church, but viewed mankind as one family, and recognized none of the moral distinctions which sects

and parties are anxious to establish to each other's prejudice. Latterly, she attached but little value to creeds, experience having convinced her that a peaceful mind and journey through life depends on habits of virtue, and of the all-sufficient efficacy of a conscience void of offence in nature's extremity. Being asked, after her recovery from a former illness, if her thoughts had been drawn to the consideration of futurity in the hour of expected dissolution, she answered in the simplicity of truth, No; that being unconscious of any cause for anxiety upon that subject, she had experienced none, and had thought only of her children.

The close of life varied in no respect from this state of habitual confidence, serene composure, and tender solicitude for the natural objects of her attachment.

Would presumptuous zeal have disturbed tranquillity like this? Or could saving nostrums and exclusive passports have been a desirable substitute? S.C.

August 13, Mrs. TRYPHENA OLIVE, in the 86th year of her age. Mrs. Olive had been more than sixty years a member of the congregation assembling at the Unitarian Meeting, Hill Street, Poole. Her religious views were what are called low Arian; but the principal turn of her mind was not controversy, but piety; in which she excelled. As an instance of the pious turn of her mind it may be mentioned, that she had her stated times of private devotion, which she would allow nothing to interrupt: thus, while she lived in this world and enjoyed it, being of a cheerful disposition, she was assiduous in preparing for the next. For the last two years of her life, through a fall, she was confined to her room, and frequently in great pain, which she bore with pious resignation and patience; and in the intervals of abated affliction her usual cheerfulness returned. In the morning of the day, in the evening of which she died, she was cheerful, and as well as she had been for some time; but seemed to have a presentiment of her approaching dissolution. On this her last day, as she had done many times before, she read on the subject of death: she said she was very comfortable and happy. A little while after she had dined, a change took place; and after remaining a few hours in a dosing state, she expired. Those who sleep in Jesus will God bring with him.

— 15, At his house in *Hertford Street, London*, Rev. THOMAS COOMBE, D.D., *Prebendary of Canterbury*, to which Stall

he was appointed in 1800; Rector of the united parishes of St. Michael, Queenhithe, and Trinity the Less, London; to which livings he was presented, in 1808, by the Dean and Chapter of Canterbury. Dr. Coombe was a native of America, and formerly Chaplain to the Marquis of Rockingham, afterwards preacher at Curzon-Street Chapel, May Fair, and Chaplain to the King. He published the following: "Sermon, preached at St. Stephen's, Walbrook, for the Benefit of the Children belonging to St. Ethelberg Society, 1771;" "The Peasant of Auburn, a Poem, [in imitation of Goldsmith's *Deserted Village*,] 4to. 1783;" "The Influence of Christianity on the Condition of the World, a Sermon, preached at Trinity Chapel, Conduit Street, December 13, 1789."—*Gent. Mag.*

Sept. 6, at *Tapton-Grove*, near *Sheffield*, at an advanced age, WILLIAM SHORE, Esq., for many years an active partner in the banking-house of Messrs. Parker, Shores and Blakelock, Sheffield. Of a naturally retired disposition, his high worth and active intelligence were little known beyond the circle of his family and intimate friends. His virtues were of an exalted order. He had a discriminating judgment, which preserved him equally from the danger of imposition, and enabled him to see the merit of a good cause. He was one of those who contributed largely to benevolent institutions, and was an active friend and supporter of the Dissenting Interest, but who had the singular merit of not allowing his right hand to know what his left hand did.

Lately, at his apartments in *Skinner Street*, aged 67, THOMAS HINTON BURLEY OLDFIELD, Esq., the well-known and much-respected author of the "*History of the Boroughs*," and many years actively engaged in the political world in an extensive connexion with the boroughs of England, the returns for many of which he was in the habits of managing, as agent for proprietor or candidate. Mr. O. was a native of Derbyshire, and since the year 1777, has been connected with the various societies for Parliamentary Reform; the necessity of which no man knew better than himself. He ranked among his friends, Sir George Saville, Dr. Jebb, Dr. (Mr.) Wyrill, Granville Sharpe, Major Cartwright, J. H. Tooke, and indeed all the supporters of civil liberty in his time. Happy in a cheerful temper, he was still more happy in a fine and prosperous family,—two of his sons

being settled as merchants at Baltimore, and others in promising situations.

Monthly Mag.

Lately, at *Leeds*, aged 19, Mr. ROBERT NEWCOME BELL, grandson of the late Rev. Newcome Cappe, and nephew of the late Robert Cappe, M. D., of York; a truly excellent young man, who, by his amiable disposition and promising talents, had already proved himself worthy of his relation to the eminent persons whose names he bore. From a very early period he had not only obtained the affectionate attachment of his nearest connexions, but excited, in all those who had the opportunity of observing the dawn of his active and vigorous mind, confident expectations of future distinction. He was destined to the medical profession; and particularly to the department of surgery, to which he had always manifested a peculiar and decided inclination; so that from the very first he applied himself to the pursuits and studies necessary to prepare him for the exercise of it, with a zeal and ardour which are rarely found, except in those whom long experience has enabled gradually to overcome the painful impressions attendant upon the first introduction to surgical practice. By these qualities, and by his pleasing manners, the index of a pure and virtuous mind, he conciliated the esteem of many distinguished ornaments of his profession, and nearly all the members of it resident in the town of Leeds followed him with sincere regret to his grave. His own attachment to it was strong and enthusiastic; the result of an ardent thirst after knowledge, animated and directed by a lively sense of

the importance of the object to which it was to be applied; and those who observed the manner in which the whole power of his mind was devoted to the attainment of this object, could not but look forward with sanguine and, as it seemed, not unreasonable expectations, to the time, apparently not very distant, when he would occupy a station of great eminence and usefulness. It has pleased Divine Providence to order it otherwise; and the sudden removal of this amiable youth must be added to the many instances of early mortality, which might be expected to impress the most unreflecting mind with the necessity of being always ready, when we perceive that neither youth nor health, nor the possession of the most valuable endowments, can furnish any exemption from the common lot of humanity.

W. T.

Aged 30, PERCY BYSSHE SHELLEY, Esq., eldest son of Sir Timothy Shelley, of *Castle Goring*, Bart. He perished at sea, in a storm, with his friend Captain Williams, of the Fusileers, off *Via Reggia*, on the coast of Italy. He had been at Pisa, and was returning to his villa at Lerici. Mr. Shelley was the author of "*Cenci*," a tragedy: "*Queen Mab*," and several minor pieces, which prove him to have been a man of highly cultivated genius. His last work was "*Hellas*," a dramatic poem, called forth by the recent events in Greece, in which he took the warmest interest, and dedicated it to Prince Alexander Maurocordato, whose friendship he enjoyed, and for whom he expressed the highest admiration.—*Monthly Mag.*

INTELLIGENCE.

Methodist-Unitarian Association, in Lancashire.

THE Annual Meeting of "*The Methodist-Unitarian Association*," was held at Padiham, on Thursday, May 30. The room in which the congregation assemble being but small, it was found necessary to conduct the religious services in the open air. At eleven o'clock in the morning, the worship was commenced by Mr. G. Harris, of Bolton, who gave out the hymns; Mr. H. Clarke prayed and read the Scriptures; Mr. R. Cree, of Preston, delivered a most animated and masterly discourse from 1 Cor. viii. 6: "To us there is but one God, the Father." The

congregation, which was supposed to exceed four hundred, most was deeply attentive. The evening service was also opened by Mr. Harris. Mr. J. Taylor, of Rochdale, engaged in prayer, and Mr. Harris preached from Mal. ii. 10: "Have we not all one Father?" The number of auditors who listened to this most interesting and very ably-delivered sermon amounted to upwards of one thousand. The interval between the services was most agreeably and usefully spent. One hundred and forty-one friends and members of the Association sat down to a plain, cheap dinner. After dinner, Mr. G. Harris being called to the Chair, and as many friends admitted as the room

would allow, the state of the several Societies in connexion was reported, from which it appeared that Unitarianism is making rapid progress in the district. Messrs. Ashworth, Taylor, Robinson, Brandreth, Clarke and Harris addressed the Meeting. The speakers recounted the difficulties the Societies had had to encounter, and the great and formidable obstacles they had surmounted. In speaking on the affairs of Padiham congregation, Mr. Robinson most feelingly observed, "We have had to fight our way with our lives in our hands." All the speakers warmly insisted on the importance, advantage and absolute necessity of erecting a chapel in Padiham; and Messrs. Taylor, Harris, Ashworth and Robinson were appointed a Committee for the purpose of carrying, if possible, this desirable object into effect. The whole of the large company were evidently most highly gratified; and the day cannot but be long remembered by all who had the pleasure of being present. Encouraged by this Meeting, the members of the Padiham congregation came forward, on the following Saturday, to dig with their own hands the foundation of the intended chapel. On the next Monday the foundation stone was laid amidst an immense concourse of spectators, to whom an address on the occasion was delivered by H. Clarke. This was preceded and followed by singing and prayer. The building is now nearly at its height, its dimensions are twelve yards two feet, by ten yards two feet within the walls. It will have no gallery at present, but it is built on a plan to admit one, and most sanguine expectations are entertained that there will ere long be a necessity for a gallery, and means found to put it up. In the prospect of the chapel affording room for a Sunday-school, they have already taken children as Sunday-scholars, and on Sunday last, the number of children present amounted to one hundred and eight. It is, however, with much difficulty they are at present taught; the room being too small for the congregation. Were there room, it is more than probable the number would soon swell to three hundred. With such a Sunday-school, and so large a congregation as from the favourable manner in which Unitarianism is generally attended to in Padiham, there is reason to expect the chapel will be quite filled as soon as it is completed. But although there are these very promising and highly pleasing appearances, they cannot be realized unless the chapel be finished. But this cannot even now be done without the assistance of friends. There is not an individual belonging to the congregation but what

is entirely dependent on daily labour for subsistence. They are nearly all weavers, and in this branch of business there is but little to be earned. It is truly astonishing that people so circumstanced have held out and done so much. For my own part, when I was at Padiham on Monday last, and there beheld the exceedingly great anxiety of the people for the prosecution of their plans, the difficulty with which they raise their little weekly contributions towards the work, and the hope of succeeding and fear of failing by which they are alternately elevated and depressed, I was involuntarily led to exclaim, "Oh! that those who have the means were but eye-witnesses of this scene; it would powerfully touch the springs of liberality, and soon cause such a pecuniary stream to flow, as would drown all these fears, and remove all these difficulties."

H. CLARKE.

Haslingden, Sept. 10, 1822.

P. S. The estimated sum required to build this chapel is £350, towards which about £100 is already subscribed. Subscriptions are received by Mr. J. Ashworth, Clough-House, Boothfold, Rossendale, Lancashire.

Provincial Meeting of the Presbyterian and Unitarian Ministers of Lancashire and Cheshire.

At the last Provincial Meeting, held at *Chowbent*, on the 20th June, a letter was received from the Rev. John Yates, who was absent from indisposition, strongly recommending extraordinary exertions in Missionary preaching at the present time, when a very general spirit of inquiry has been excited, and the public mind is more disposed than at any former period, to enter into an impartial examination of religious subjects; and containing an offer of £100 towards carrying into effect any plan which might be adopted. A Committee consisting of all the Presbyterian and Unitarian ministers in the two counties of Lancaster and Chester, together with one or two delegates from each congregation, with power to add to their number, was appointed to meet at Manchester, on the 4th July. It appearing on that day that due notice of the proposed measure had not been given to the ministers and congregations of the two counties, the Meeting was adjourned to July 18th. In consequence, a considerable meeting, consisting of ministers and members of congregations, took place at Manchester, in Cross-Street Chapel Rooms, on that day.

OTTWELL WOOD, Esq. in the Chair.

It was Resolved,

1. That it is a most desirable object to form and maintain a regular correspondence with the different religious Societies in Lancashire and Cheshire, who are united on the common principles of the strict unity of God, and his universal love to his creatures.

2. That for the purpose recommended by the Rev. John Yates, a Fund be established to be supported by benefactions and subscriptions from individuals, and by contributions from congregations.

3. That the Fund be applied to the promotion of Missionary preaching, in the two counties of Lancaster and Chester.

4. That the Fund be placed under the direction of a Committee, to be annually appointed.

5. That the appointment of the Committee might conveniently take place at the General Provincial Meeting, held annually, in the month of June.

6. That it would materially contribute to the success of the measure, if every Presbyterian and Unitarian congregation within the two counties would annually appoint one or two of its members to attend the Provincial Meeting; to such a body, consisting of ministers and laymen, the Committee ought to report their proceedings for the past year, and from them the new Committee should receive their appointment, and such general instructions for their conduct, as might be judged expedient.

7. That a Treasurer for the Fund be appointed at the Provincial Meeting, and a Chairman of the Committee, and one or more Secretaries, by the members of the Committee, out of their own body.

8. That every minister in the two counties be a member of the Committee for the ensuing year, together with the seven following gentlemen, with power to add to their number: Mr. Joshua Crook, Mr. Robert Phillips, Mr. Hall, Mr. G. W. Wood, Mr. Joseph Pilkington, Mr. T. B. W. Saunderson, and Mr. S. D. Darbyshire.

9. That the thanks of this Meeting be given to Mr. Yates, for his very handsome offer, at the same time assuring him of the best wishes of all present for his speedy recovery.

10. That the above resolutions be printed, and that a copy be sent for insertion to the Repository, the Reformer and the Christian Reflector.

It was also Resolved,

1. That this Meeting is farther of opinion, that to a Committee appointed, as suggested in a foregoing resolution, might be advantageously referred, the considera-

tion of all measures affecting the civil rights of the Presbyterian and Unitarian Dissenters of the two counties.

2. That the establishment of a Register, under the superintendence of such a Committee, for recording the endowments of all Presbyterian and Unitarian Chapels in the two counties, would be attended with beneficial results.

OTTIWELL WOOD, *Chairman.*

NOAH JONES, *Secretary.*

That the thanks of the Meeting be given to Ottiwell Wood, Esq. for his conduct in the Chair.

Nottinghamshire, Derbyshire and the South of Yorkshire Annual Meeting of Unitarian Ministers.

THE Annual Meeting of the Unitarian Ministers of Nottinghamshire, Derbyshire and the South of Yorkshire, was held at Sheffield, on Friday, June 21st. It had been arranged at the previous Annual Meeting, that there should be a service on the preceding evening. Accordingly, that service was introduced by the Rev. Mr. Jones, of Belper; and the Rev. Jacob Brettell, of Rotherham, preached an animated sermon from Matt. xviii. 20, which was heard with deep attention and warm interest. The service of the following day was introduced by the Rev. P. Wright of Stannington, and the Rev. H. H. Piper of Norton, was the preacher. He took occasion, from the words "Approving ourselves as the ministers of God,"* to enforce the particular duties of Christian Ministers, in a manner that could leave little doubt of its being really useful to all that heard it. The plain, pointed and powerful appeals that were made to them on the ground of their Christian profession, and more especially on the ground of their being ministers of Christ, to walk worthy of the vocation with which they are called, made an impression on the mind of the writer of this article, and he doubts not, of most of his brethren, which will never be forgotten. It is only justice to add, that it was worthy of the character and reputation of the preacher, and worthy every way of the occasion on which it was delivered. It will not admit of a question, that were the duties of Christian ministers more generally insisted on, when they are assembled together on these annual occasions, much zeal and energy would be roused, and a more earnest and persevering attention to personal improvement and more extensive

* 2 Cor. vi. 4.

usefulness in their congregations would be the result. Although this was strictly a *concio ad clerum*, it was heard with the greatest attention and approbation by those to whom it did not directly relate. It was resolved that the next meeting should be held at Derby, in June, 1823. After the public services were ended and the business transacted, the ministers and friends dined together at the Angel Inn, to the number of about 50. Various subjects of conversation were started, amongst which, the establishment of a Quarterly Meeting within a convenient distance of Sheffield, after some discussion, was agreed upon. Apparently great interest was excited by the proposal of instituting a Sunday-Evening Lecture in Sheffield, to be conducted by the neighbouring ministers. A Committee was appointed to make the necessary arrangements for carrying both these objects vigorously into effect; and it is expected that the Evening Lectures will shortly commence and be carried on through the winter season: the first Quarterly Meeting is fixed for September 26, to be held at Sheffield. It is suggested that the attention of these Quarterly Meetings might be usefully directed to the establishment of Unitarian worship in several of the neighbouring villages; and no doubt can be entertained, that many active and zealous young men would be found in Sheffield, who would willingly join in promoting this object. Their services, together with the occasional assistance of the neighbouring ministers, might be turned to useful account in furthering the spread of the glorious gospel, the real glad tidings of the ever-blessed God. As yet no such effort has been made: and it is presumed that a prudent and vigorous attempt of this kind might be made with a fair prospect of success in Attercliffe, Sheffield Park, Bridgehouses, Dronfield and, *perhaps*, Owlerton.

P. W.

Sheffield, Sept. 18, 1822.

Sussex Unitarian Association.

ON Wednesday, the 28th ult., the third Annual Meeting of the Sussex Unitarian Association was held at Lewes, when a sermon was preached in the Westgate Meeting-House, by the Rev. J. Fullagar, of Chichester. As the preacher has kindly consented to publish his discourse, the public will have an opportunity of doing justice to its merits. At the conclusion of the religious service, the business of the Association was transacted. The Report of the Committee gave an interesting account of the exertions that had

been made by the Association during the last year; and particularly of the establishment of the Unitarian cause at Crawley, chiefly through the exertions of Missionaries in connexion with the Society. A chapel was stated to be much called for in this promising station, as the congregation are now compelled to hire a school-room of an individual altogether hostile to their views and inimical to their sentiments, who has given frequent intimations that their assembling there must ere long be discontinued. When obliged to give up their present place of meeting, the congregation must disperse, as no other room is to be met with in the town. The expense of building and fitting up a convenient room is calculated not to exceed £100; of which sum the congregation can raise £30. The case is well worth the attention of the Unitarian Fund. The exertions of the Association have also been directed to Cuckfield, but not with equal success: and it is in contemplation to extend the aid of the Society to Battle, by sending Missionaries there, alternately with Crawley.

Upwards of 60 ladies and gentlemen sat down to an economical dinner at the Star Inn, where Eb. Johnston, Esq. presided with his usual ability. Many excellent and animating speeches were delivered in the course of the afternoon: every one present seemed to partake of the delight arising from the consciousness of being engaged in furthering the spread of truth, and the consequent felicity of man. In the course of the day an interesting discussion took place, relative to the Test and Corporation Acts; when the members of the Association, wishing to express their sense of the obligations due to those who are labouring to obtain the repeal of these disgraceful laws, and anxious to express their conviction of the stigma which these Acts unjustly throw upon them, with their brethren at large,

Resolved unanimously,

That the Committee of this Association be instructed to transmit to the "Unitarian Association" in London, their thanks for their past services in the protection of the rights of Protestant Dissenters, and particularly to express their satisfaction on being informed, that the attention of the Unitarian Association has been in an especial manner directed to concerting measures, tending, as it is hoped, to a speedy repeal of the Test and Corporation Acts. That their satisfaction on this account is the greater, because it appears to them that Dissenters owe it to justice and to themselves, to remain no longer silent sufferers under this privation

of their undoubted rights; and because they have remarked symptoms of increasing indifference in the Dissenting body to the assertion of their right to equal protection and equal civil advantages with all other subjects of this realm.

The following ministers were present at this Meeting:—Rev. J. Fullagar, of Chichester; W. Marshall, of St. Albans; E. Chapman, of Billingshurst; Dr. Morell and — Ketley, of Brighton; W. Kite, of Ditchling; J. Taplin and Horsfield, of Lewes.

Many new subscribers to the Institution were obtained; and as the Committee are empowered by the Association to draw up and publish for the use of the Society a more extended catalogue of Books and Tracts than that which has hitherto been used, it is anticipated that a large increase will be made to the list of subscribers before the next Annual Meeting.

T. W. HORSFIELD,
Secretary.

Eleventh Annual Meeting of the Protestant Society for the Protection of Religious Liberty.

(Continued from p. 520.)

ON these subjects he would repeat former cautions and advice. *Meeting-Houses* were rateable to the poor if any *beneficial* occupier could be found. But all *necessary* outgoings, including reasonable salaries of ministers, were to be allowed out of the receipts. On the net remaining proceeds only could the charge be made. The *necessity* of the expenses was then the matter mainly to be discussed, and which Churchmen, being the magistrates at Quarter Sessions, on an appeal against the rate, could alone decide. To prevent the vexation and expense of such appeals, he recommended, that in parishes where such charges were intended, the Dissenting inhabitants should attend the vestries and there remonstrate. If that effort was vain, then they should immediately demand a copy of the rate; being ever mindful, that unless the appeal was made to the next possible Sessions, the charge was confirmed. Having obtained the copy, let them examine what property was omitted or under-rated. Especially, let them turn to the assessments of the parochial officers, and the persons most desirous to burden them. Let them note whether the parsonage-house, the glebe, the rectorial and vicarial tithes, the Easter offerings, and all monies received for pew rents in the church or Episcopalian chapels were fully charged. Of any omissions or under-rating, let them complain on their appeal. Self-interest

would then often impel the aggressors to recede. Then the same mercenary motive that induced the charge, would happily re-act; and the threatened charge would be omitted, or the claim foregone. Recent cases render this result more probable. At the Norfolk Sessions in the last month, a decision had occurred, unpropitious to the clergy, and favourable to this mean of Dissenting self-defence. Dr. BULWER, Rector of Cawston, had appealed against a full charge for tithes; and his appeal was disallowed. He was held liable to pay rates on the full value of all his tithes: since, whilst the fall of agricultural produce precluded farmers from a profit, yet all the receipts of the clergymen were profit, resulting too from the capital and industry of those by whom no profit was obtained. The erection of new churches by the Church Society, and out of the parliamentary grants for those objects, would increase this mean of resistance. In all these edifices, pews were to be let, and their costly fanes would be as rateable as the humbler Nonconformist House of Prayer. Thus the security from payment and vexation, which tolerating principles, public virtue and true policy should have given unasked, may result from less noble motives—and the very clergy and the enthusiasts for the Established Church become the earnest advocates for an exemption they have been earnest to resist.

On these *pecuniary affairs* he was more diffuse, because a writer in the *Edinburgh Review* had made them the subject of remark. The article was obviously written by a hand neither unfriendly to himself nor to their cause; but it evinced that the magnitude and nature of these questions were not understood. As to *turnpike-tolls* it states, "Dissenters are made to pay turnpikes if they attend any place of worship out of their parish; so are Churchmen: if any relief is granted to Dissenters in this point, the difficulty will be to prevent frauds upon turnpikes; for if any man going to any place of worship is to be exempted from tolls on Sundays, the number of religious persons rushing about on that day will be strangely increased; and the astonished toll-man will in vain look for a single person whose purpose is secular, or whose master is Mammon. If the interests of the tabernacle and the toll-bar can be accommodated, the Dissenters certainly ought to be indulged." The cases supposed were not parallel, and the difficulties apprehended did not exist. Churchmen ought not to leave their parish and parish church, nor to migrate beyond the parochial boundary. In that fold, and from the pastor whom the pa-

tron sent and the Bishop had ordained, they must alone seek their spiritual supply. In that one edifice, whoever be the minister, and whatever be his talents or his morals, they, if consistent Churchmen, should only worship. The limitation of their exemption to their own parishes, therefore was correct. But has every denomination of Dissenters in every parish, also its house of worship? Their principles teach them to attend, where kindred spirits assemble, on the minister they choose, and where most religious profit will ensue. To restrain the exemption from toll, as to Dissenters, to the parishes where they reside, was mockery—a very shadow of liberality and of relief. Nor had the legislature left the interests of any tollman so unprotected as the writer had supposed. On those subjects, clerks, commissioners, mortgagees, contractors, and county members, were all astute. Each exemption clause imposed the proof of the right to exemption on the claimant of the right, and appended a penalty of 5% or 10% on any detected fraud. Amid such provisions folly alone could meditate an evasion of a shilling toll, and the interests of the toll-bar and the tabernacle might be alike secure. The objections thus removed, it might be sufficient to add, as a reason for tenacity on such subjects, that a payment of these tolls would impose a new yearly burden on some congregations of fifty pounds, and on Dissenters generally, throughout England and Wales, a new special annual tax of at least *twenty thousand pounds*.

But great as was that amount, there were other and higher feelings which on that subject excited diligence and zeal. Since the Revolution and the introduction of turnpike acts, and in those reigns when Dissenters were treated with respect by monarchs and their courts, the turnpike exemptions were equally extended to Dissenters as to Churchmen, and the clerical and ministerial office was deemed alike entitled to respect. The restriction on these exemptions was an innovation as it was a wrong. It was an assumption of a right of precedence before unclaimed. Honour, therefore, demanded the firm maintenance of the ancient privilege: and honour, especially as connected with principle, Dissenters highly prized. If glory, with but the branch of wild olive, the parsley wreath, or some laurel crown, at ancient games, induced mighty labours; if an honorary medal and a courtly star inspired the bravest to transcendent deeds—the same regard to honour must induce Dissenters not to retrograde in their pretensions, nor submit to any new despoilment. They might

not yet regain the equal rights they surrendered formerly, from loyalty and regard to the Protestant faith; but to be pushed yet more backward they could not endure. Therefore on this subject they felt as the Reviewer did not feel, and not interest only, but honour forbade them to recede.

The same sentiment applied to the remarks of the Reviewer, on the *assessment of the Meeting-houses to parochial rates*. He says, "Whether money be made or not by it, must be left to the examination of those magistrates who decide small civil questions; they may be indulgent or rude in this examination. This must depend on accident, but the law surely is not unfair." Without re-stating, that founders of places for public worship found the best charities—that charities are exempt from assessment—that every patriotic and Christian principle should induce the freedom of such buildings from such claims,—he affirmed, that Dissenters mainly objected to them, on account of the degradation and dishonour connected with the proceedings and tribunal that must grant redress. Could they pleasantly endure that at the sessions in a corporate town, some worshipful tallow-chandlers and buttermen, pledged by the Holy Sacrament to fealty to the Established Church,—or at the Quarter Sessions, a bench of clergy justices, who thronged it on those occasions—should examine the Meeting-house accounts, discuss the expenditure, gauge the merit of a minister, and determine what remuneration in collections and pew rents the love of his grateful people should subscribe? Patiently and without complaining, these things were not to be borne. The honour of their ministers was involved: and they were their ornament and boast. Though their comforts were often too much neglected—they were known, admired, beloved. In the records of history, their learning, fervour and sacrifices were inscribed. Neither in numbers nor in worth did they decline. Mitres, robes, titles, they needed not. Their labours brought them reverence; they were adorned with grace. He looked around, and as he beheld a multitude venerable for years and wisdom, great in knowledge, by humility exalted, beaming with holy light, patient, self-denying, in beneficence unwearied, the "very salt of earth;" he saw the only true successors of prophets and apostles. He saw men who had apostolic faith, disinterestedness and love; and for whom was laid up in heaven an apostolic crown! "*Rudeness*" toward such men was no light offence—their exposure to *rudeness* no light calamity; and zeal ought not to abate, till

by exemption of their Meeting-houses from rates, at least one occasion for such rudeness should for ever end.

MR. WILKS then referred to cases partly pecuniary. They included expensive offices improperly obtruded on Dissenters, and monies improperly withheld. At *Barnstaple*, a minister was proposed as constable, although certainly exempt. The corporation of *York* had also occasioned unexpected trouble and expense. They had assailed one of the benefits incident to Dissenters from their partial proscription—one of the lesser rights resulting from a greater wrong. Corporations had occasionally wished to practise strange oppression. By the Test and Corporation Acts, Dissenters were excluded from corporate offices of emolument and honour, because they did not conform—and these corporations sought to impose on them fines for the non-acceptance of offices which, without conformity, they could not legally accept. This plundering persecution was formerly attempted by the Corporation of London. It was firmly and successfully resisted. For the information of that part of this audience whose cheeks glowed with the tints of health and whose bosoms glowed with the love of freedom, he would mention the decisions which ought ever to have exempted Dissenters from a renewal of those attempts. In the case of *The King and Grosvenor*, the Court of King's Bench would not grant an Information against Mr. Grosvenor for refusing to act as Sheriff of London and Middlesex when chosen to the office. But the great case of *Evans, against the Chamberlain of London*, was the pole-star by which Dissenters might securely steer. The corporation of London made a bye-law, imposing a fine of 600*l.* on every person who being elected should refuse the office of Sheriff. Mr. Evans was a Dissenter, was chosen and refused. An action was brought for the fine, and was determined on appeal by the House of Lords. The judges acquired immortal honour. The speeches, especially of Judge Foster and Lord Mansfield, should be inscribed on the memory of every statesman, on the heart of every British youth. "Conscience," said Lord Mansfield, "is not controlable by human laws, nor amenable to human tribunals. Persecution, or attempts to force conscience, will never produce conviction, and are only calculated to make hypocrites or martyrs."—"Than persecution, there is nothing certainly more unreasonable, more inconsistent with the rights of human nature, more contrary to the spirit and precepts of the Christian religion,

more iniquitous, more impolitic, more unjust. This attempt is as bad persecution as that of Procrustes, and is contrary to the law of the land." The non-liability of Mr. Evans was decided by this highest tribunal, and the judgment in his favour was unanimously affirmed. Yet the Corporation of *York* would revive the attempt which a great lawyer and a great statesman had thus denounced. They too had their bye-law, and they would have another Procrustean bed. But though the spirit of freedom slumbers it does not expire. Mr. OSWALD ALLEN, an eminent surgeon and well-principled Dissenter, was chosen Sheriff for that ancient city. He would not hold an office on sufferance, and as a criminal under an Indemnity Act, for which, as a Dissenter, he was disqualified. He dared not qualify; nor did he dare consent to pay any illegal fine. He applied for advice. The recommendation of the Committee suited his principles and purpose. He refused the office; an application was made to the Court of King's Bench, and the validity of his refusal was proclaimed. Success and honour were again the reward of firmness—and another buttress was added to this little citadel of Dissenting rights!

(To be continued.)

Philanthropic Legacy.

JOHN MACLACHLAN, Esq., formerly teacher of Mathematics in Glasgow, who died in spring last, in Calcutta, has bequeathed a handsome legacy, supposed to be about £20,000, the residue of his fortune, for the establishment of free-schools in *Glasgow*, for the education of male and female children of poor Highlanders residing in and about the city, and supplying books and stationery to those who are not able to purchase them. We have seen an extract from Mr. MACLACHLAN's will. The trust is confided to the Lord Provost and Magistrates of the city of Glasgow, the Ministers and other Members of the General Church Session, and the Ministers and Managers of the Gaelic Church or Churches of the said city, for the time being, and to their successors in office for ever. The boys, besides a grammatical knowledge of the English language, are to be taught writing, arithmetic and book-keeping; the girls, besides a proper knowledge of the English language, writing and the first five common rules of arithmetic, are to be instructed in needle-work, and such other useful employments as may enable them to gain an honest living after leaving school. This interesting circumstance

was communicated to Rowand Ronald, Esq., of this city, lately of Calcutta, in a letter dated Calcutta, March 16, 1822.—*Glasgow Courier.*

FOREIGN.

Free Press and Unitarianism in India.

"It must gratify every friend to the progress of human reason to learn, that notwithstanding the difficulties so long considered insuperable, a glorious change is effecting in British India. The free press of Calcutta has operated most powerfully in reforming the most inveterate and revolting abuses. The effect of seven native presses at work in that great city has been to triumph over Hindoo superstition in its strong hold. During the last festival of Jagarnaut there were so few pilgrims present that they were unable to drag the car. The Brahmins called in other aid, but no devotee could be persuaded to sacrifice himself to the Idol. They now talk of removing the Rath to a more central situation. The wily priesthood have sagacity enough to perceive that they must remove the theatre of their sanguinary superstition beyond the sphere of a free press; or that the bigotry of thirty centuries will disappear. To the permanent glory of our Indian Administration, a large portion of the population of Bengal are receiving the rudiments of an improved system of education, while thousands of elementary works are circulating throughout our empire. Even Hindoo women, against whom widowhood, and consequent burning alive, are denounced for learning the alphabet, and who must not read the Veda, under pain of death, have placed their daughters at

the public schools. The celebrated Hindoo Reformer, *Ram Mohun Roy*, has held public monthly meetings at Calcutta, for the purpose of freely discussing the tenets of his religion, and exposing the cruelties practised under it. By the way, a Mr. *Adam*, a Baptist Missionary, awakened by the arguments of this Hindoo Reformer, has declared himself an Unitarian, and established an Unitarian press. This conversion gave great umbrage in a certain quarter, and the *Attorney General* was applied to, to interpose the shield of some antiquated statute, to protect spiritual intolerance. As became his talents and his character, the enlightened Lawyer assured the ——— that these days were passed. Mr. *Adam*, consequently, remains at Calcutta, supported and encouraged by some of its respectable inhabitants, who are about to erect an Unitarian Chapel for him. Such are the blessings of unfettered discussion."

We copy the above paragraph from the *Morning Chronicle*. The statement with regard to *Ram Mohun Roy* and Mr. *Adam* is quite correct, as we hope for an occasion of shewing very fully ere long. Can the writer mean that the *blank* in the passage should be filled up with the name of Dr. *Middleton*, the Bishop of Calcutta? Is it thus that Episcopacy displays its novel front in the East Indies? Has the learned Bishop no reliance upon his fond argument against the Unitarians from the Greek article, and would he uphold the doctrine of the Trinity by banishing its opponents from the earth? Happily, the recent law for the protection of Missionaries in our Asiatic dependencies is as good for Unitarians as for Athanasians and Calvinists.

CORRESPONDENCE.

Communications have been received from Messrs. Turner, of Newcastle; J. Marsom; G. Kenrick; D. Davis; D. A. Borrenstein; also from Christianus; R. C.; and C.

Vectis is respectfully informed that No. CXXI. for January 1816, may be had of the Publishers. There must have been negligence (we cannot suspect artifice) in the booksellers referred to.

When we have received another communication or two from *Discipulus*, we shall be better able to judge of his proposal; but our Correspondents are none of them of the description that he seems to suppose.

ERRATA.

P. 491, col. 1, middle, for "the " most high God, possessor of heaven and earth," and his friend,"—read "the most high God, possessor of Heaven and Earth, of his friend:" the sense is—he raised his hand to Jehovah, the same as his friend knew under the appellation of "the most high God," &c.

Mr. D. Logan requests that the title of his verses, p. 517, may be altered to *The Christian Soldier's Song*, and that the word *of* may be supplied at the beginning of the second line.