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*The Leading Objections to Dr. Paley's Theory of Virtue and Moral Obligation briefly examined.*

SIR,

August 5, 1826.

**F**EW works, addressed to the reasoning faculties of the mind, have been more extensively useful than those of Archdeacon Paley, and still fewer have succeeded in attracting the admiration of so many different parties. Some of his opinions, however, more particularly in his *Moral and Political Philosophy*, form an exception to this remark, and there are no points respecting which more opposition has been excited, and more vehement censure indulged, than his definition of *virtue* and his principle of *moral obligation*. Mr. Gisborne, Dr. Pearson (the late Master of Sidney College, Cambridge), Mr. Dugald Stewart, Dr. Thomas Brown, and several other writers, unite in considering Dr. Paley's theory, not merely as erroneous, but as fraught with *dangerous* consequences. It is undoubtedly, then, a matter of no trifling importance to ascertain how far this imputation is well founded with respect to a work in such general estimation, and which has long been selected as the text-book for the public examinations on the subject of Ethics in the University of Cambridge. The definition of virtue adopted by this author is taken from the last of the preliminary essays to Archbishop King's *Origin of Evil*; but however closely the substance may have accorded with his own sentiments, it is to be regretted that he did not correct the language so as to render it less liable to misconstruction. "Virtue is the doing good to mankind, in obedience to the will of God, and for the sake of everlasting happiness." The good of mankind is here described to be the *subject*, the will of God the *rule*, and everlasting happiness the *motive* or *obligation* of human virtue. To this statement various objections have been alleged by different authors.

In the first place, this definition is said to be defective, and it is certainly true that two of the leading branches

of morality are not verbally specified,—the personal duties and those which relate to the Deity. Since, however, the diffusion of happiness requires the practice of every class of duties, they may all be said to be virtually included in the expression "the doing good to mankind." But allowing that in point of form the description is incomplete, yet as the three-fold division is made in the very same chapter, and even in the next page, the deficiency cannot possibly produce any misapprehension in the mind of the student.

Again, it is affirmed that Dr. Paley's description is confined to human virtue, and that it excludes the virtuous conduct of Deists. In a work designed for general perusal, and more particularly for those who are pursuing a course of education, it was obviously more conducive to the author's purpose to examine the subject with reference to *human* conduct and *human* happiness, than to enter into a disquisition of what may be incumbent on moral agents of a higher order in the scale of existence. And with regard to the exclusion of Infidels, he has expressly intimated his intention of combining the instructions of revelation with the light of nature, and has openly declared his opinion that no consistent system can be formed by those who deny the reality of a future state. After this it is surely unreasonable to expect that he should generalize his plan for the sake of a small party, (in this country at least,) for whom it would be difficult to devise any satisfactory obligation, and to whom the precepts of Christianity, so constantly interwoven with Dr. Paley's work, could not convey the slightest authority.

A third objection, and one on which peculiar stress is placed, is directed against the *principle of obligation* contended for by this eminent moralist. And here it is apparent that some of his opponents have not been sufficiently attentive to the distinc-

tion he has laid down between the rule and the obligation. It is perpetually affirmed of this system, that moral obligation is made to consist in *general expediency*, or *utility*, while in fact this is only adopted as a rule in subordination to the will of God. Whenever the latter is obvious, there cannot exist a moment's doubt, according to Dr. Paley's doctrine, as to the imperious duty of compliance; and he who believes in the truth of revelation, can, in comparatively but few instances, hesitate respecting the conduct he ought to pursue. But whenever any doubt does occur, then the best mode of discovering the Divine will, in the opinion of this moralist, is to consider the tendency of the action in contemplation to promote the welfare of society; and it is therefore in those cases alone in which the will of the Deity is not explicitly declared that the latter method ought ever to be resorted to. Still, however, it is objected that with our imperfect faculties and limited experience, it is impossible to ascertain what conduct will best conduce to the general happiness. To this it may be replied, that in matters of legislation, and on many other occasions where the public welfare is most at stake, this principle has in fact been acted upon with great success; but however difficult its application may sometimes be found, we may yet affirm that no other method has been pointed out which is not liable to objections of equal, and, in most instances, of greater force. Is not this the case with the theory substituted by Mr. Gisborne, who directs us, in estimating the virtue of our actions, to determine what use of our rights will best fulfil the purposes of our being? The proper use of our rights, however, can be ascertained only by exercising our judgment, and the difficulty attending this inquiry can in no degree be less than that which occurs in examining the expediency of any action.

Are then the dictates of conscience better entitled to our preference? The *moral sense*, as it is termed, with little regard to propriety, by Lord Shaftesbury, Hutcheson and Hartley, whether we admit it to be an original faculty implanted in the human frame of distinguishing right and wrong, or

whether, with better reason, we consider it to be an habitual feeling, gradually generated in the mind by early instruction and association, may often act as a useful auxiliary in regulating the conduct, and might perhaps, by proper cultivation, be made to possess more salutary influence than it has with the majority; but it is nevertheless liable to so much uncertainty even in the same individual, and operates so differently in different persons, according to their education, employment and society, that it must be regarded as a very unsafe guide in cases of difficulty, and has frequently led to the most pernicious errors. As a subordinate rule in discovering the Divine will, it is greatly inferior to that of general expediency; and to exalt this feeling of approval or the contrary into the paramount obligation to virtue, as some writers have done, is to place the whole fabric of morality on a narrow and tottering base.

Besides the confusion into which some ethical writers have fallen respecting the *obligation* and the *rule*, it is not uncommon to meet with others who neglect the distinction between the motives which *immediately* direct the conduct (termed by Dugald Stewart the efficient causes) and the *ultimate* reason which renders it incumbent on us to act in such a manner. When, however, we direct our inquiry from the question why men *do* pursue such a mode of conduct, to why they *ought*; when we ask, why they are obliged to conform to the dictates of conscience, why perform what they acknowledge to be their duty, why act in obedience to the Divine commands, we must at length arrive at the answer which has excited so much opposition;—because such a compliance with what is clearly established to be the rule of their actions can be proved to promote their *highest interest*.

This leads me to the last objection to Dr. Paley's theory, which I shall at present notice—that of *selfishness*. This charge, indeed, has been applied both to that modification of the theory which makes obligation consist in the prospect of “everlasting happiness,” and that which refers it to “the greatest ultimate happiness of the agent.” There is this material

distinction, however, between them: the selfishness, in the one case, can only be ascribed to our hopes and fears with respect to a future state; in the other, it must operate in its full force during the *present* life. That the epithet of dangerous may with some reason be applied to the latter I certainly will not deny; while of the former I am not less disposed to assert that, when impartially examined, it will be found to be productive of the most beneficial effects. However indisputable these advantages may be in my apprehension, the prejudices against the theory itself have been carried by many writers to an extraordinary length, and no one, perhaps, has pronounced his sentiments in more unmeasured language than a late distinguished metaphysician in the northern part of this island. In his Lectures\* on the Philosophy of the Human Mind, Dr. Brown thus expresses himself: "This form of the selfish system which has been embraced by many theological writers of undoubted piety and purity, is, notwithstanding, I cannot but think, as degrading to the human character as any other form of the doctrine of absolute selfishness; or rather, it is in itself the most degrading of all the forms which the selfish system can assume." The reason alleged for this last assertion is, that the selfishness complained of is in this case rendered more offensive by the image of the Deity, which it continually presents to the mind "not to be loved, but to be courted with a mockery of affection." This, I confess, appears to me to be the language of some narrow-minded declaimer inveighing against those who reject his favourite creed, and not of a dispassionate and liberal philosopher. But let us observe to what inferences these sentiments will inevitably carry us. In the first place, the man who in his conduct regards nothing but his immediate gratification, and who, for the sake of some present profit or pleasure, indulges the worst passions of his nature, must, according to Dr. Brown's assertion, be much less selfish than the man who devotes his whole life, and relinquishes all its enjoyments, to

promote the welfare of his fellow-creatures, should his mind be in any degree influenced by the hope of recompense in another state of existence. Extraordinary as it may appear, this is truly Dr. B.'s own opinion. "The sensualist of the common system of selfishness seems to me, (he observes,) even in the brutal stupidity in which he is sunk, a being more worthy of esteem than the selfish of another life"! This extravagant opinion can require no formal confutation. In the second place, if this author's representation be correct, then Christianity itself is the most selfish system imaginable. Future rewards and punishments are constantly placed in the view of its disciples, and by these sanctions every precept it contains, and every injunction to imitate the example of its Divine Founder, are powerfully enforced.

In answer, however, to this accusation of selfishness against Dr. Paley's theory, as well as against those to which it is allied, it has been affirmed that virtue, commenced from interested motives, will at length become a habit, and will then be practised without any regard to the advantages resulting from it. This, I allow, may unquestionably be the case after a long perseverance in the same course; but still, in my opinion, the *intrinsic value* of the habit does not consist in this exemption from interested views when extended *beyond our present existence*, but in the assurance which it affords that the virtuous dispositions thus formed in the agent will be permanent in their duration and uniform in their effects. I can never concede that an enlightened regard in the mind of the genuine Christian to his felicity hereafter, ought to be suffered to diminish the merit (if the term be ever allowable) of the duties which he performs with punctuality. On the contrary, a frequent recurrence to the consequences of our actions must add vigour and animation to the best-formed habits; and to turn our view from the future in order to render our conduct less interested, is to sacrifice a real advantage to the prejudices of others and the influence of a name. That must surely be a most desirable selfishness (if selfishness it can be called) which

\* Vol. IV. p. 91.



inculcates the practice of every thing disinterested in the present life, and which has so often led men to abandon every earthly comfort solely for the promotion of the public good. But do we find that the first promulgators of the religion of Christ, in their arduous efforts to benefit mankind, lost sight of their future recompense? Were not the early converts to the Christian faith exhorted to *press toward the mark for the prize of their high calling*, and so to *run the race that was set before them*, as to obtain—not the mere approbation of their own consciences—but *an inheritance that fadeth not away*?

It does therefore appear to me most unreasonable to maintain, as many moralists delight to do, that the circumstance of being influenced in our conduct by the prospect of retributive happiness or misery in another state of being, deprives our actions of their real merit, and tends to diminish their real efficacy. It is nothing less than to affirm, that the heroism of Codrus, or Curtius, or the Decii, was decidedly superior, in point of virtue, to the martyrdom of the apostles and primitive believers who sealed with their blood their attestation to the truth of the most momentous though, according to this party, the most selfish, doctrine of the Christian religion. I cannot, then, avoid believing, that to endeavour to persuade the great mass of mankind, or, indeed, any except visionary theorists who have never mingled in the world, that they ought to practise virtue for its own sake, and to value it solely as its own reward, is idle and preposterous.

Influenced by the false odium attached to the accusation which we have here been considering, many writers have had recourse to the principle of moral obligation which arises from the will of God, unmindful that when strictly examined it does not in effect differ from the greatest personal happiness of the agent. It is truly incredible that the Divine will should be efficacious on the mind as a predominant motive, and should at the same time exclude all consideration of the Divine attributes; for the mere arbitrary will of any being, viewed abstractedly, could never present a rational incitement to actions

at all at variance with the inclination of the individual. In complying with the commands of the Deity, is it possible, I would ask, to overlook his power, his wisdom, and his benevolence? Is it possible that they should not produce a conviction, whether always present to the mind or not, that this obedience will necessarily ensure the favour of Him on whom the happiness or misery of his creatures must at all times absolutely depend?

If it be said that though this may unquestionably be the case at first, yet when once the habit is established, nothing ulterior to the Divine commands will be regarded by the agent, it must be recollected by the advocates of this principle that the same allegation has been made in favour of that theory of virtue which they themselves have rejected chiefly on account of its interested views.

After estimating the weight of the objections to which I have here adverted, though I acknowledge that Dr. Paley's *definition* of virtue, from its want of comprehension and exactness, has given rise to much misunderstanding, I am still of opinion that his *theory* is well founded, and that it ill deserves the severity of censure lavished on it by its opponents. Notwithstanding the inconsistent manner in which this admirable writer has in some instances expressed himself, it is evident that his principle of *utility*, or *general expediency*, which has excited so much obloquy, is to be regarded as nothing more than a *rule* for discovering the will of the Deity, whenever the latter cannot otherwise be ascertained. And with respect to his obligation of *everlasting happiness*, into which obedience is at length resolved, when viewed with reference to those who believe in Christianity, that is, in truth, to all for whom his ethical work was originally designed, I cannot but consider it as far preferable to that to which it is said to be closely allied, and which is made to consist in the greatest ultimate happiness of the individual. The selfishness ascribed to the one is not only limited to the expectation of a future existence, but is in the highest degree instrumental to the practice of *disinterestedness* in every action connected with the present world; while the



selfishness attached to the other, as far as it relates to that class of unbelievers for whom this modification of the principle was purposely framed, must, if exercised in its fullest latitude, perpetually interfere with the peace and welfare of human society.

CLERICUS CANTABRIGIENSIS.

Newington Green,

SIR, August 12, 1826.

WITH your permission I offer a few remarks in the Monthly Repository on the communication of your ingenious correspondent Dr. J. Jones on the Perpetuity of Baptism (pp. 395—399). It is not my intention to consider the merits of the Doctor's communication, as it may be denominated *sui generis*. This is a task for which I am not well qualified, and therefore I willingly consign it to the Critical Synopsis of the Monthly Repository for July 1826. It is my intention to select if possible such particulars as seem to have something in common with the opinions and arguments usually ranged on the side of *non-perpetuity*. Of course I have little to remark upon, for my own deliberate purpose precludes me from all that is most ingenious, original and recondite—in fact, the greatest part of the Doctor's statement. I admire these qualities and the author's mental energy and independence, and his honesty and freedom and courage in propounding and advocating his peculiar opinions however singular or strange they may appear to others.

I must, however, qualify my encomium by confessing, that the last communication of your correspondent greatly disappointed me, for it is not so original by far as I anticipated. I expected to find a *fourth* theory of *anti-baptism* wholly new and unheard of: whereas the hypothesis of Dr. Jones, if I do not very much mistake, is essentially the same as that of Robert Barclay. Whether it was not more likely to produce conviction in its plain primitive simplicity than in its new cumbrous garb is somewhat doubtful. Robert Barclay was ingenious and theoretic as well as Dr. Jones, but there is a plainness of speech, a matter-of-fact and logical appearance, and withal a consistency about his affirmations admirably fitted

to convince the judgment. If Robert Barclay fail, can Dr. J. Jones hope to succeed? Robert Barclay is sufficiently affirmative and illogical; but could Robert Barclay have asserted, (even if he had not been an *anti-institutionist*), "Thus we see [one would suppose the matter already made as evident as the light of day, but let the reader look at what precedes in the Monthly Repository] that Baptism and the Lord's Supper as ordinances of Christianity stand on very different foundations: Christ himself did not practise the one but personally instituted the other"?

If this be not assumption it must be some such logic as the following: Christ did not practise baptism, therefore Christ did not institute baptism or appoint it to be practised. But so far from inculcating water baptism he "abrogated and cancelled it" in his own person, by being baptized of John in Jordan; and for this we have the authority of Dr. Jones's declaration. Moreover Christ further abrogated water baptism in his commission to the apostles, *Go, teach all nations, baptizing them*. The proof of which is contained in the following memorable words: "He [Christ] delineates the divine doctrine which he had taught them [the apostles] under the figure of three sacred streams, [Father, Son and Holy Spirit, if we understand the ingenious and learned author,] and he enjoins upon them to go and bring the nations of the world to their brink, and there not to administer cups full to their ears or to their lips, but to take and plunge them in, and there detain them till every sense should be filled, till every sin should be washed away, till their minds imbibed new ideas, new hopes, new dispositions, and till their character assumed all the brightness that human imperfection can admit. In the ceremony thus to be administered there was [perhaps *no* is omitted by mistake] literal water, and the baptism meant was very different from that for which Mr. Gilchrist contends."

It was not my intention, when I sat down and took up my pen, to meddle with such a sublime passage, and now that I have yielded to the temptation of quoting it, I had better, perhaps, acknowledge my dulness,

by confessing frankly that I know not what to make of it. If the organ of imaginativeness be not remarkably prominent in the author, the organ of perceptiveness must be remarkably defective in me; for I was never more puzzled with any abstrusity of Emmanuel Swedenborg or Jacob Behmen than on the present occasion: as to the *anti-baptist* doctrine of Robert Barclay, albeit somewhat conjectural, mystical and remote from vulgar apprehension, it is light reading—perception made easy when compared to that of Dr. J. Jones.

The worthy Doctor though somewhat partial to paradox, does admit the fact (and doubtless it is a stubborn one), that water baptism was practised in apostolic times; but he asserts, “The practice owed its temporary continuance to two circumstances peculiar to the times, which rendered it *expedient*.” In resolving the practice into expediency the ingenious author agrees with if he does not say after Robert Barclay and the Quakers, but their mode of accounting for the fact seems to have been too easy and simple and plausible, for he flies off in a tangent from the Quakers to their elder brethren the Essenes. It seems, however, to have occurred in the way to the Essenes, that a remark of Mr. Eaton might be turned to some account as a sort of subsidiary argument for the temporary expediency of baptism. Here Dr. Jones is less ingenious, original and abstruse than usual, and as there is nothing but what any body may understand we quote the whole passage. Having said “baptism in water as a branch of the Christian dispensation is *blown on the wind*” the author adds, “The Christian name at first was in the highest degree matter of reproach, which it required the greatest resolution to encounter and from which thousands, though deeply convinced of the truth of Christianity, were disposed to shrink. Nothing was better adapted to overcome this reluctance than *baptism*, as every convert by submitting to it was called upon to make a public avowal of his faith in the face of the church and of the world. Hence baptism was continued by the apostles as the test of sincerity, as prompting to that manly resolution which when founded in

reason bids defiance to ignominy, to danger, and to death, on the part of the believers. The last lecturer was aware of this and he thus touches upon it: ‘Converts were to enter the church by baptism openly and in the face of the world and to witness a good confession before men. Cheerful submission to this ordinance was at once the test of their sincerity and obedience. For, be it remembered, that to be baptized and openly to profess the Christian name was attended in those days with no inconsiderable risk and danger.’ It was this risk and danger that rendered baptism expedient as means well calculated to guard against dissimulation and pusillanimity, but when the temptation to these ceased, the expediency of baptism, as far as it was adapted to answer the above end, ceased with it.”

Plain and intelligible and commonplace as all this is, (for it bears little of the impress of the author’s extraordinary mind,) we are not quite sure about the correctness of the statement or the soundness of the ratiocination. But we are not disposed to stand upon logical niceties on the present occasion. Assuming, then, that baptism was admirably adapted to overcome reluctance, to encounter the reproach of the Christian name, that it was employed by the apostles as “the test of sincerity, as prompting to manly resolution,” and that it was “expedient as means well calculated to guard against dissimulation and pusillanimity;” is it not as fit and expedient and necessary as ever? Or, has (as Dr. Jones indeed intimates) all temptation to dissimulation and pusillanimity really ceased? If such temptation has not ceased, (and very few believers of any sort, it is presumed, will doubt or deny this,) and if nothing but expediency or obvious utility will satisfy as a foundation of religious faith and practice, is not *water baptism* according to Dr. Jones’s own shewing worthy of all acceptance? He has said, indeed, “When the temptation to these [dissimulation and pusillanimity] ceased, the expediency of baptism as far as it was adapted to answer the above end, ceased with it.” But if, as we firmly believe, all your readers (with the single exception of Dr. Jones) will

admit, that the temptation has not ceased, the expediency of baptism remains, and it is as well calculated as ever to guard against dissimulation and pusillanimity. We particularly recommend this consideration to the attention of Mr. Noah Jones and those conscientious persons who are scandalized by the intermixture of Unbelievers with Unitarian worshipers and churches. We are not disposed to attribute extraordinary practical uses to baptism, (for we hold the divine authority of its permanent obligation on grounds wholly independent of and prior to all considerations of obvious expediency or utility, and therefore cannot conscientiously compromise the *question* by mixing up these with the *argument*;) but we do think it no bad test of Christian sincerity and resolution: and if it were made indispensable to *membership*, (which I do not recommend or advocate,) we feel quite sure that it would have sufficient efficacy to wash away such impurities from even Unitarian churches as obstinate and avowed Unbelievers. Whatever affinity there may be between Unitarian Christians and Unitarian Deists and (as it appears) difficulty of disuniting them, the *pool* of baptism (as an eloquent lecturer we believe chooses to term it) would be a gulf of separation between them, through which there would be very little danger of *dragging* the rejectors of divine revelation. Some of them may comply with the easy, harmless ceremony of infant sprinkling or infant dedication; they may in despite of such solemn apostolic language as *eating and drinking condemnation*, even partake of the Lord's Supper: but it is presumed they would shrink with a sort of *hydrophobic* sensitiveness from going down into the water in the primitive Christian manner of apostolic practice.

The Editor of Dr. Priestley's Works has remarked in a note, Vol. V. p. 283, "There is, probably, an increasing number, at least among Unitarians, who consider *baptism* as having no place among professing Christians, such as have already made the profession for which alone the rite of baptism appears to have been instituted." And in another note, Vol. II. p. 335, he quotes these words of

Wakefield: "It appears, from *Scripture* evidence, that baptism, according to the true meaning and design of that institution, can have no place at all among the inhabitants of a Christian country." I am somewhat at a loss whether these two statements are to be taken as essentially identical, and whether any thing more be meant by "professing Christians" than by "the inhabitants of a *Christian* country." Will the candid Editor, or any of those who consider *baptism* as having no place among professing Christians, favour us with some explanation and developement of the principle on which they consider baptism to have no place? If any thing of a personal and actual profession be meant, will they have the goodness to define what kind and quantum and duration of it annul the obligation of baptism or supersede the use of it and render submission to it improper or unnecessary? This information I seek for no mere controversial purpose or in the hope of triumphing over opponents; but, if I can trust my own consciousness, with a higher view and with all the disinterestedness of religious feeling, though in one respect I am deeply interested in the question—for it is as much an affair of conscience as of the understanding with me.

I had intended to take some farther notice of the communication of Dr. J. Jones, but I am not much satisfied with what I have already written upon it, and feel no inclination to proceed, for I have no conviction as to *expediency* or *moral advantage*. The Doctor will probably write a reply, but I have no intention of writing a rejoinder.

A word more at parting. Your correspondent has remarked, that I treat my adversaries with too little ceremony. This is one of the soundest and justest remarks in the communication. I am convinced of its truth and must plead guilty to the charge, and perhaps I have heaped up more guilt on the present occasion: yet I can sincerely assure Dr. Jones that so far from intending either to offend or hurt him, it was my earnest wish to treat him as ceremoniously and respectfully and gently as possible, and such was my reluctance and apprehension in setting about the



present article that, if I had not been very strongly urged, I would not have made the hazardous attempt. I am fully conscious of being in some important respects ill qualified for religious controversy, and would cheerfully leave it to those who possess more of Christian meekness, gentleness and humility, for I view it in my best and happiest states of mind as leading into temptation. As to *this* controversy in particular, it is probable that not only are my notions of logical excellence too high and exclusive, but that my estimate is too low of the opinions and arguments and logical abilities of the anti-baptists. Certain it is, however, that in my judgment the most respectable opponents by far, intellectually considered, I have yet had to contend with, are Robert Barclay and the Dissenting Minister who has published particulars of his life: yet there are probably few of even the anti-baptists who think their arguments worthy of serious and formal refutation. And it is particularly unfortunate for me that I have had to contend as it were in the dark with opponents who speak much and frequently and very unceremoniously about baptism and Baptists, but who have hitherto published very little about them in print. Whilst preparing my lecture for the pulpit and the press I was incessantly assailed with offensive matter reported to me by credible witnesses, such as that baptism is a *worn-out, foolish superstition*, and that we should only expose our weakness and ignorance by attempting to defend it: in short, baptism and Baptists were represented as objects of derision and pity. I did think that opponents who could employ such weapons merited very little ceremony but much scornful rebuke and severe castigation. I am not surprised, therefore, that Dr. Jones should say, I treat my *adversaries* with too little ceremony, or that others should think me guilty of much violence and uncharitableness; and I have heard all sorts of meek, mild, gentle and candid criticism (for reporters abound) of my lecture, which I find is not only antichristian but diabolical. Some, indeed, of the more charitably disposed, I am told, kindly exculpate me from all blame by representing

me as wholly irresponsible for my words and actions.

The chief thing which I regret is, that some of my remarks are liable to be misunderstood and misappropriated. A gentleman of academic eminence complained to me that I had represented him as an enemy to the Baptists, and that he thought it unfair to introduce his name in a sermon, especially when accompanied with a sneer. But I had no intention of representing him as an enemy to the Baptists, and I have never thought him an enemy. It was with some reluctance I introduced his name, and as to what he considers a sneer, nothing more was intended by it than an intimation that academic advantages and honours are no absolute guarantee for correct thinking and sound reasoning, with an oblique hint that he might possibly overvalue the excellencies of his Alma Mater, and undervalue the attainments and talents which have not been formed under her fostering care. I can assure that distinguished gentleman and his friends that I consider his academic advantages truly enviable, and that I think highly both of his acquirements and merits. When I found so soon after the publication of my lecture that the above gentleman was dangerously ill, I was deeply grieved that I had written a single sentence which could be considered disrespectful towards him, or which was in the smallest degree calculated to offend or hurt his mind. Ah, Mr. Editor! most of us have had sufficient experience of human infirmity to humble and soften our heart.

JAMES GILCHRIST.

P. S. Dr. Jones remarks that my arguments have more confidence than solidity. If they want solidity they will be the more easily *blown on the wind*. As to confidence, I devoutly wish I had half as much of it respecting many subjects of grave importance as I possess respecting baptism.

SIR, Sept. 4, 1826.  
COMPELLED by the nature of my profession to the frequent exercise of the reasoning faculty, I confess that I am more attentive to the difficult questions which are sometimes mooted in the pages of your

valuable Miscellany than to mere matters of fact. Two or three papers have recently appeared in the Repository on the subject of Mystery in Religion, and a few startling queries have been proposed by your correspondent Clericus Cantabrigiensis. Too much occupied in juridical affairs, and not sufficiently versed in speculative theology, to undertake the task myself, I did hope that some one among the more lettered class of your contributors would have furnished something in the shape of a satisfactory answer. A Nonconformist, I am sorry to observe, does not appear to be better qualified to effect that purpose than myself; and instead of boldly meeting the difficulties stated by his opponent, he absolutely evades them, and replies by a few meagre extracts from eminent authors, respecting the justness of whose sentiments there can be little or no dispute.

I have carefully compared the last paper of Cantabrigiensis with the answer of a Nonconformist, and I acknowledge that I am miserably disappointed with the inefficiency of the latter. No one can be a greater enemy to mystery and superstition than I am; and I cannot help thinking that your metaphysical correspondent, when he first advanced his arguments, was not altogether unmindful of some of the doctrines of his own church. I am likewise decidedly of opinion that he is wholly unauthorized in confounding the German Rationalists with the English Unitarians. But still I conceive that if his subtle interrogatories are to be answered at all, they ought to be answered without timidity and reserve, and that if they are really incapable of reply, that circumstance should be candidly avowed, without affording him the opportunity of triumphing over the nullity of the replication by a judgment in default.

CAUSIDICUS.

SIR, September 1, 1826.

I BEG permission to state my opinion on the war of Armageddon a little more accurately, by a slight glance at the leading numbers of Daniel and St John, as fixed by the author of the "Eventide." This writer has been happy in his calculating the rise and termination of the *Eastern*

apostacy; but, I think, not so with the *Western*. He admits that the beast and false teacher perish before the Eastern dragon; the 1260 years then would, with more propriety and truth, expire in the year 1814, when the beast was wounded indeed, but not destroyed. The next number of Daniel, of 1290 years, finally accomplishes the destruction of this *Western* power, and expires at the remarkable period when the *Eastern* 1260 years end, namely, 1844. Thus terminates the first judgment, and the final annihilation of all antichristian power.

In the course of these thirty years are included, 1st, the sounding of the *seven thunders*, which are now rolling in Greece; 2d, the binding of the *Western* dragon, which began in 1825, and the 1000 years' reign of Christ, which runs parallel with the binding of this political power, and ends in 1844; 3d, the *sealing* of the 144,000 of the tribes of Israel, which may point to their present gathering in North America, by order of their appointed magistrate or judge, Mordecai Noah, under the sanction and authority of the United States, and the restoration of the two tribes to their own land.

The sounding of the seventh trumpet commences with the battle of Gog and Magog, in the great plain of Megiddo, near Jerusalem, called by St. John, Armageddon, which ends in the awful and miraculous overthrow of that immense multitude and triumph of the Jews, who follow up their victory by pouring out the seven vials of the wrath of Almighty God upon their enemies, which are the *seven last plagues*, when the mysterious times will be finished of the forty-five years, and of Daniel's 1335 years, which bring us to the era of blessedness, 1889.

In the course of these forty-five years, the "times and seasons" of Daniel, are to be included the return of the ten tribes to Palestine, the evangelizing of the nations, and all the mighty changes which are to introduce that happy period, emphatically called the "new heavens and new earth."

So that it would appear, from this view of the prophetic numbers, there will be no *delay* in the punishment of

the sinful nations either in the East or West, according to the oath of the angel: and that the short period of a *century* will accomplish all the purposes of Divine Providence for the overthrow of all those powers which have been established in wickedness and blasphemy for so many ages, but in their place introducing and establishing, on everlasting foundations, all the blessings of pure Christianity and its glorious and eternal rewards, when the kingdoms of this world will become the kingdoms of Jehovah and of his Messiah, who shall reign for ages of ages.

#### PHILALETHES.

#### *Character of the American People.*

I sing the mariner who first unfurl'd  
An eastern banner o'er the western  
world,  
And taught mankind where *future em-*  
*pires* lay,  
In these fair confines of descending day!

COLUMBIAD.

*Islington,*

*Sept. 1, 1826.*

SIR,

**N**ORTH & SOUTH AMERICA are at length running together the glorious race of freedom. But I deeply regret that against the United States prejudices are still indulged by very many persons in this country. I have not, however, seen these prejudices more happily exposed than they are in a work entitled, "A Year in Europe, comprising a Journal of Observations in England, Scotland, Ireland, France, Switzerland, the North of Italy and Holland, in 1818 and 1819. By John Griscom, Professor of Chemistry and Natural Philosophy in the New York Institution, Member of the Literary and Philosophical Society of New York, &c. In 2 Volumes. Second Edition, published 1824, at New York." The author is an honest Quaker, who writes with good sense and simplicity. The following extract, dictated by the purest patriotism, will, I am persuaded, prove acceptable to the readers of your Miscellany:

"Having taken a seat in the Defiance coach for Derby, I left London Feb. 15, 1819, in a mood but little disposed to join in the conversation of two inside passengers, one of whom I found was from Manchester, and

the other from Norwich. In their colloquial topics I felt no interest, till the former happened to mention that he had recently returned from the United States. He had seen the principal towns on the sea-coast, and had ascended the Hudson river as far as Albany. On being asked by the other how he liked the country, he replied, that he was not at all pleased. He was disgusted everywhere with the want of good manners; for, in his whole route, he had not fallen in with a single person whom he could call a gentleman! This reply appeared to startle his companion, and he asked him how this could possibly happen. 'I know not how to account for it,' said he, 'unless there are no real gentlemen in the country.' 'But,' said the other, 'we see Americans occasionally in this country who do not appear to be deficient in the qualities of gentlemen.' 'That may be; but I believe none but the best of them ever visit England. Information is at a very low ebb among them.' 'But do they not read?' 'Yes, they may read, but they do not seem to profit much by it. The roads are miserably bad, and the coaches worse!'

"Such was the flippant and unqualified invective in which this citizen of Manchester, with a true Lancashire aspirate, chose to indulge against our national character and customs. My feelings were somewhat roused, but suppressing the excitement, I proceeded to question him farther respecting America, as one desirous of information and having some intention of going there myself. I found that he had spent only two and a half months in the United States, nearly the whole of which time was devoted to his commercial concerns, and that he had been introduced into no society except that of dealers! Our steam boats, he admitted, were worthy of praise, but he saw little or nothing else in the country deserving commendation. Of the honesty and fair dealing of the merchants he had no great opinion.

"To account for this unreserved vituperation in a man who appeared to be at least civil and good natured, and without any particular antipathies against America, I am much at a loss. He had probably been disap-



pointed in his commercial views, and this may have disposed his mind so entirely against the country and its inhabitants as to exclude all candour, and to fill him with prejudice and dislike. At the same time, I fear there is too much reason to believe that a foreigner, and especially an Englishman, whose previous education had not qualified him to guard against the fatal error of drawing general conclusions from insulated facts, would be naturally impressed with the difference of manners in the middling and lower classes of the two countries, in a way unfavourable to some of our Republican habits. We ought not perhaps to expect that the freedom of thinking and acting so universally enjoyed in the United States, and which must eventually give a decided tone to our national manners, should not produce in some instances an effect unfriendly to the courtesies and refinements of polished life.

"At the supper table of the inn where we stopped, one of my inside fellow-passengers, in reply to another who was riding outside, remarked, 'You are from the North, I think, Sir?' 'I am.' 'Can you then,' I asked, 'distinguish a Northern from a Southern man by his appearance?' 'We can, Sir, generally.' 'What part of England do you then suppose I am from?' 'I do not know exactly, but I should take you to be from the South.' Another, after observing me more closely, conjectured that I was from one of the middle counties. They appeared greatly surprised when I assured them that I had not been in England six months in my life. 'You are not surely from America?' 'I am.' 'I must ask you, then, a thousand pardons, Sir,' said the Manchester passenger with some confusion, 'for the manner in which I have spoken of your country.' 'We see,' said his companion, 'that there are some exceptions to your rule of American gentlemen!' 'Yes,' said he, 'but you know that I before remarked that those who visit England are the very best of the country.' My judgment was then seriously appealed to whether this was not the fact. Indeed I have often been asked whether those who visit Europe are not mostly or altogether of the su-

perior class of Americans with respect to intellect and information, and I have not hesitated to say, that as far as my information extends I might safely answer in the negative.

"This instance of deep-rooted and unwarrantable prejudice against us is not an uncommon case. English travellers cross the Atlantic with inflated expectations of wealth, independence and purity of morals, and with few introductions to persons of respectability: they mix only with the surface of society, and because they do not discover that human nature is more refined in America than in England, or that the inhabitants of our back settlements are deficient in some of the graces which are conferred only by education and a mixture with the world, they suffer themselves to fly from one extreme to another, imbibe the strongest prejudices, and on their return not only speak but write and publish observations replete with unfairness, if not with the grossest calumnies. Of the numerous Travels through the United States by Englishmen and Irishmen, I know scarcely one which I think has been written in the spirit of true candour, or which shews much acquaintance with human nature.\* This course of proceeding is deeply to be regretted. It keeps alive national antipathies, and feeds the spirit which engenders war and all the evils that spring from mutual hatred and animosity. It is time for every honest man in both countries to set his face against every thing that tends to oppose the temper of mutual forbearance and that unison of feeling towards which the common origin, the common language and literature, the common sense and the common welfare of the two nations have so direct and natural a tendency."

But whatever, Mr. Editor, be the merits or demerits of the inhabitants of the United States, the chief subject of my displeasure is the existence of Slavery amongst them: so enormous an evil should not be tolerated in a land of freedom. It is "the abomination of desolation standing where it

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\* An exception, I am happy to say, may be made with respect to the Travels of several Englishmen in the United States, published since the above remark was written.

ought not," to use the awful language of Scripture on the subject. Thus this honest Quaker, Mr. John Griscom, in his interview with that distinguished nobleman, the Marquis de la Fayette, at Paris, tells us, that "in expressing his attachment to the United States, the Marquis took occasion very early to deplore the existence and effects of slavery amongst us. 'When,' said he, 'I am indulging in my views of American prospects and in favour of American liberty, it is mortifying to me to be told that in that very country a large proportion of the people are slaves. It is a dark spot in the face of the nation, and the time must come when the effect will be serious. Such a state of things cannot always exist.' He wished earnestly to see some measures adopted which would gradually lessen the load and finally remove the evil. The Blacks, he thought, ought to be instructed. That they are absolutely necessary in the cultivation of the Southern States, or that White men cannot endure the climate as labourers, he does not believe; for the army in Virginia, while he was with it, performed the most fatiguing marches in hot weather without much precaution, and with no great inconvenience. He thinks it meritorious in France that she has abolished the trade in slaves. 'And what an honour,' the Marquis was pleased to say, 'is it to your Society to have begun this good work, to have borne the cross of it so long, and finally to see it crowned with success in the governments of Europe!'"

With these enlightened views of the Marquis de la Fayette, respecting the abolition of slavery, the inhabitants of the United States must be well acquainted. It is to be hoped that his sentiments on so important a subject will weigh powerfully upon their minds. The flattering welcome recently given to the illustrious companion of Washington in the perilous stages of the revolutionary war, by all classes of people, does them immortal honour. At Philadelphia in particular, the grand civic arch erected opposite the Hall of Independence, and beneath which the Gallic hero passed during his triumphant procession into that city of brotherly love,

attests the fervour of their gratitude. In appropriate niches on its wings were the statues of Liberty, Victory, Independence, and Plenty, whilst the municipal arms were encompassed by full-length representations of Justice and Wisdom, the prime attributes of good government. All this is happily conceived, and, judging from a plate in my possession, it was as felicitously executed. But the republican victors must have forgotten, amidst the obstreperous exultations of the day, that neither justice nor wisdom sanctions the existence of slavery amongst them, at once the bane and disgrace of their country.

To conclude, Mr. Editor—in declaring my anxiety to do justice to the character of the American people, I feel no hesitation to reiterate the expressions of my abhorrence of every species of slavery subsisting among them, already fully disclosed in a former number of your Miscellany, and with which several of your readers appear to have been gratified. Slavery, indeed, is a gangrene, eating out, with a cancerous virulence, the vitals of the republic; it is the only impediment that can retard the progress that the vast continent of America is making towards a super-eminent distinction amongst the nations of the earth. It shall, it will, it must come to an end—

"For, see to other climes the Genius  
soars,  
He turns from Europe's desolated  
shores;  
And, lo! even now, 'midst mountains  
wrapt in storm,  
O'er Andes' heights he shrouds his awful  
form:  
On Chimbarazo's summits treads sub-  
lime,  
Measuring, in lofty thought, the march  
of time.  
Sudden he calls, "'Tis now the hour,'  
he cries,  
Spreads his broad hand and bids the  
nations rise!  
La Plata hears amidst her torrents'  
roar,  
Potosi hears it as she digs her ore;  
Ardent the Genius fans the noble strife  
And pours through feeble souls a higher  
life;  
Shouts to the mingled tribes from sea to  
sea,  
And swears—'Thy world, Columbus,  
shall be free!'" BARBAULD.

Whether we avow ourselves pliant royalists or sturdy republicans, the amelioration of our species is a delectable topic of meditation. It enlarges the understanding and purifies the heart. It urges to incessant efforts in the cause of suffering humanity; for the Christian philanthropist, propelled by the combined energies of science and of religion, sets no boundaries to visions opening upon him respecting the final happiness of the world. In spite of the taunts of infidelity, and of the vagaries of fanaticism, irresistible is the march of improvement. Thus the mountain torrent, swelling in its course, surmounts every obstruction and reaches the ocean which, by the alternation of wind and tide, flings its salutary waters around the globe. Indeed, the eye of Omniscience is never dimmed, nor is the arm of Omnipotence ever paralysed. Providence has never been wanting in means for the accomplishment of its favourite purposes of love and mercy towards the great family of mankind.

J. EVANS.

P. S. I think of sending you, Mr. Editor, three papers for the remaining numbers of the present volume of the Repository, on the very peculiar circumstances in which *Milton's Treatise on the Christian Doctrine* was composed. These considerations will enhance the interest of that extraordinary work, which has excited so much attention in the religious world; and this may be the more necessary, when it is recollected that, whilst the Evangelical Magazine is sending forth its monthly essays to counteract its poisonous contents, good orthodox Bishop Burgess (my Lord of Salisbury) has questioned the authenticity of the work. His Majesty, who ordered its publication, will not thank him for it. Such are the Quixotic attempts to quench the light of Unitarianism in the nineteenth century. The latter days of Milton, obscured by visual darkness and embittered by domestic infelicity, were encompassed with a blaze of literary and moral glory! He is and ever will be the admiration of posterity.

Critical Synopsis of the Monthly Repository for August, 1825.

**M**EMOIRS OF PEPYS. Did not the authenticity of these Memoirs appear placed upon too strong grounds to be impeached or suspected, I should say, that the very minute and personal particularities to which the writer so often descends, savour of a fictitious origin, worthy the genius of a Swift, or a Galt.

*Notes on Scripture.* "I will chastise you with scorpions." I cannot agree with the critic, that the common supposition on this passage is "highly improbable." The very exigency of the place seems to justify it. Not only the antithetical parallelism of Hebrew poetry is in its favour, but the remarkable resemblance between a whip composed of several lashes, and the scorpion of many knotted legs, raises the probable existence of the instrument in question almost to a certainty. The critic seems to part a moment with his usual clearness, when he represents the monarch as using the expression "*altogether* in the way of figure." What! without reference to any primary meaning whatever? That would be to make him "insane" indeed.

*Latin Verses applied to Mr. Turner.* This article is a choice literary morceau. But let me protest against the unworthy squeamishness which would interdict a writer of genius from contributing to Blackwood's Magazine, on account of some of its exceptionable principles. In this spirit-stirring, bustling, heterogeneous age, it is wrong to impeach a man for being sometimes found by the side of occasional companions, from whom he differs in the cast of his principles and character. In the grand procession of intellect, some must be expected to march together, who are strangers in the more private walks of life, and are even ardently engaged in the prosecution of opposing objects. The fierce attack of the above-mentioned Magazine on Dr. Chalmers for writing in the Edinburgh Review, which I believe absolutely intimidated the Doctor from a repetition of the act, always appeared to me to proceed on narrow and untenable grounds. I am aware that there are extreme cases in which a good writer would be disgraced, or



at least would be liable to the charge of gross inconsistency, by contributing to some kinds of publications. So there are some streets in the metropolis, in which no respectable man would open house. Yet there are others which have a very bad name, but where it is no particular disgrace for honest people to live. And this last seems to me analogous to the case of contributors to Blackwood's Magazine.

*On Mr. Clarke's Definition, &c.* I know not when I have read three columns, to every word and sentiment of which I can so cordially respond as to this communication.

*Orthodoxy of Irish Quakers.* A satisfactory statement.

*New Experiments in Education.* I am glad to see sufficient time provided for, in this excellent plan, for the amusement and recreation of the children. Too much restraint, at that happy period of life, is a violation of nature. With occasional controul and direction, children will best educate themselves.

*Query on John i. 1.* I should be glad to know if any word is distinguished, "in the ancient Greek MSS." by a capital initial.

*Critical Synopsis.* Veraciousness has been exchanged by the printer's boy for voraciousness. The latter, in this connexion, is much the better word.

*Mary Magdalene.* Our youthful writer is better at poetry than at retorts.

*Union Schools.* A new monthly publication, of very promising character, has been commenced with this year at Boston, under the title of the Journal of Education. Since it abounds with such information as the Editor of the Repository appears eager to possess, and contains a variety of able and interesting discussions on subjects corresponding with its title, an exchange of it with your magazine might not be undesirable. Already, I observe, it has been indebted for a short article to one of your late numbers.

*Controversy of Freethinking Christians.* How frequently is it the case in this world, that to have reason on your side, is of no advantage, and of but little comfort.

*Unitarianism at Durham.* A pro-

posal of this nature would seem to deserve the attention of the Unitarian Association. The advice, countenance, direction, and support of a public, organized and experienced body, would be all that could be desired to give an impulse to such an infant establishment as is here projected.

*Athanasian Creed.* Bishop Magee's "hopes and wishes" in favour of those who disbelieve the Athanasian Creed, quite neutralize the horrors of that instrument. If so great a theologian as he find reason to hope for the salvation of Unitarians, I will take my chance for all the condemnation to which I may be exposed for embracing the doctrine of God's Unity.

*Ordination Services.* The concluding paragraph of this pleasant communication contains, it appears to me, the whole essence of the controversy.

*Rammohun Roy.* Why has no orthodox periodical as yet taken up the writings of this officious theologian, and crushed him under a confutation?

*Mr. Eaton on the Unitarian Fund.* Delightfully told. What is the specific nature of the charm which appears in the narrative writings of this gentleman and of Mr. Wright?

*American Publications.* The North American Review has a regular publisher in London. The Christian Examiner, which has lately passed from the hands of an association into those of a single editor, deserves, I think, a similar avenue to the attention of the English public.

*Athanasian Creed.* Traces of the approaching exclusion of this disgrace of Christendom from the rubric of the English Church, are multiplying too rapidly and boldly in every quarter to be mistaken.

REVIEW. *Mrs. Barbauld's Works.* Let me add my testimony of the enthusiasm with which many American mothers speak of the invaluable services of this lady in assisting them to mould the minds of their infant offspring, and filling up a chasm in early education which was nowhere else provided for.

*Butcher's Discourses.* A thorough and satisfactory treatise on the Sermon on the Mount, is, I apprehend,

a desideratum in English theological literature.

*Robberds's Sermon.* More extracts would have been acceptable.

*Poetry.* There is beauty in the first and sublimity in the second of these pieces. The Sonnets breathe devotion.

*Obituary.* These notices, even on the supposition that they exaggerate the virtues of the deceased, certainly furnish a repository of interesting facts, and accounts of English customs and manners, which are adapted to the gratification of strangers and of posterity.

*Intelligence.* Mr. Robertson "agreed to give emancipation to the Roman Catholics because they insisted upon being emancipated." If Unitarians should "insist" upon being married in a mode which their consciences approve, may they not hope to obtain Mr. Robertson's enlightened vote?

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*Critical Synopsis for September, 1825.*

*Examination of Warburton on Neal.* It is consoling to see every malignant stain wiped away from the reputation of a man who will be admired as long as our language lasts, for his independent honesty, simplicity and truth. Neal, it is true, was not very graceful either in his literary outline or execution, but he has far more than balanced the defect by the richness and copiousness of his materials and the lucidness and directness of his reflections. Who ever consulted him for a particular point of information without being insensibly drawn on through several pages of his blended narrative and documents? The virulence with which his merest shreds have been assailed by Churchmen, is a plain proof how obnoxious to the Establishment is the substance of his History. From what quarter has this last received any thing like an unanswerable or formidable attack?

*Religious History of Dukinfield.* The Sonnet in the margin is quite happy.

*Memoirs of Pepys.* A feast. Very similar in interest to the Diary of old Henry Teonge.

*On a Passage in a Sermon of Channing's.* Somewhat coincident

with the remarks of this correspondent, a late writer in the *Christian Examiner* declares it to be within his experience, that religion generally declines in a congregation in proportion as a minister advances beyond a certain degree of celebrity as an orator. But in such cases, I am persuaded the minister himself must be deficient in genuine piety, and must belie, when out of the pulpit, the story which he repeats when in it.

*Mr. Evans on the Religious Opinions of Bonaparte.* Go on, good man, and weave, out of the materials of truth and charity, a mantle for the reputation of the illustrious dead.

The sally of the Emperor's imagination respecting the Elysian fields, I should suppose was rather suggested by a passage in Adam Smith's account of Hume's last illness, than by any thing in Virgil. At all events, there is a remarkable coincidence between the speeches of these two dying great men.

The passage from Hannah More, is not so apposite, I think, as might have been elsewhere found. Indeed, I should deny the strict truth of the sentiments themselves. I think men ought to be taught that they have "native strength of their own," and told to exert it more than they do. It is true, that all our strength is given to us by a higher power. It would be impious to deny that. But surely, after it is given to us, it is *our own*. And we ought to feel the proprietorship in its full extent. It was bestowed upon us for good and high purposes. The doctrine of entire dependence, though true in the metaphysical abstract, yet is dangerous in most, perhaps in all, cases of practical inculcation. I cannot but think it quite exceptionable in the broad statement of Mrs. More before us, and believe it has done vast injury to weak, timorous and corrupt minds, by the unqualified and seemingly humble manner in which it has been so often urged by pious but mistaken writers and preachers.

Instead of excusing the sins of Napoleon Bonaparte on the broad and perilous ground of the inherent weakness of human nature, I would go no farther than a comparative, personal and specific defence of him. I would allow him much by way of constitu-

tional infirmity, much more from the circumstances in which he was placed, much when contrasted with the good which he did, and much when compared with the characters of most other heroes. If I were an Englishman, all these things should go to mitigate my fierce prejudice against the former object of my country's hatred; but I would not seek assistance for the purpose in the vague theology of Hannah More.

*Dissenting Bells.* The remark is so common in America that the English Dissenters are denied the privilege of using bells, that the uncertainty of your correspondent respecting the law on the subject struck me with surprise.

It is singular, on approaching Philadelphia, to witness the influence which original Quaker customs have exerted on the external appearance of that great city. Ten years ago, the only object which you beheld in the shape of a steeple, was a shot-tower. The silence of a Sunday morning there, too, is oppressive to one who has been accustomed to the cheerful clamour which, at the same season, proceeds from the numerous and beautiful steeples of New York and Boston.

*Ben David on 1 John v. 7.* This verse would not be formidable to Unitarians, even though its perfect authenticity were established. There is such a thing as moral as well as numerical unity.

*Letter of Dr. Toulmin on Socinus.* Would not a judiciously compiled and translated selection from the works of Socinus, in one volume, be an acceptable and valuable present to the theological public?

*On the Proem of John's Gospel.* The writer of this Synopsis has for a long time entertained the views here given of this much contested passage. Will the Editor of the Repository have the goodness to transmit to his Penzance correspondent a pamphlet on this subject, sent him some time ago from America? It will at least present the interest of a very exact coincidence between the conclusions of two distant and entirely unconnected inquirers.

*Monument to Lindsey.* "That rash and inconsistent interpreter of scripture"! *Quarterly Review.*

*Mosaic Mission.* Audacious speculator! But there may at least be one good tendency in this kind of arguments, viz. that whereas formerly the readers of the Bible were divided into the two classes of believers and scoffers, these new rules of interpreting the miraculous facts of the Old Testament, will, if they prevail, divide the world afresh into the more harmonious and reconcileable bodies of believers in the simple truth of that book, and literal believers in its miracles.

*Pastoral Letter of Dr. Doyle's.* An amusing document enough for the nineteenth century. I forbear to pick it all to pieces.

*Proposed Chapel at Durham.* Kind offers and good advice.

*Critical Synopsis.* Under the article *Poetry*, I observe an error of the press. "*Falls upon the ear,*" should have been *palls, &c.*

*On Ordination Services.* I trust the writer does not think it wrong "to let an American" review the Repository. I like his English spirit about tracts. But we Americans are glad to get good tracts, from what quarter soever they come.

*On Necessity and Predestination.* A great defect of the writers on both sides of this question, is, to suppose that their views, when once embraced and thoroughly understood, will remove all the difficulties that encumber it. I allow the full force of most of the objections which this neat and lucid correspondent has brought against Dr. Copleston, but to say that I see or feel how philosophical necessity differs essentially from the fatalism of the ancients, would be pretending to something beyond my own experience. The paragraph in which Clericus Cantabrigiensis insists upon a distinction between the two, appears to me to fall short of his aim. The point in dispute seems to be more than once assumed. For instance, "The creed of the Necessitarians, when properly understood, inculcates no [absurd] practice." "*When properly understood*" is a great peace-maker. The truth is, the advocates of necessity wish us to receive their arguments as sound, but to maintain all along a reservation in our minds that they are somehow or other consistent with perfect liberty. I sup-



it would be safe to grant them their triumph on such conditions, even though we cannot feel the justice and propriety of it.

I can allow Jonathan Edwards no such impregnable stand as this writer assigns him. On our side of the Atlantic, there are numerous questions of his infallibility as to "his great leading arguments." Indeed, I may take this occasion to remark, that the American Unitarians, almost to a man, have hitherto been averse from embracing, or at least from inculcating, the doctrine of Philosophical Necessity. Not that we explicitly deny it. If there is any thing in it, it must amount, when analysed, not so much to a truth, as a truism. It is just that chain of antecedents and consequents, which is.

*Sabbatarians.* I can imagine no more heavenly picture of society than a general *voluntary* observance of the Sabbath—a grateful reception of it as a blessing, and a religious, rational celebration of the day. A *compulsory* observance of it carries us back from the ground of Christian liberty into the trammels of Jewish childhood.

*Review.* *Mrs. Barbauld's Works.* This poetry is all music, and the prose extracts are unrivalled for delicate good sense. But I was not prepared for the lofty encomium of the author, which concludes the article.

*Poetry.* If these sonnets are by different hands, the coincidence by which two such pictures were brought together, is remarkable enough.

*Obituary.* In a former paper, I recommended a collection of the Poetry of the Monthly Repository. Another fine volume, I should think, might be compiled from its Biography and Obituary. Far from the least interesting would be the present article on William Guy, Esq.

I have heard that a clergyman in the interior of Massachusetts has been some time engaged in compiling the lives of pious and eminent Unitarians.

*Intelligence.* The case of the Middleton congregation is interesting. It would be worth while to employ a general Unitarian solicitor, of good character and address, whose business it should be to lay statements of destitute congregations before private in-

dividuals, and procure requisite subscriptions. His salary might either be paid by the Unitarian Association, or arise from commissions on collections. The influence of such a functionary on the interests of the sect, would very probably be beneficial. A few private persons would, it is likely, now and then wish not to see the solicitor quite so often; but it would be a part of his duty to apportion and employ his visits with prudence and judgment, and I have no doubt, that in the body at large his applications would be *welcomed* by a greater number than they would offend.

### Hannah Barnard.

[From "The Christian Inquirer," a weekly paper, printed at New York, Saturday, Dec. 3, 1825.]

**D**IED in Hudson, New York, on Sunday morning last, Mrs. Hannah Barnard, aged 71 years. All the particulars which we have yet received of the sickness and decease of this distinguished woman are contained in a letter dated Nov. 27, addressed to a gentleman in this city, from which we have been furnished with the following extracts:

"Thy much esteemed and revered friend, Hannah Barnard, is no more! She quietly departed this life, without a struggle or a groan, this morning at four o'clock. She was taken unwell last 2nd day, but the symptoms of her disorder did not alarm her friends, and no one was present at her exit but her husband and daughter, and neither of them witnessed it, thinking that she had fallen into a sweet sleep: so quietly, so sweetly did she close her eventful life. I have been intimately acquainted with her for several years: she had more Christian virtues and powers of mind combined than any person with whom I am acquainted."

Thus writes a person who was intimately acquainted with this venerable confessor, and thus will every one say who had the pleasure of an acquaintance with this eminent woman, who for many years was an able and successful minister of the Society of Friends, and who at last became a victim to Transatlantic bigotry and intolerance, which was too readily and

injudiciously imitated in this land of liberty and toleration.

The following facts respecting the life, labours and sufferings of this faithful servant of God, will serve to illustrate the character of one who was "honest enough to be bold, and bold enough to be honest," in what she believed to be the cause of God and truth.

Mrs. Barnard was born about the year 1754, of parents who were members of the Baptist Society, but in the 18th year of her age became convinced of the truth of the principles of the Society of Friends, and at her own request was admitted into membership with them. Being endowed with a clear and discriminating understanding, possessing graces and gifts of no ordinary character, and feeling it her duty to bear a public testimony to the truth, "she was strengthened and encouraged by the sympathy and counsel of several valuable friends to give up freely to these requirings of duty." In the discharge of her ministry in the meetings to which she belonged, and also in the neighbouring States, she met with great acceptance for about twenty years, and as her discourses were pertinent and instructive, her delivery peculiarly eloquent and impressive, she became a minister of considerable eminence, and in that station, as well as in her private character, was regarded with general affection and esteem.

At an early period, her mind was much exercised upon the evils attendant on war, and being fully convinced that all war is inconsistent with the spirit and precepts of true religion, she hesitated not to declare that the kind and benevolent Father of the universe never did, at any time whatever, command or approve of war in any form. This testimony in her visit to England brought on her the charge of disbelieving the Scriptures, and she was there accused and condemned as an Infidel, silenced as a preacher, and finally on her return to her own country, in the year 1802, was disowned.

Since that period she has submitted to all the reproaches and obloquy which ignorance, bigotry and fanaticism could cast upon her; and although she has been stigmatized alternately as a Unitarian, Universalist,

or an Infidel in disguise, yet she has submitted with meekness and cheerfulness to her lot, and has patiently endured persecution for righteousness' sake. There has, however, always been a goodly number of the most pious and intelligent of her own society who have deemed it a privilege and honour to cultivate her acquaintance, and not unfrequently have visits been made to Hudson for the express purpose of enjoying the society and conversation of this gifted woman.

A few weeks previous to her decease she had visited this city and was received with the greatest cordiality by many of her former acquaintance, and she viewed with uncommon pleasure the increasing spirit of inquiry, as well as the tolerant feelings prevailing in the society to which she formerly belonged, and for which she continued to feel an unbroken attachment.

She lived and died a rational Christian; her works of piety and love prove the sincerity of her faith, and she has gone to receive the rewards of a tried, suffering and faithful confessor of the truth as it is in Jesus. "Blessed are the dead who die in the Lord, they rest from their labours and their works follow them."

SIR, *Evesham, Sept. 6, 1826.*

With your leave I will annex the following extract from the last letter to me from my very dear and excellent friend Hannah Barnard, with whom I had corresponded about twenty-four years, with great satisfaction and pleasure. Our acquaintance will, however, I trust, be renewed in a future life of progressive improvement in virtue, knowledge and happiness, never to terminate, through the free, unpurchased mercy and goodness of God, the God and Father of our Lord Jesus Christ, and of all his rational offspring.

The letter is dated "Hudson, Aug. 21, 1825."

After mentioning some very curious and well-authenticated anecdotes respecting the Society of Friends in Philadelphia in former times, she adds,

"As to the state of the Society in this country, so far as I can learn, the opposition to Elias Hicks seems in this Yearly Meeting [that of New

York], dwindled down to a small and very weak, insignificant party. But in Philadelphia they are still among themselves in a very perturbed state; their false rest seems to be broken up, and, for my part, I make no doubt good will *eventuate* from it.

"There is no danger of truth losing by investigation, any more than gold by purification. I often felicitate myself in being wholly released from sectarian shackles, and not unfrequently recollect the prediction of an eminent writer I read in early life, viz. 'There shall be a time when, evangelical light and truth being risen, Egyptian mists and darkness shall be dispelled; when the fogs of superstition and ignorance shall fly before the brightness of the arising of the sun of righteousness; when, finally, Lutheranism, Calvinism, Quakerism, Popery, and whatever other denomination there may be, shall be melted down into one truly Catholic and Apostolic Philadelphianism or brotherly love.' But before this happy state can take place, that selfish pride must all be eradicated which forms so full an answer to the poet's inquiry when he asks,

" 'Whence then the imperious, positive disdain,  
That spurns back modest doubt and  
damns dissent?  
Whence the foundation of that holy  
scorn,  
That lifts the bigot's brow to scowl re-  
proach?'

"However, happily the way is open and plain for each individual of us to think soberly as we ought to think of others, and of and for ourselves, remembering that we see but in part; yet we all may know, if we are willing impartially to inquire, what the great cardinal virtues of justice, mercy and humility require of us in our intercourse with our fellow-creatures: and great peace have all those who sincerely love this law."

In a P. S. she adds, "I have heard it said that the great Quaker Trinitarian champion, Joseph John Gurney, is expected in this country. Is it so? Or is it only rumour? However, if I live, it is likely I shall know before this reaches thee. If he should come, I presume he will meet with little success in making converts to his creed. His progress will, I ap-

prehend, be much like walking up a steep hill in loose sand.—I ought to tell thee, my daughter, and only surviving child, [Mrs. Mac Kinstry,] is in usual health, her husband also. Her eldest son [an intelligent, promising youth] sailed in May, on his second voyage to Canton. If he lives till the 4th of next month he will be twenty years old. The two others are, I believe, well. Our son's widow and three children are with us, and are in usual health, as is my husband likewise. Adieu, my ever dear friend.

"To Thomas Foster, Evesham,  
Worcestershire, England."

Chichester,  
August 12, 1826.

IT was a sentiment of the late Rev. Hugh Worthington, not unfrequently repeated in company and in the pulpit, that politics should not appear in that place; and many excellent persons seem to think that a Christian minister who meddles with political matters is going beyond his sphere. Nothing certainly can be more opposed to the mild spirit of the gospel than are the violent passions which rage, when party political fervour is at its height. But in the endeavour to maintain principle, amidst all the storms which self-interest and pride too successfully raise, a true Christian and a Christian minister even may be very beneficially and honourably employed. Why should he not be? He is a moral physician, and as the medical practitioner frequents scenes of disease, why should not the moral physician be present where the moral disease is the most deadly? Is it not because the contrary doctrine is generally received and acted on, that there is so little political principle in the world? Political principle appears to be universally regarded as a thing not to be expected, and as far as my observation enables me to judge, even men otherwise respectable and honourable, have little conception of its importance or obligation. Hence we find Tories sometimes supporting Whigs, and Whigs supporting Tories. Here a man votes for a Government candidate, and there the same person is earnestly engaged for an Opposition member. But if there be any difference among political parties, is it not



as great a dereliction of principle to vote for all sides or for any side, as above stated, as it is to profess indifferently any religious tenets?

Suppose my opinions to be, that such and such measures are conducive, or it may even be essential, towards the real interests of man; that history abundantly testifies that such is their tendency, and that such and such persons are pre-eminently qualified to carry into effect these measures—can I then be other than a traitor to the cause of truth and of humanity if I advocate other measures or if I support other men? If, as a Trinitarian, I feel horror at entering an Unitarian place of worship, lest I may offend the Divine Being by associating with those who do not receive in faith what I regard as the sacred truth of Christianity; and if, as an Unitarian, I cannot frequent a Trinitarian chapel from a conviction that it would be arrant hypocrisy in me to pretend to sanction the latter worship—upon what ground am I at liberty to forego the honest convictions of my own mind, that such and such proceedings are calculated to add dignity to, and to increase the happiness of, the human race, and in consequence to be at liberty to support measures of a directly contrary character? Am I not equally a traitor to the cause of truth in the one case as in the other? If it be said that political principle may be sacrificed without criminality, why may not the same be said of religious principle? For my own part, I can see no difference whatever: and I can hardly imagine that the doctrine which teaches that there is a difference—that while religious principles should be maintained, political principles may be made to bend to the wishes of friends, or to the promotion of self-interest and worldly aggrandizement—I can hardly imagine that the doctrine which teaches this, could have the hold it has on the affections of men, if they were reasoned with frequently on the subject. The being frequently reminded of duty, is reasonably supposed to be no very uninfluential mean by which to enable us to keep the path of duty: on this ground it is that our weekly sabbatical exhortations are justified. It is not that we are at these stated periods so much informed of novelties, as that

we are reminded of our duty; that is, of our duty to be honest, sober and so forth. But then we are not reminded of our political duty; that is, of the importance or necessity of adhering firmly to principle. And it may fairly be hoped, that it is owing to their having very inadequate ideas of what this duty is, that causes men so often to think with one party and to vote with another.

But then the question returns, When are they to be properly informed of what is their duty; and by whom are they to have this information given? They cannot be informed from the pulpit, because politics are not to be introduced there. They can, therefore, be informed only at seasons of election for members of Parliament, or at meetings connected more or less intimately with election proceedings. But at these, it is said by some persons, that the official guardians of public manners and public morals should not appear. But the question to be determined is, and it is one of no small importance, does the Christian minister desecrate his office by being present at such scenes, admitting that his views are pure, and that to his principles he is firm? Or does he not, in the very spirit of his holy vocation, avail himself of a great opportunity of restraining passion, of checking intemperance, and of preventing that backsliding from the line of duty to which we are all too much inclined, when urged by sordid self-interest?

These ideas have very forcibly struck my mind of late in consequence of witnessing during the late election what I shall call most awful instances of want of principle. I have myself found shoals of electors, if I may so speak, voting for one party to please some great man, while they were decidedly in sentiment with the other. I have myself known liberal clergymen voting, at the nod of superiors, for Anti-catholic members; men, with radical reform on their tongues, swelling the ranks, in ignoble silence, of those who seem to be horror-struck at the idea of a change. But this, in a moral point of view, is a very shocking state of things, and it is a state of things which, I fear, from some cause or other, the patrons of our Bible Societies never contemplate; for it

does not appear that the circulation of this book has at all remedied the evil thus complained of. Now, no man more than myself can think that the circulation of the Bible, without note or comment, must be a very efficient mean of promoting correct feeling and conduct; whether the present societies which are in existence for this professed object be properly organized, is another question; but I am constrained to acknowledge my belief, that correct feeling and conduct have as yet resulted but little from the mere circulation of the Bible. I come to this conclusion from what I myself have lately witnessed, taken in connexion with a passage in the Life of Major Cartwright, extracted from his letters on "American Independence," about fifty years ago. He there says, "I am not only angry with the ministers, but with the opposition too; for I have had occasion to learn some of their sentiments, and fear there is little real public virtue among them. But notwithstanding this, I cannot reconcile it to myself not to attempt every thing which is within my power towards calling the attention of the people to the dangers which I apprehend their liberty is exposed to. There is but one class of men whose opinions I rely on in points of this kind—those who oppose ministers against their own interest, and who are at the same time able to give a reason for the faith that is in them. My friend Granville Sharp is of this number. He has given up his office at the Ordnance rather than be concerned in carrying into execution orders which he esteems iniquitous. I have been anxious to execute my work in the best manner of which I was capable, as I entertain hopes that it may be instrumental in opening the eyes of the public. No man is infallible either in politics or in any other science; but there are some plain things in which every man of common sense may be infallible. The principles on which politics are built are the principles of reason, morality and religion, applied to the concerns of large communities, so that I do not allow political rectitude to be according to every man's judgment, but to be defined by the laws of God and nature. The Scrip-

ture is the ultimate criterion both in public and private principles, and unless a man be a fanatic or of a presumptuous turn of mind, I think he may be sure when he is right or wrong on almost every question of importance." This extract gives a description of what may be called the political reasoning of the public fifty years ago, and also records the opinion of the writer by what rule it is that feeling ought to be regulated. "Scripture is the ultimate criterion both in public and private principle." Now, Mr. Editor, this is the point for which I am disposed to contend: nay, I must go further and maintain, that all our Bible Societies, all our Mechanics' Institutions, all our public worship, all our private devotions, are, comparatively speaking, of little use, unless they tend materially to make us politically just. From what I have said, it will be easily seen, that my mind and that of the worthy Major is somewhat of the same cast, however inferior my talents; and, consequently, I could cite with pleasure much of his correspondence; but I have some feeling for your readers. I must, however, observe, that in reference to the trite remark, that "every man has his price," the Major observes, "that it is saying in effect, that our Saviour's mission for the purpose of teaching morality and bestowing salvation on mankind, so far from being an instance of divine wisdom and goodness, was executed, like the vague schemes of purblind mortals, to no manner of purpose; for so long as it is their assertion that 'every man has his price,' so long do they assert that it is impossible to obey the laws of Christ in any tolerable degree." These sentiments may be unpopular; and I did not think of troubling you with them had not my mind been a little turned again to the subject of the "moral sense" or the "moral principle" by the ingenious observations of Mr. Luckcock (p. 384).

Without pretending to decide on the nice points suggested by him, which, after all, would be easily decided, perhaps, if we had but what the worthy Major requires for political decision, "a heart strictly devoted to truth and virtue," it is truly lamentable to think how little political virtue there is in the world, and

how easily men seem to reason themselves into the opinion, that if they are otherwise virtuous, this is of no consequence. I cannot help thinking that there is a great deal of mock morality in our country, which some really very well inclined, but weak-headed individuals, take for the sterling article. It was the opinion of the ancients that to ascend the hill of virtue was a work of difficulty; and our Lord says, that "strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." Now is it not the fashion of the present day to place goodness in acts of very easy performance? To speak at meetings of Bible societies, societies for converting the Jews, and for Christianizing Africans, is not very difficult; perhaps, in some cases, vanity may be an impelling motive; and to listen to these harangues, when fluently delivered, is not unamusing; to give to the support of these societies is no great hardship; to embrace a very copious faith is not difficult if it is previously determined to adopt a certain rule of Scripture interpretation; and to have the appearance of holiness by professing pity for the certainly damned state of those who do not embrace the same belief; to call cards the devil's paper, and the theatre the devil's house, is very easy; but to be really pious and pure, and inflexible in principle, is quite a different matter. Now I am inclined to suspect that the virtuous principle is not over and above firm even with very many of these professors, and I am quite sure that political principle is ill understood by many of them, and by my countrymen at large. I do not wish to cast any slur upon the above societies; they must be useful to a certain extent; all I desire is, to guard against the idea that the countenancing of these is pre-eminently meritorious, or meritorious hardly at all, unless our hearts be pure; and to impress upon my countrymen, that the Christian obligation "to bear witness to the truth" cannot be confined merely to religious truth; it cannot be confined to the maintenance, that Christianity is superior to Heathenism or Infidelity or Deism; but that it is interwoven with all our actions, however ramified and diversified. It requires

us to be honest in our dealings, patriotic in our senate, incorrupt in our choice of our senators; neither ourselves cheating, nor suffering ourselves to be the dupes of others. It requires that our laws should be as bloodless as possible; that slavery should not be countenanced for the sake of filthy lucre; that we should not content ourselves with a copious creed, nor even with a well-sifted and correct creed, but that we should be inflexible in principle and "obstinately just."

JOHN FULLAGAR.

Bloxham,  
August 7, 1826.

SIR,  
I WAS surprised to see in the last number of your valuable Miscellany (p. 384) the account that the *Plain Speaker*, i. e. Mr. Hazlitt, gives of the late Rev. Job Orton. It is the first time that I have ever heard him so described, or thought of such a thing.

Mr. Orton was a native of Salop, a student whom Dr. Doddridge most highly esteemed, and ardently wished might have been his successor in his academy; but, from all that I have ever heard on the subject, I conclude that his ideas of the person of our blessed Lord were not what the founder of the institution required the tutors to be; it therefore did not take place: nor, I suppose, did the Dr. or Mr. Orton wish it should. Mr. O. was settled at Salop, and when he had preached about thirty years, he, through bad health, resigned his sacred office and went to Kidderminster, in part that he might put himself under the medical care of Dr. Johnstone, who was then in high repute in that town and its neighbourhood.

When I was a student at Daventry I dined, (if at Kidderminster, and I was seldom absent from it,) in all my long vacations, once a week, as a settled thing, at Mr. Orton's. His family consisted of himself, his housekeeper, a Mrs. Holland, sister to the Rev. Mr. Holland, then at Bolton in Lancashire, and a servant maid. It very seldom happened that there was any stranger besides myself, for Mr. Orton may be truly said to have kept no company. Much food, therefore, was not necessary, and I



have no recollection of there being more than one joint, or rather part of a joint of meat brought to table at one dinner, of which he partook with moderation. Our drink, to the best of my recollection, was mild malt liquor, which he also took but a moderate share of. There were no spirituous liquors nor wines in general, that I remember, appeared there. Indeed such things were then used very sparingly by our gentry in the country, and especially among religious people; and, permit me to add, that I strongly suspect that it would perhaps have been to the temporal and moral benefit of their children if they had more perfectly, in this respect, followed their example. Mr. Orton was tall and of a rather spare habit, and had not the least appearance of a free liver. He often rode out on horseback in the morning, sometimes walked in the churchyard, which was very near his home, stood high, and had a good walk round it. There I have had the honour to walk with him and receive good instruction from him: and he often, in the afternoon, walked to the Rev. Benjamin Fawcett's, which was a pretty good walk for an old man; and in going, or on his return, would call for a minute or two at the window of Dr. Johnstone's library to speak to him. So that he took as much exercise as could be expected by so infirm and low-spirited a person. Though he was tall he walked very upright and steady, as though little or nothing had been the matter with him. He did not like to see young men move slowly along. The accounts that Mr. Palmer and Dr. Johnstone have both given of him are very just. He was very greatly and deservedly revered by those persons who had the honour and happiness to be acquainted with him. All spoke of him with great reverence and respect.

As to his being afflicted with the gout, as Mr. Hazlitt asserts, it might be so very near the close of his life, but I do not recollect ever hearing of it before. If he was so afflicted, it is nothing strange that he should make use of some large books, or any thing else, to enable him to move from place to place in his house; but I am much inclined to think that the

anecdote about Caryl's works arose from what the late Rev. Samuel Palmer, somewhere, I am persuaded, says of him, that being at Mr. Orton's, and Mr. O. wanting to reach a book from one of the high shelves in his library, he raised himself up by standing on one of Caryl's folios, and observed to Mr. P., "You have often heard of Caryl on Job, now you see Job on Caryl." Mr. O. abounded with useful anecdotes, but not with light and trifling witticisms. It is true Mr. O. was not an angel, but he was a learned, very wise, very prudent, very candid and pious man. I am sorry that any person should have spoken of him in so dishonourable and disrespectful a manner, but I take a great pleasure in vindicating his character, as it is not only supporting truth and righteousness in a wicked world, but making him a small return for the many favours which he so disinterestedly bestowed many years ago on me. If any person should think that I have treated the subject too gravely, I would reply, that the Rev. Job Orton was too venerable a character for wit to play with.

There is, Sir, in your publication for June, 1809, (p. 337,) a curious account of a poor man going to Mr. Orton, while he lived with Dr. Doddridge, to inform him that he was tempted to believe that Jesus Christ was not so great a being as our heavenly Father is. The account carries in it the air of truth, but I wish to have it more authenticated, for at present I believe it is anonymous; perhaps some of your readers will be able to grant me and the public this favour.

There has within no great distance of time been more than one account in your Miscellany concerning Dissenters receiving the Lord's Supper in the Established Church. The following is an extract of a sermon in characters that Mr. Orton put into my hands some time after I came to Bloxham, the original of which I returned to him, but retained a copy of it. I sometimes wish it was in print, for it is by no means superseded by any thing that he has said on the subject, if by any others.

He says, "Christians should be careful to attend with those views

which Christ has recommended. From what has been said, it appears that it's most directly contrary to the nature and design of this ordinance to partake of it, in order to be qualified for places of profit and honour, which our law requires, and so founds an iniquity and occasions a scandalous profanation of this ordinance, and prostitutes a sacred rite of Christianity to be a political tool and an engine of state; and it would not be at all less absurd or shocking to use it in confirming a common bargain, or a profession of friendship. Whoever receives it in this view, prostitutes it. And supposing he could separate between the religious and civil view, (which I don't think it's in any man's power to do, considering that it must be received in such a limited time and with such a particular attestation,) yet it has a tendency to weaken religious principle and regard for Christ, and to teach men to prevaricate with God, and to countenance the abuse of it in others; and therefore eats and drinks unworthily. This reason holds stronger against Protestant Dissenters' occasional conformity in this view; and I hope it will never be the guilt and reproach of any of this society that they have prostituted and profaned an institution of Christ's, appropriated to religious purposes; and I firmly believe it will never be the case of any of you who have a sincere love to Christ in your heart; and as to others, I hope that God, who knows the heart, will prevent their joining in communion here."

JOSEPH JEVANS.

Query. Are the earliest Christian Liturgies to be procured? In what languages, and at what price? A translation of them would promote the Unitarian cause.

SIR,

September 9, 1826.

IT is with me a matter of no small surprise and regret that the doctrine of Universal Restoration, which all who admit its truth cannot but regard as the most glorious discovery of Christianity, should so seldom be taught from our pulpits. It appears to be generally looked upon rather as a topic of polemical divinity than as a powerful instrument in the promotion of the cause of virtue; yet it is not

difficult to shew that, if frequently and judiciously insisted upon, it might become a most important means of increasing the fervour of our love to God, and the extent and comprehensiveness of our good-will to man.

That the *first* of these primary elements of Christian excellence may be secured by this doctrine in an eminent degree, will be evident when we consider, that unless we believe in the ultimate restoration of all mankind, our conceptions of the Deity must be imperfect and self-contradictory: His character will want with us that fulness and consistency of infinite love, a conviction of which is necessary before the mind's best affections can be centred in Him with unreserved trust and complete self-dedication. The *second* is, if possible, a still more obvious consequence; for, if all men are destined to be purified at some future period from their criminal passions, and to enjoy pure and unlimited happiness, all, by a simple process of the associative faculty, become objects of love and sympathy to him who frequently contemplates this final result of our being. Every one, if this doctrine be true, will experience the necessary stimulus to virtue at some time or other, and every one, in the eye of Him who seeth the end from the beginning, is proceeding onwards (though by a path to us mysterious) to the most sublime heights of moral excellence: that heart must be cold and lifeless indeed, which, with this persuasion, can despise or hate a sinner. These topics have been enlarged upon by Dr. Southwood Smith and others, to whom the gratitude of every one is due who has at heart the diffusion of pure Christian truth.

There are, however, other practical effects which this doctrine appears to me singularly calculated to produce, and of these not the least important is, that of correcting the views and feelings with which future punishment is generally regarded. The discipline which awaits the vicious after death is looked upon by many with a degree of horror, not only unnecessary and superstitious, but in some cases injuriously destructive of mental composure. Yet there is no reason why it should be associated with *unmingled* emotions of terror and aversion

any more than the afflictive dispensations of the present life: both are equally conducive to the ultimate well-being of their object, and in both cases the means ought to "derive a lustre from the ends."

It is not my wish that the conviction of the severity of these punishments should be less strongly felt, for we have reason to believe that their acuteness will far exceed all earthly pains; besides there are many minds on which the stimulus of fear, produced by this conviction, will have a more lasting and practical effect than the inducements of hope. I will mention two cases, however, most probably of no uncommon occurrence, in which the feelings above-mentioned are injurious to the cause of virtue, and therefore hostile to the true spirit of Christianity.

I. The first case I have in view is one in which repeated attempts to overcome habits of vice, to which time and neglect have given unusual strength, have entirely failed, and the approaching close of life precludes the hope that, in this world, the deeply-seated stain may be washed away. The common result of such a conjuncture would be despair, and this despair would either give birth to an utter recklessness of the future, and concentrate all the powers of the mind on the pursuit of present enjoyment, or, which is nearly as deplorable, would weigh down with melancholy and indolent dejection a mind which, with its glorious destiny, ought to be full of life, and activity, and hope. But if future punishments be viewed as another instance of the paternal superintendence of the Divine Being, and as a final means of fitting men for the unspeakable happiness which he has in store for them, despair gives place to gratitude. The certainty that no bad habits are irremediably fixed, all being destined at some future period to be eradicated from every mind, stimulates the desire for improvement; hope still retains her place, animating every effort, strengthening every exertion, and consoling under every failure. I can conceive of such a man as I have described, continuing his more than doubtful warfare against his own bad passions, in patient expectation of the time when a release from the temptations

of the world and the absence of all means of self-indulgence, together with what additional punishments it may please his Heavenly Father to inflict, will successfully co-operate in producing the consummation for which his spirit longs. He receives death with resignation, though he knows that suffering will be its immediate consequence, the glorious object of this infliction imparting to it, with all its severity and gloom, the aspect of a messenger of love. This power of the doctrine under consideration will, I think, appear very important to all who have felt the necessity of hope, as a supporting and animating element of virtuous resolutions.

II. The second instance in which this rational view of future punishments may be of considerable practical utility is, the death of one whose life has been spent, though not in absolute depravity, still with none of those ardent desires after improvement and that frequent and strict self-examination which experience proves to be the only efficacious means of correcting vicious habits and counteracting evil tendencies. In this case the pastor who attends the bed of death cannot conscientiously give hopes that death will be immediately followed by a state of bliss, yet fears to disturb, at so critical a moment, the complacent tranquillity with which this result is anticipated. Here, it appears to me, an open avowal of the painful consequences which are likely to follow the departure from this world, accompanied by a distinct explanation of the purpose of this punishment, would be a means, probably the only means, of making the few last moments of life subservient to the future well-being of the dying person. One who should enter on the discipline of a future retribution with his mind composed by the assurance that all will conduce to his greatest good, and grateful to God for thus caring for him, would be much more fitted to experience the benefits of the infliction than he who fondly expects enjoyment, but meets with misery, or dies full of apprehension, and meets his reward with unwillingness, terror and despair. I am perhaps wrong in supposing that this method of fitting the mind for the



change of death has seldom been attempted; if so, some of those who have witnessed its effects will perhaps communicate their thoughts on the subject through the medium of your pages.

The only objection which occurs to me as likely to be urged against the frequent preaching of universal restoration, is the probability of its becoming a means of lessening the hatefulness of vice. If properly understood, it can have no such effect. Pain loses none of its severity by becoming corrective; and though future punishment is not infinite in its duration, it has still no fixed limit, and the persuasion that its severity will be proportioned to the enormity of the crimes to be corrected, will co-operate with a corresponding belief respecting the allotment of future happiness in creating a desire of unlimited improvement in the present life. Perhaps an objection which has been raised against us by our opponents may have some weight,—that we do not enlarge sufficiently in our public teachings on the dreadful severity of future punishments. The office of the preacher is to warn as well as to allure: many can only be warned into goodness.

I offer these remarks in the hope that some one more experienced than myself will take up the subject. At present I am only a learner, and wish to benefit by the experience of those who have been long in the ministry, and whose minds are deeply imbued with Christian principles and Christian wisdom.

AGRESTIS.

Lynn,

August 16, 1826.

SIR,  
I WISH to observe that for several years I have considered and read Col. i. 16, 17 in the manner pointed out by your American correspondent (p. 393).

The following reasons have brought me to this conclusion: While the uniform tenor of the writings of Paul prevented me from believing, that in one place he would speak of Christ as a *man* appointed by God to judge the world, and in another as the Creator—in the various renderings of this passage, and in the different commentaries thereon, I never have

seen any thing which has satisfied my mind, and have therefore concluded, that this part of the Apostle's letter to the Colossians was intended to teach them, who had before been accustomed to the worship of many gods, that there was but one God, even the Father. This opinion was strengthened and, to my satisfaction, confirmed by the use of the relative *who*, in verse 18. To me it appears, that if the Apostle was writing of the same person in 18, as in 16 and 17, the introduction of the relative *who* would be entirely superfluous. Nor do I conceive the *who*, in verse 15, is necessarily connected with the *him* in 16; but on the contrary this latter word I regard as applicable to God, "by whom all things were created that are in heaven, and that are in the earth—all things were created by him, and for him."

Knowing then, as your correspondent observes, that Paul frequently introduces, and that sometimes abruptly, a parenthesis; aware of his usual manner of representing the Father as the Creator of the heavens and the earth, and Jesus the Christ as a part of his works; unacquainted with any comment on the passage as it is now read, which will justify its application to our Lord, and conceiving so to apply it introduces something like tautology into the language of the Apostle, I have for some time concluded the creation here spoken of was intended as the work of the Father, and I confess myself pleased at discovering that the opinion I have formed is embraced at least by another.

It may perhaps be remarked, If this has been your opinion, why not before make it known? My reply is at hand. Although, as an English reader, enabled to see what I considered an objection to the present reading of the passage, I was not able to say whether the original would not admit of a different translation, and thus my objection cease to exist. And this is but one of many occasions when I have had to regret my want of knowledge of Greek.

I observe, however, your correspondent remarks he is aware objections may be brought against the view he has taken. I very much wish he had named them. And as I think all

will allow the reading proposed will be of the greatest importance if fully established, I join with him in sincerely hoping that every objection which can be advanced will be brought forward.

ZACCHEUS.

SIR,  
**A**FTER reflecting on the proposal of your correspondent Philadelphos, (pp. 221—223,) I must own that it appears to me not at all a bad one. By what particular name our societies might best distinguish themselves instead of that of Unitarians, is of course a point on which many opinions must be expected, and is not in itself of first rate importance; but that of Philadelphians appears to me as agreeable, unobjectionable, and as much to the purpose, as any which could be proposed. That a name which is in itself a continual challenge to a difficult and obnoxious controversy, has an unfavourable influence on our cause, I have little doubt. Our opinions, indeed, on this and other subjects we must have, and ought not to be ashamed to confess or backward to profess them whenever occasion requires. But I think it will be admitted, that *as a religious society* associating for the purposes of worship and instruction, it is desirable to adopt as broad and liberal a basis of communion as is consistent with the attainment of those purposes. The use of the name *Unitarian* implies that a rejection of the doctrine of the Trinity is the avowed principle of our association. This appears to me to be at once too narrow and too broad a basis: too narrow, because it requires a positive decision on a perplexed and difficult theological question, for which many, although practically and devotionally Unitarians, are not exactly prepared; and too broad, because its provisions are wholly negative, and may suit too well the temper of many very irreligious persons, of whom it is much easier to discover that they disbelieve the Trinity than to say what it is that they do believe. Can there not at length, after so many centuries of unavailing dispute, be Christian societies formed on the express principle of waiving all controverted points, and being satisfied with the

avowal and inculcation of those many and great religious truths concerning whose scriptural authority there is no question? In such societies, disputable points would be left entirely to private opinion; and if a minister thought it well on any occasion to state or maintain his own, the common feeling of his audience, and the acknowledged rule of the society, would oblige him to do it with that modest deference to the judgment of others which befits a private individual, instead of the imposing dogmatism which is so naturally assumed by those who are backed by the authority of a church. As to the devotional parts of the service, it would be required that they should be such as all could join in without offence; they would, therefore, turn entirely on those great truths which no Christians deny. May we not confidently assume, that there is nothing of primary importance in the Christian religion but what is so plainly and repeatedly taught in the New Testament as to be obvious to every reader who is only commonly honest and impartial? Therefore a society which, taking the New Testament for its guide, leaves the interpretation of its contents perfectly open and unrestrained, insisting only on the points in which all agree, is in no danger of failing in any part of the truth about which it need be much concerned. How truly catholic would be the spirit of such a society! How wisely and well would the distinction be observed between what is essential in religion and what is not so! In how fair and new a light would the Christian religion be presented to the world! What are all the disputed matters but the shadows and phantoms of night, glimmering as it were by a feeble star-light, whilst the great and indisputable truths of the gospel have a radiance like the sun, and, if we would but forget our misty disputes, would rise upon us with the lustre of perfect day! If, therefore, a religious society is formed on a principle which excludes dogmatism, and gives a proper precedence to the unquestioned truths of Scripture by allowing them alone to be the subject matter of those devotions in which all must join, this appears to be all that the nature of the case requires.

We may gladly hail all who will accede to this principle as our fellow-worshippers, and it is ungenerous to adopt any name or lay down any rule which would tend to prevent them from becoming so. It is also in my opinion highly impolitic and unwise to narrow our ground any further. Religious prejudices must be dealt with gently: a formal and heroic renunciation of them is an effort to which few minds are equal, and if we attempt to urge on such a decision prematurely, the result will often be, that after a violent struggle they maintain their ground, and inquiry is at an end for ever; just as we see that an unsuccessful attempt to obtain freedom often rivets the chains of the oppressed. Unitarians, therefore, ought, as far as I can see, to aim at softening the line of distinction between their societies and those of other Christians, instead of rendering it glaring and conspicuous. Every circumstance of unnecessary scandal should be carefully removed. The avowed principle should not be specifically a rejection of the doctrine of the Trinity, but that more handsome and liberal one of keeping on plain and common ground, from which in effect it must inevitably follow. For the same reason the name of Unitarian, although very suitable for designating a certain doctrine when occasion calls us to do so, is, I think, very improper as the current appellation of our chapels and societies: it provokes prejudice, occasions scandal, savours of contentiousness, and may even excite it; and, in short, hurts our societies both within and without. Nothing can be easier than for the members of any congregation to form themselves into what they may call a *Philadelphian* Society, in the constitution of which a fund for the relief of distressed members would be an appropriate justification of a name implying brotherly love, and the same appellation would naturally be extended to their chapel. I cannot but think that such a society, embodying and avowing its truly generous and liberal principle, in so appropriate a name, would be something new and lovely; it would be like a bird of fair omen, a dove with an olive branch after long ages of theological gloom and rancour. Supposing, as we do,

that Unitarianism is true, this system could not fail to be tantamount to it; but then it would be Unitarianism placed on its right footing; not insisted on as one among many other party doctrines, but appearing as the catholic and undisputed doctrine of Christianity. It would be Unitarianism erected on the pedestal of liberality, and surmounted with the capital of Christian love.

T. F. B.

*Scandalous Advertisement in Evangelical Magazine.*

A CORRESPONDENT has called our attention to the following Advertisement in the *Evangelical Magazine* for September, p. 18 of the Wrapper:

*“Worthy of Notice.*—Any Lady or Gentleman, of competent means and religious habits, who may be desirous of having an Adopted Son or Daughter, may communicate with the advertiser, who has a son about ten years of age, and a daughter about nine, both fine children and tractable. They have already been educated correspondent with their years; but from unfortunate circumstances, it is very desirable to procure for them some person of means and pious habits, who would adopt them as their own, and train them in the nurture and fear of the Lord. Either of the children will prove an ornament to any one who may undertake to become their parental friend. Any one answering the terms of this advertisement, shall have either of the children assigned over as their own offspring. Letters directed, post-paid, with real name and address, to Z. Z., in the care of Mr. Smith, 23, Old Jewry, Cheapside, will be immediately attended to.”

Our correspondent exclaims with Seneca, that in this deceitful life *pietas celat nefandam*.

The Editors of the work in which this advertisement appeared, disclaim responsibility with regard to all their advertisements, but they “pledge themselves that no countenance shall be given to *works*” (and does not this apply equally to *proposals*?) “of an immoral or irreligious tendency.” If their “Evangelical” religion be equal in moral power to the *natural*



feeling on the honour of what is called "the world," they will not fail to disavow the advertiser and to reprobate his wickedness in their next number.

*Letter of Dr. Matthew Hole's on the Disuse of Reason in Religion.*

**T**HIS letter was published as original in the *Gentleman's Magazine* for June. The writer is there described as follows :

"Matthew Hole was admitted of Exeter College, October 15, 1661, proceeded B. A. June 14, 1664, B. D. October 13, 1674, and D. D. October 13, 1716. He was Vicar of Stokegurse, Somerset, and Rector of Exeter College, Oxford. He published seven volumes on the Liturgy, Epistles and Gospels ; two on the Church Catechism ; another on Matrimony ; another on Charity ; Letters to a Nonconformist Teacher on the Gift of Prayer ; 'Our Saviour's Passion, in a Sermon on Good Friday, April 1, 1670, at St. Peter's Cathedral Church, Exeter,' on Acts ii. 23 ; and a Sermon preached at Taunton on the Feast of Epiphany, before the forces of the Militia of Somerset, sent there for the preservation of the peace of the town."

The Sermon for which Dr. Hole thanks his correspondent, Dr. Walker, was probably an Assize Sermon, published in 8vo. 1723, from the text 1 Cor. i. 20, and entitled, "No Contradiction in the received Doctrine of the Blessed Trinity."

The contributor of the letter to Mr. Sylvanus Urban calls the writer "a truly orthodox divine," and certainly his sentiments are those of a large proportion of the church visible, upwards to the Fathers : whether they are the more worthy of credit on that account, we must leave the reader to determine.

It is curious to see how the sceptical Montaigne plays off his own "orthodoxy" on this point :

"Our faith is not of our own acquiring, but purely the gift of another's bounty. 'Tis not by reasoning or by virtue of our understanding, that we have acquired our Religion, but by foreign authority and command ; and the weakness of our judgment is of more assistance to us in it, than the strength of it ; and our blindness more than the clearness of our sight."

Again :

"To meet with a thing which is incredible, is an occasion to Christians to believe ; and the more it is opposite to human reason the more reasonable is such faith. If it were according to reason, it would be no longer a miracle ; and if there was a precedent for it, 'twould be no longer a singularity. St. Augustine says, *Melius scitur Deus nesciendo*, i. e. God is better known by submitting not to know him."

It is strange that Protestants do not see that by decrying reason they must take up either with the Roman Catholics, who have an infallible church and head, or with the Quakers, each of whom is under the guidance of infallible divine inspiration.

*This, for the Reverend Doctor Walker, Minister of St. Mary Moor [Major] in Exon, Devon.*

REVEREND SIR,

I receiv'd your very good Sermon, and return you my hearty thanks for it. I have read and perus'd it over with a due intention of mind, and vpon ye whole thinke you have sufficientlie prov'd that ye difficulties, absurdities, contradictions, and pretended impossibilities in ye doctrine of ye Trinity are farr more and greater on ye heretical opposers than the orthodox assertors of it.

Both of them seem to agree that reason can be no competent judg in this sublime and mysterious affair ; for ye one side declare it to be above reason, and ye other contrary to it. So that I think reason ought in a great measure to be laid aside, and to put it wholly on ye foot of Revelation, which none that own ye divine authority of ye Holy Scripture can gainsay or resist. Reason indeed is a good rule and judg on things that are within its reach ; but is not to be extended to things that are out of its sphere, and cannot be comprehended by it. And such this mystery must be own'd to be.

Hence we find ye Fathers and Schoolmen in their discourses on this subject, generally waveing all arguments taken from reason, and makeing it entirely a matter of faith grounded upon divine Revelation, which is the truest and safest bottom we can put it upon. Tertullian's *Credo quia est impossibile*, is a remarkable instance hereof ; he made it ye object of his faith vpon ye authority of God's word, because it seemed impossible to his reason.

\* *Essays. Apol. for Raini. de Sebonde. B. ii. ch. xii.*

Aquinas and ye other schoolmen in their treatises of Philosophy and Theology, happening sometimes on ye inexplicable mysteries of Religion, generally say, *hæc sunt de fide*,—these things are to be believ'd vpon ye credit of Divine Revelation, and admit not any exercise of reason or argument about them.

The Apostles' saying, *We walk by faith and not by sight*, may perhaps look somewhat this way; we live and act by faith in Christ, and are not led by any worldly or external motives. They submitted Reason to Revelation, and were guided by the evidence of things not seen, which made them despise that vain philosophy and those disputers of ye world that reason'd too much about these mysterious truths. And indeed this hath done Christianity much harm, and occasion'd many pestilent and pernicious heresies in ye X'tian Church, by scanning ye deep things of God by our shallow reason, by diving to farr into vnfathomable depths, and searching into things vnsearchable and past finding out.

I am told that Mr. Pierce and his brethren have compos'd an Arian Catechism; jf you could help me to ye sight of it, j would endeavour to take out ye poison of it, and write an antidote to prevent ye contagion and spreading of it. J am sorry ye great men of your Church [the Cathedral of Exeter] decline ye suppressing of this heresy, and leave ye whole burden of it vpon your shoulders, which j wish you well to bear off, and that you may be a pillar of that Church which you labour so hard to support. I am, Sr, your affectionate brother and fellow-labourer, MATTH. HOLE.

*Exon. Coll. Oxon. Novemb. 5th, 1723.*

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

No. CCCCXVI.

*Importance of a Preposition in Theological Controversy.*

Is it unreasonable to suppose that, if the meaning of this word *from* and of its correspondent prepositions in other languages had been clearly understood, the Greek and Latin churches would never have differed concerning the *eternal procession* of the Holy Ghost *from* the Father, or *from* the Father and the Son? And that if they had been determined to separate, they would at least have chosen some safer cause of schism?

“*Apelles*. I have now, *Campaspe*, almost made an end.

“*Campaspe*. You told me, *Apelles*, you would never end.

“*Ap*. Never end my love: for it shall be *Eternal*.

“*Cam*. That is, neither to have beginning nor ending.” — *Campaspe*, by John Lilly. Act iv. Sc. iv.

—“*Eternal* sure, as without end Without beginning.”

*Paradise Regained*, B. iv. l. 391.

“To say that *immensity* does not signify boundless space, and that *eternity* does not signify duration or time without beginning and end; is, I think, affirming that words have no meaning.” *Dr. Samuel Clarke's Fifth Reply to Leibnitz's Fifth Paper*, Sect. 104—106.

Is it presumptuous to say that the explanation of this single preposition would have decided the controversy more effectually than all the authorities and all the solid arguments produced by the wise and honest Bishop Procopowicz? and thus have withheld one handle at least of reproach from those who assert—“*Que l'on pourroit justement définir la théologie — L'art de composer des chimères en combinant ensemble des qualités impossibles à concilier.*”—*Système de la Nature*, Tom. II. p. 55.

*H. Tooke's Diversions of Purley*, I. 344, note.

No. CCCCXVII.

*Moderation.*

THE late excellent MAJOR CARTWRIGHT, whose character must be admired by those that are least favourable to his views of political reform, appears to us to have taken a just view of moderation as a virtue.

“As to the general question whether it is right or not for me or any other man to stand forward in the cause, we must decide whether it be or not the will of God that truth and justice should prevail. Temper in conduct is right, but moderation in principle is being unprincipled.—Moderation in practice may be commendable, but moderation in principle is detestable. Can we trust a man who is moderately honest, or esteem a woman who is moderately virtuous?”—*Life and Correspondence of Major Cartwright*, by his Niece, in 2 vols. 8vo. Vol. I. p. 194.

We could wish to believe Major Cartwright's memory to have failed him when he attributes the following speech to the late admirable Dr. JEBB, “Don't tell me of a moderate man, he is always a rascal.” *Id*. p. 352.

## REVIEW.

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

### ART. I.—*The Notes, &c., to Helon's Pilgrimage.\**

A VERY important portion of the work before us is yet to be reviewed: its English editor has performed more in its behalf than the act of presenting his countrymen with a faithful and spirited translation of it; to his preface and his notes we have hitherto only adverted, and we shall now consider them with the attention which the learning and the judgment that they manifest will eminently claim.

In our remarks on *Helon's Wallfahrt nach Jerusalem*, as it came from the pen of Strauss, we pointed out some deficiencies and blemishes that seemed to be effects of the haste with which it was prepared for the public eye. A more capital omission, a more striking inconvenience, is thus represented by the translator: †

“ The work which is now offered to the public, appeared in Germany in 1820, unaccompanied by notes or even references to Scripture. The author alleged, as a reason for this omission, that the majority of readers would not concern themselves about authorities, and that the few who did might easily find them. He was, however, soon convinced, by the expression of public opinion, that he had underrated the curiosity of the former class, as much as he had overrated the patience of the latter; and promised‡ to remedy the deficiency. As the work had been partly translated into Dutch and illustrated with notes, by the Professors Vanderpalm§ and Clarisse, he purposed to add his own notes to theirs, when their translation should be completed.”

Whether Strauss has even yet fulfilled his design, we know not: however, we are not the less grateful for the services of his English translator, who adds,

“ It was my original intention to have waited for the appearance of this appendix; but as four years have now elapsed,\* and I have been unable to hear any tidings of it from Germany, I thought it better to endeavour to supply the defect. Having no clue whatever to guide me to the sources of the author's statements, it may happen that I have not assigned the precise authority which he had in view; and, in justice to him, the reader will not conclude, that all which is not fortified by a reference is destitute of a warrant from antiquity, but only that the passage in which it is found has not occurred to me.”†

We shall accompany the editor through the remainder of his preface; and shall reserve for another number our examination of his notes and illustrations.

He gives a brief statement of the sources whence the materials of this work of Strauss have been derived,‡ and naturally and properly touches on the peculiar difficulty of his author's undertaking:

“ The Jews were entire strangers to those kinds of literary production, in which the living manners of a people are preserved to posterity: literature among them was devoted to higher objects than comedy, satire, and ethical description. The history of our Saviour, it is true, carries us into the very bosom of domestic life among his contemporaries; and the knowledge which we thus acquire, is peculiarly valuable, from the stamp of truth which is impressed on every part of it. But if we learn much from this source, there is still more of which we are left ignorant.”§

Next to the books of Scripture, the writings of Josephus may be consulted with advantage for Jewish antiquities. From the works of Philo we receive less aid than might have been expected. Among the Christian fathers, Jerome, who was long resident

\* Mon. Repos. XXI. pp. 226—230, 291—297, 351—355.

† Vol. I. xiv.

‡ Vol. IV. of the original, at the end.

§ See the *Christian Examiner* [New Series], Vol. I. 239.

\* In 1824.

† Pref. xiv. &c.

‡ The materials of the work are evidently distinct from the writer's particular statements.

§ Translator's Pref. xv.



in Palestine, communicates very important information respecting the geography, natural history, and customs of the country. Heathen authors can scarcely be trusted here for any thing beyond geography and the details connected with it.

The Rabbinical writings of the Jews contain a mass of intelligence respecting civil and religious usages, especially the ritual of the second temple. But the *Mishna* and the *Gemaras* are very delusive guides as to the times of the Old Testament: and even as to the manners of a somewhat later age, the authority of the Rabbins is to be received with the utmost caution.\*

We agree with the editor that the descriptions by travellers in the East furnish a less fallacious means of completing the picture of Jewish life: † on these we rely, in general, with great confidence; and we are persuaded that in this department of Sacred Literature much remains to be accomplished. Our readers will be gratified by the following remarks of Strauss's translator:

"The Arab Sheikh, among his flocks and herds, recalls the very image of patriarchal times; ‡ allowing for the changes which religion has made, the mourning and the festivity, the diet, dress, and habitation of the present natives of these regions, will be found nearly what they were two thousand years ago. It is true that we advance a step further, when, from the present state of the East, we describe what it was at this distant period, than when we merely illustrate Scriptural allusions from modern Oriental manners: but among the various descriptions which might be given, *that* will be nearest to the truth which is most accordant with the known usages of Eastern nations; and though this presumption can never amount to a positive proof of its accuracy, the reader is not misled provided he is informed on what he relies."

\* Translator's Pref. xvi.—xx.

† Pp. xx., xxi.

‡ In Mr. Wellbeloved's note on Gen. xxi. 30, and in his appropriate and happy extract from Bruce's Travels, 4to, Vol. I. p. 148, we see a striking illustration of the justness of this statement. Nor can we open Niebuhr's excellent and well-known work without perceiving many similar examples.

Such are the main sources whence a knowledge of Jewish antiquities is to be sought—the Scriptures, the writings of Josephus, of Jerome, and of the Rabbins, and oriental voyages and travels. In this article of review we have not time or room for saying much either on the importance of the study, especially to theological scholars, or on the numerous volumes, by means of which the prosecution of it may be aided. We must be permitted, nevertheless, to lament, that a branch of learning, without which no man can be a competent interpreter of the Sacred Books, is so much neglected among us: and we shall avail ourselves of the present opportunity of speaking of a set of lectures on the antiquities of the Jews, which, though it has been long since perused, in manuscript, within a circle of some extent, is not yet given to the world in the form that so valuable a compilation richly merits.

With this branch of theological literature the English divines of the two last centuries were far more intimately acquainted than their successors in the present age. After we have made every reasonable allowance for human prejudices and attachments, still we cannot notice the contrast without some degree of pain. To the original researches, to the assiduous labours of the Lightfoots, the Spencers, the Pococks, of a former generation we now witness no approaches: nor are the authors of ill-arranged collections of the remarks of those who have gone before them to be enumerated together with the eminent scholars from whose works they borrow a part of their materials.

Among the truly learned though less voluminous productions of its class, the *Antiquitates Sacrae Veterum Hebræorum*, by Reland, will particularly deserve the attention of the student for accuracy, conciseness, judgment and method: and we believe that the third edition [1717] will be found more correct, and therefore more useful, than the preceding impressions. Under publications of the same description must be ranked *Lectures on the Three First Books of Godwin's Moses and Aaron*, by the late Rev. Dr. David Jennings. A work edited and recommended by

such a man as Burneaux,\* needs not our humble praise. Jennings's performance is certainly learned and able. For general use, however, we should prefer a set of lectures that were also drawn up and read by a tutor in a Protestant Dissenting college. Dr. Caleb Ashworth, who, by his *Hebrew Grammar* and his *Introduction to Plane Trigonometry*, had given proofs of his eminent skill in selecting and of his perspicuity in communicating and illustrating his topics of instruction, left behind him the manuscript to which we have referred. These unpublished lectures on Hebrew antiquities are copious without being redundant, and clear and engaging without being superficial: they exhibit a wide compass of reading, and discuss with perfect impartiality many subjects of controversy among scholars. Were they edited, with a few additional notes, such as Michaëlis' masterly *Commentaries on the Law of Moses* and other publications would supply, they would form a most welcome present to students in theology, nor least to successive pupils in the seminary, for whose immediate benefit they were designed. Gladly, were it in our power, would we save young persons the tedious and often, we fear, the unprofitable labour of transcribing so extensive a course of lectures! We know not whether the respectable trustees of Mr. Coward would feel themselves authorized to commit this manuscript to the press: but we entertain no doubt that in the event of their appropriating a part of their funds to a purpose so seasonable and advantageous, they would obtain the gratitude of numerous individuals; and that the sale of the work would amply defray the expenditure which it requires.

Let not these observations be regarded as irrelevant and digressive, in the review of the preface of the translator of *Helon's Pilgrimage*, a performance that, while it classes among works of taste, is made by its editor highly subservient to the illustration of *Jewish antiquities*.

Upon the national character of the

Jews at the season of this pilgrimage he has the following weighty remarks:

"To those," says he, "who cannot be satisfied, unless the Jews are described as sunk in all the vices which mark a people for the vengeance of heaven, I would suggest how improbable it is, that the religious and moral advantages which they enjoyed should not have made them better than those whose corrupt religion, if it had any, had a pernicious influence on their morals—or that Providence should select the instruments of the moral regeneration of mankind from among a people, whose depravity equalled or exceeded that of the heathen world. Were this a proper place for entering on such a discussion, it might not be difficult to shew how unjustly we identify the whole body of the people with the hypocritical Pharisees whom our Lord rebuked; or infer their ordinary character from what Josephus says of the atrocities committed by them, when stung by oppression, engaged in a desperate struggle for independence and existence, and maddened by faction and fanaticism; under the influence of which Christian nations have manifested an equal disregard of justice and humanity."\*

We cordially wish that the Editor may have an opportunity of extending his remarks on a topic so deeply interesting. His statement admits of yet further illustration; and his reasoning is both theoretically and historically correct. The Jewish people, in common with all their heathen neighbours, needed the salvation which the gospel proposed to their acceptance. However, the vices of the contemporary Greeks and Romans were evidently more flagitious than those of the descendants of Abraham, even at the period of our Saviour's advent. The ascendancy of the Pharisees was, in every view, a most unhappy circumstance—the worst symptom of public degeneracy and approaching ruin: but against *them*, rather than against his countrymen at large, the severest censures of our Lord were levelled; and his example would seem to have been followed by Paul towards the beginning of the Epistle to the Romans.† Josephus, it is true, not only records many acts of enormous wickedness on the part of the Jews,

\* It was posthumous. The impression before us (a reprint) is of the date of 1808.

\* Pp. xxii. xxiii. † Ch. ii. 1, &c.

but delivers it as his opinion, that their character had become depraved beyond example.\* To that opinion, nevertheless, we cannot subscribe: the historian had selfish purposes to serve by paying court to his Roman masters; and one method of his expressing his adulation was the darkness of the colours in which he drew the portrait of his nation.

The concluding paragraph of the Translator's preface must not be withholden from our readers:

"The translator may perhaps be singular in regarding the Jewish people, even in the last days of their national independence, as objects rather of commiseration than abhorrence; but surely there can be no question that the language in which they are perpetually spoken of must tend to retard the event which every true Christian earnestly desires, the removal of that veil of prejudice which hides from them the evidence of the divine origin of the gospel. Beneath the exterior appearance of passive submission, which fear and oppression have taught the Jew to assume, and the habits of sordid worldliness to which our unjust laws condemn him, lurks a deep-seated animosity against the Christian name—a name associated in his mind with the brutal outrages of fanatic mobs, the extortion and cruelty of tyrannical rulers, and though last, not least in bitterness, the harsh and contumelious language with which his nation is assailed, as if they were branded with the curse of heaven, and a perpetual memorial of its vengeance. While the feeling continues which such reproaches necessarily perpetuate, the efforts of Christians for the conversion of the Jews will probably be as fruitless as they have hitherto been. It would well become the disciples of the religion of love to set the example of conciliation; and to renounce the use of language which is equally unfavourable in its influence on those who employ and those who endure it.

"Tu que prior, tu parce, genus qui ducis Olympo!"

These sentiments do signal honour to the understanding and the heart from which they proceed. May they be widely spread! May they be universally adopted! We are desirous of believing that in at least the possession of them the Translator of Strauss's Helon is far from being

"singular." It has long been our own persuasion that the Jews will not be converted to the religion of Jesus Christ, unless they are previously invested with all the rights of citizenship.

N.

ART. II.—*The United States of America compared with some European Countries, particularly England: in a Discourse delivered in Trinity Church, in the City of New York, October, 1825. With an Introduction and Notes.* By the Right Rev. John Henry Hobart, D. D., Bishop of the Protestant Episcopal Church in the State of New York. 8vo. pp. 56. John Miller. 1826.

WE have here a curious and in many respects an instructive sermon. It has, we observe, drawn down upon the preacher the bitter censure of certain High-Church reviewers in this country. Dr. Hobart is a bishop, an orthodox one too, according to the standard of orthodoxy in the English Church, and is of acknowledged talents and piety and of abundant episcopal zeal, and was until lately highly extolled by the dignitaries of our Establishment: but he is a republican, as an American must be to be a good citizen; he has, on the comparison of England and the United States, given the preference to his native country; and he has ventured to point out certain evils in the connexion between Church and State, and to suggest some necessary reforms in the Church of England; and hence he is reproached with ingratitude, calumny, and we know not what heinous sins besides. The good bishop, for such he deserves to be styled, lately visited this amongst other European countries, for the sake of his health. He was welcomed to our shores by many of our nobles and prelates. On his return to his native land, his diocese and his flock, he preached this sermon, which is an honest effusion of respect and gratitude towards England, and of superior love and admiration of the United States.

From Psalm cxxxvii. 4, 5, 6—the patriot's text—he takes occasion to express the feelings of satisfaction in his own country which had been

\* De B. J., Lib. v. cap. x. § 5.



strengthened by his observation of foreign lands. His address is truly affectionate and Christian, resembling what we have read in the discourses of some of the primitive bishops of the church, who spoke from the chair of instruction as fathers amongst children. In his warmest eulogies of his native country, he is however anxious not to give offence to Englishmen, of whom he speaks in terms sufficiently laudatory to satisfy those amongst us that do not arrogate to ourselves all that is good and great, desirable and honourable in the earth. We cannot follow him in his survey of all the "blessings, *physical, literary, civil* and *religious*," which he attributes to the United States beyond all other lands; but we shall take notice of a few passages, that the reader may see in what light a zealous episcopalian regards free political institutions, and to what extent a pious and learned man, who agrees in the principles of our national church, objects to its secular character and conceives that it stands in need of reform to make it what it professes to be, a pure church of Christ.

Dr. Hobart allows, that with regard to the riches, the beauty and the grandeur of nature, it would be absurd for Americans "to urge a superiority over some other lands, or altogether an equality with them;" but, he says, the comparison was less adverse to the claims of his country than he had supposed. Having stated various points of comparison that on this head meet the view of the traveller, he concludes in the following animated passage:

"But he can see one feature of every landscape *here*, one charm of American scenery, which more than repays for the absence of these monuments of the power, and the grandeur, and the wealth, and the taste of the rich and the mighty of other lands—and which no other land affords. The sloping sides and summits of our hills, and the extensive plains that stretch before our view, are studded with the substantial and neat and commodious dwellings of *freemen*—independent freemen, owners of the soil—men who can proudly walk over their land, and exultingly say—It is mine; I hold it tributary to no one; it is mine. No landscape here is alloyed by the painful consideration, that the castle which towers in grandeur was

erected by the hard labour of degraded vassals; or that the magnificent structure which rises in the spreading and embellished domain, presents a painful contrast to the meaner habitations, and sometimes the miserable hovels that mark a dependent, always a dependent—alas, sometimes a wretched peasantry."—Pp. 6, 7.

The preacher ventures to point out some advantages which the institutions for Education in the United States possess over those of England. He seems to have overlooked that there are other Universities in Great Britain besides those of Oxford and Cambridge.

It is, however, in her *civil* and *religious* institutions, that the Bishop asserts for America "the pre-eminence;" though he candidly acknowledges that for most that is excellent in these the daughter is indebted to the mother.

He describes the principles of civil freedom derived by his country from ours, and points out the supposed superiority of his own in the application of those principles:

"These are the *principle* of representation;\* the division of the legislative, executive, and judiciary departments; the check on the exercise of the power of legislation by its distribution among three branches; the independence of the judiciary on all influence, except that of the constitution and the laws; and its accountability, and that of the executive, to the people, in the persons of their representatives; and thus what constitutes the characteristic blessing of a free people, a government of laws securing to all the enjoyment of life, of liberty, and of property.

"But even in this, next to our own, the freest of nations, it is impossible not to form a melancholy contrast between the power, and the splendour, and the wealth of those to whom the structure of society, and the aristocratic nature of the government, assign peculiar privileges of rank and of political consequence, with the dependent and often abject condition of the lower orders; and not to draw the conclusion, that the one is the unavoidable result of the other.

"Advantages confessedly there may be in privileged orders, as constituting

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\* "The *principle*, I say; for in England it is only partially carried into practice."

an hereditary and permanent source of political knowledge and talent; and of refinement and elevation of character, of feeling, and of manners. And in this view no men can be more imposing or more interesting than the high-minded noblemen and gentlemen of England.\* But, in this imperfect world, we cannot enjoy at the same time all possible advantages. And those which result from the hereditary elevation of one small class of society, must produce in all the noble qualities which distinguish independent freemen, a corresponding depression of the great mass of the community. And can we for a moment hesitate which state of society to prefer? No. It is the glorious characteristic of our admirable polity, that the power, and the property, and the happiness, which in the old nations of the world are confined to the few, are distributed among the many; that the liveliness and content which pervade the humblest classes among us, are not the mere result of that buoyancy of animal spirits which nature seems to have kindly infused into our frame, and which man shares with the beast that sports in the field or courses over the plain—but a sober sentiment of independence, nurtured by the consciousness that, in natural rights and original political power, all are equal. The obedience, therefore, which fear in a great measure extorts from the mass of the people of other countries, is here the voluntary offering of a contented and happy, because, in the broadest sense of the term—a free people.”—Pp. 12—14.

The Bishop, with all his exultation, in this view of his country, declares himself “more at home” on another:

“It is the *religious freedom* of my country that constitutes, in my view, one of her proudest boasts. Protected as religion is by the state, which finds in her precepts and spirit and sanctions, the best security for social happiness and order, she is left free to exert her legitimate powers, uninfluenced and unrestrained by any worldly authority whatsoever. And the happy effect is seen in the zeal with which her institutions are supported, as far as the ability of an infant country, and a spreading, and in many cases spare and humble population, will admit; in the prevalence of those

\* “And yet dissipation and unbounded devotion to pleasure, the consequences of idleness and wealth, often contaminate the higher ranks, and produce corresponding effects upon the lower.”

moral and social virtues that are among her best fruits; and above all, far less, much less of that hostility to her divine origin and character, which in other countries her unhallowed perversion to political purposes inspires and cherishes.”—Pp. 14, 15.

This is a valuable testimony to the happy religious and moral effects of perfect and equal liberty of conscience; the right of every man to which, our pages have asserted and re-asserted until we are apt to think our readers must be weary of the topic.

Our American bishop talks as freely as any English bishop of “blasphemous heresies;” but the phrase is harmless in a land where the law protects all heresies, that is to say, all opinions and all sects, which are in turn all heretical and all orthodox, with regard to one another.

We are not called upon to animadvert on the good bishop’s admiration, almost to idolatry, of *episcopacy*, nor to shew the inconsistency of his eulogy with his censure of the Church of England; our object already explained is somewhat higher. Let it at the same time be observed, that Dr. Hobart makes a distinction (p. 29, note) between *episcopacy* and *episcopal government*: in the former, the Church of England and the Protestant Episcopal Church in America are identified, but not in the latter. “It is correct,” he says, though so say not we, “to speak of the divine institution of *Episcopacy*; but not, as is done by some writers, of the divine institution of *Episcopal Government*, which on many points is of human arrangement and varies in different Episcopal Churches.”

The Bishop thus compares, we might almost say contrasts, the two churches, and the reader will observe that where he seems to approach intolerance, it is for the sake of more effectually guarding ecclesiastical liberty:

“Look at the most important relation which the Church can constitute, that which connects the pastor with his flock. In the Church of England, this connexion is absolute property. The livings are in the gift of individuals, of the government or corporate bodies; and can be, and are, bought and sold like other property. Hence, like other property, they are used

for the best interests of the holders, and are frequently made subservient to the secular views of individuals and families. And they present an excitement to enter into the holy ministry, with too great an admixture of worldly motives, and with a spirit often falling short of that pure and disinterested ardour which supremely aims at the promotion of God's glory and the salvation of mankind.

"The connexion thus constituted entirely independent of the choice or wishes of the congregation, is held entirely independent of them. And such are the gross and lamentable obstructions to the exercise of discipline, from the complicated provisions and forms of their ecclesiastical law, that common and even serious clerical irregularities are not noticed. In a case of recent notoriety, abandoned clerical profligacy could not be even tardily subjected to discipline, but at an immense pecuniary sacrifice on the part of the Bishop who attempted to do that to which his consecration vows solemnly bind him.

"The mode of support by tythes, though perhaps, as part of the original tenure of property, not unreasonable nor oppressive, is still calculated to prevent, in many cases, cordial and affectionate intercourse between minister and people. Indeed, even where clerical duty is conscientiously discharged, the state of things does not invite that kind of intercourse subsisting among us, which leads the pastor into every family, not merely as its pastor, but its friend.

"I need not observe how superior, in all these respects, are the arrangements (doubtless not without their inconveniences, for no human system is perfect) of our Church. To the congregations is secured the appointment of their clergymen, under regulations that prevent, in *episcopal* supervision and controul, the choice of heretical or unworthy persons, and his support arises from their voluntary contributions:—the connexion is thus one of choice, and therefore of confidence and affection. The provisions for ecclesiastical discipline can arrest the progress of the unworthy clergyman and put him away from the congregations he is injuring and destroying, and the Church which he is disgracing; and happy are the effects in the general zeal and purity and exemplary lives of the clergy, and the affectionate intercourse that subsists between them and their flocks. Often have I taken pride and pleasure in exciting the astonishment of those who supposed and contended that the voluntary act of the people would not adequately provide for the clergy, by stating in my own case; the continuance of my

salary; the provision for my parochial duty, and the ample funds by which I was enabled to leave my congregation and my diocese.

"Advance higher in the relations that subsist in the Church, to those which connect a Bishop with his diocese. The commission of the Bishop, his Episcopal authority, is conveyed to him by the Bishops who consecrate him. But the election of the person to be thus consecrated is *nominally* in the Dean and Chapter of the cathedral of the diocese, and *theoretically* in the King, who gives the Dean and Chapter *permission* to elect the person, and only the person, whom he names; and thus, in the *actual* operation of what is more an aristocratical than a monarchical government, the Bishops are appointed by the Cabinet or the Prime Minister; and hence, with some most honourable exceptions, principally recent, the appointments have notoriously been directed with a view to parliamentary influence. Almost all the prelates that have filled the English sees, have owed their advancement not solely, as it ought to have been, and as in our system it must generally be, to their qualifications for the office, but to a secular interest, extraneous from spiritual or ecclesiastical considerations.

"Advance still higher—to the Church in her exalted legislative capacity, as the enactor of her own laws and regulations and canons. The convocation, the legitimate legislature of the Church of England, and the high grand inquest of the Church, has not exercised its functions for more than a century. And the only body that legislates for a Church thus bound by the state and stripped of her legitimate authority, is parliament, with unlimited powers—a House of Lords, where the presiding officer may be, and it is said has been, a Dissenter—a House of Commons, where many are avowed Dissenters, and where, whenever church topics are discussed, ample evidence is afforded that the greatest statesmen are not always the greatest theologians.

"Let me not be misunderstood—I am not speaking disrespectfully of Dissenters, nor entering into the question of the propriety of their participating in the civil government of England. But what business have Dissenters with legislating for a Church from which they dissent, and to which they are conscientiously opposed?

"I need not remark to you how superior are the arrangements of our ecclesiastical constitutions. These provide in Diocesan Conventions, consisting of the Bishop, the Clergy, and the delegates of



congregations; and in a General Convention of the Bishops, the Clergy, and the representatives of the Laity, with a negative on each other, for the full, efficient and vigorous exercise of the legislative, executive and judiciary powers of the Church; and at the same time secure in every department, and in every officer, that responsibility which is essential to a zealous and correct administration of ecclesiastical affairs.

“The principle of our ecclesiastical polity we derive from the Church of England. It is the principle which its ablest champion, styled, in olden time and in olden phrase, ‘the judicious Hooker,’ enforces and vindicates—that all orders of men affected by the laws, should have a voice in making them. In the theory of the ecclesiastical constitution of England, the Bishops and the Clergy legislate in the upper and lower house of Convocation; and the laity in Parliament, whose assent, or that of the King, is necessary to all acts of the Convocation. But though the Convocation is summoned and meets at every opening of Parliament, the prerogative of the King is immediately exercised in dissolving it. Hence Parliament—a lay body, with the exception of the Bishops who sit in the House of Lords, and whose individual votes are merged in the great mass of the Lay Peers—becomes in its omnipotence the sole legislature of the apostolical and spiritual Church of England. And the plan has been agitated, of altering, by authority of Parliament, the marriage service of the Church, so as to compel the clergy to dispense with those parts which recognize the doctrine of the Trinity, in accommodation to the scruples of a certain class of Dissenters.\* Thanks to that good Providence who hath watched over our Zion, no secular authority can interfere with, or controul our high ecclesiastical assembly. The imposing spectacle is seen there, of her Bishops in one house, and her Clergy and Laity by their representatives in another, (analogous to the mode of our civil legislation,) exercising legislative, and by the Bishops, admonitory authority over the whole Church, and co-ordinately enacting the laws that her exigences may demand. Harmony, union, vigour, zeal, like the life-blood of the human frame, are thus sent from this heart of our system, into every part of the spiritual

body—through all the members of our church, which is destined, we humbly trust, to exhibit, not only as under the most discouraging circumstances she has always done, in its purity, but in the strength arising from increasing numbers, the primitive truth and order which the Apostles proclaimed and established, and for which they, and a noble army of martyrs, laid down their lives.”—Pp. 17—29.

In England, “Church and King” are linked together by custom and prejudice, the Church modestly taking the precedence: what will our “Church and King” clubs say of a Bishop of their own professed faith who writes the following sentences? “In the American Episcopal Church, the body which exercises her legislative power is constituted analogous to the paramount civil body of the United States—the CONGRESS.” “The government of the Episcopal Church in America is perhaps even more REPUBLICAN than that of the Presbyterian denomination.” “Let it not be said, then, that there is any inseparable alliance between an Episcopal Government and monarchy.” Note, pp. 29, 30.

We have omitted, for want of room, some notes affixed to the passages which we have quoted: in some of these the right reverend preacher explains the text as not being invidious or hostile towards the Church of England, but in some others he carries further his exposure of “abuses and defects” in our boasted Establishment, particularly in one (pp. 31 and 32) which shews the neglect of our Church with regard to theological education for the ministry. In this particular the Episcopal Church in America is eminently praiseworthy.

The worthy Bishop disclaims the vanity of supposing that his opinions will have much influence here; but he esteems it “a high act of duty and of friendship” to point out to our ecclesiastics the road to reform. They, let him be assured, will not accept such friendship, nor thank him for such dutiful service. They deem themselves secure in their broad lands and their high places. As yet, they have no dread and little sense of that power to which the American Bishop trusts for the correction and remedy of the diseases of the Church—Public

\* “The plan has not succeeded; nor is it likely to succeed. But the fact of its agitation is mentioned, to shew the ideas entertained of the omnipotence of Parliament in matters ecclesiastical as well as civil.”

Opinion. (P. 36.) Yet it is a power still, and if we do not mistake the signs of the times, is beginning to work for the liberation of the Christian religion from the secular yoke that has so long bowed it down. They that fall against this stone will assuredly be bruised, and let them on whom it is likely to fall, beware! Meantime, the true friends of pure religion in this country may almost envy the Christians, who can say with this United States' Bishop,

"We want not, therefore, the wealth, the honours, or establishment of the Church of England. With the union of Church and State commenced the great corruptions of Christianity. And so firmly persuaded am I of the deleterious effects of this union, that if I must choose the one or the other, I would take the persecution of the state rather than her favour, her frowns rather than her smiles, her repulses rather than her embraces. It is the eminent privilege of our Church, that, evangelical in her doctrines and her worship, and apostolic in her ministry, she stands as the primitive church did, before the first Christian emperor loaded her with the honours that proved more injurious to her than the relentless persecution of his imperial predecessors. In this enviable land of religious freedom, our church, in common with every other religious denomination, asks nothing from the state, but that which she does not fear will ever be denied her—protection, equal and impartial protection."—Pp. 36, 37.

ART. III.—*Four Lectures, delivered at Worship-Street Meeting-House, near Finsbury Square, London, during the Month of March, 1826, on the History—the Subjects and Mode—the Perpetuity—and the Practical Uses of Christian Baptism.* By John Evans, LL.D., Edwin Chapman, James Gilchrist, and David Eaton. 8vo. pp. 204. Eaton. 6s. 6d.

THESE Lectures were delivered, and are now published, at the instance of "the General Baptist Committee, appointed by the General Assembly." (Advert.) Believing that the baptism by immersion of those that are capable of a profession of faith is alone Christian baptism, and that the rite is of divine institution and perpe-

tual obligation, they are surely commendable for their zealous endeavour to draw the attention of their fellow-Christians to their arguments. They may seem to persons of other communions to magnify the ordinance beyond its just proportions; but it should be remembered that a very high estimate of a doctrine or ceremony is the natural consequence of fixing the attention long and exclusively upon it, and that by this means, under the Divine Providence, all the topics on which mankind differ in opinion are brought into discussion, and thus the cause of truth is eventually promoted. All that can be required of any proselytists is, that they shall keep good faith with the public and good temper; that they shall state what they really believe, and not question the motives or deny the integrity of those that are "otherwise minded."

Dr. Evans relates, in the first Lecture, the History of Baptism; in the second, Mr. Chapman discusses the Subjects and Mode; Mr. Gilchrist defends, in the third, the Perpetuity; and in the fourth, Mr. Eaton argues the Practical Uses.

The first Lecturer takes for his text, Matt. xxi. 25. He interprets the word *baptism* literally: but does not the context make it probable, at least, that it is used figuratively of John's doctrine or divine mission?

He asserts "that John, the Lord Jesus Christ, their disciples, indeed all the first Christians, were Baptists," p. 13. Did they all then receive Christian baptism? Our Lord never baptized. With whom did what is called Christian Baptism begin, and from whose hands did the apostles receive it? This is an inquiry of more than curiosity. Much of the controversy depends upon its determination. Until the question of the identity of John's baptism with Christian baptism, or their distinctness, be settled, the argument on baptism can scarcely be said to be entered on; and yet we do not observe that the Lecturers before us have touched upon the subject.

The worthy Lecturer will surely not assert that the Apostle Paul was a Baptist: he baptized occasionally, it is true, as he did some other acts, not so much in conformity to his own

judgment as in submission to the prejudice of weak brethren; but he rejoiced that he had practised so few baptisms, and he declared that baptism was not in his apostolic commission. Every reader knows, of course, that we refer to 1 Cor. i. 13—17, a passage of vital consequence to the subject of these Lectures, but which is not produced in the course of them, and only *approached* by one of the Lecturers in a *Note*.

Dr. Evans makes free use in his Lecture of the late Mr. Robinson's History of Baptism, an amusing book on a heavy (we must not say, *dry*) subject; and, having brought the history down to the present times, concludes with three inferences, which none, we hope, and least of all ourselves, dispute, viz. that the Baptists are, 1, an ancient, 2, a respectable, and 3, a conscientious people. The Lecturer is throughout candid to opponents, and declares himself strongly for mixed communion, or the admission of unbaptized persons (according to his view of baptism) to the Lord's table. It occurs to us, however, that this charitable practice takes away one of the alleged uses of baptism, of "winnowing the chaff from the wheat," and severing "the unbelieving and immoral from the church." P. 64. To serve as a test of personal religion, baptism should be a constant and not an occasional ordinance.

This Lecturer quotes with high admiration Milton's description of baptism, in which the great poet speaks of "*running* water" and "*the profuent* stream;" but this will scarcely include the practice of the majority of the modern Baptists, who resort in the rite to enclosures in places of worship, called Baptisteries.

Dr. Evans does injustice (undesignedly, we are sure,) to Cromwell, in adopting the charge that he persecuted the pious Biddle. (P. 46.) The Protector detained Biddle in prison, it is true, but it was only to keep him out of the hands of his sanguinary persecutors; and he allowed him an hundred crowns per annum for his subsistence.\*

The Dr. has also fallen into the common mistake, which surprises us

in a Cambro-Briton, of confounding the ancient and modern Bangor. (P. 41.) The British Bangor is on the river Dee, above the town of Holt, in Denbighshire.

The second Lecturer discusses the Proper Subjects of Christian Baptism and the Scriptural Mode of administering the Rite, with ability and temper. He does not pretend to advance any thing new upon these trite subjects. The common arguments of the Baptists, which he states perspicuously and urges with no little force, must be allowed considerable weight, even where they do not produce conviction. If we were inclined to object to any part of this Lecture, it would be to the introduction, in which he combats Mr. Belsham's Plea for Infant Baptism from all Christian antiquity. We do not say that the argument of this distinguished divine is unanswerable; but we think that the Lecturer has not hit the exact point of the argument. This stronghold of the Pædobaptists would indeed be destroyed if it could be proved that infant baptism was unknown to the three first centuries, or if its rise in any period within them could be ascertained: the Lecturer fairly attempts this: we question, however, whether he himself be fully satisfied with his success.

Mr. Chapman ingenuously admits Mr. Belsham's observation upon the story of Naaman, as told in the Septuagint, that "*washing* and *baptizing*" are the same; but urges rationally that *washing* may include immersion. (P. 101.) This is an important point in the controversy; for drop the Greek and use only the English term, and the whole question will assume a different aspect. This the next Lecturer seems to be aware of, if we may judge from a note, *suo more*, p. 137.

The third Lecturer most zealously maintains the perpetuity of Christian Baptism. He adopts the text of the baptismal commission, Matt. xxviii. 18—20, without any explanation of it, except incidentally, and without taking any direct notice of the argument for the limitation of its injunction in point of time, from the concluding clause, from the parallel place in Mark, and from the interpretation put upon it by the apostles, whose

\* See Life of Biddle, 8vo. pp. 7, 8.



history shews that they did not consider it as an universal command.

This Lecturer refers to Christian antiquity, as in favour of the perpetuity of baptism, but refuses to build upon this evidence. The Fathers, he says, were the fathers of Popery. (P. 117.)

He remarks upon those that deny the perpetual and universal obligation of baptism, whom he designates as *Anti-baptists*—that they are few in number, of recent origin, and truly respectable. They make, he says, common cause with his own denomination in their peculiar controversy; and they allege, vainly he thinks, the peace of the Christian Church, as “the chief motive for opposing the perpetuity of baptism.” So far it would appear that these persons, however erring, are entitled at least to common civility; yet there is no epithet, however scornful, which the Lecturer hesitates to throw out concerning them. He fears that the motive that has no small influence with them, is, “disinclination to inconvenience and reproach, or to incur disadvantage and odium for *conscience’s sake*”! (P. 125.)

And this charge, courteous reader! precedes an examination of their arguments contained in the writings of Barclay, the Quaker, Emlyn, the Unitarian confessor, and Wakefield, the Seceder from the National Church, whose honours and emoluments were straight before him. This examination consists of remarks upon detached passages of their works, instead of an inquiry into their whole argument; the remarks themselves being often characterized by levity or petulance. After many declamatory passages of this description, in which the true question is sometimes lost sight of, and in which the little argument that is condescendingly used is so mixed up with irony and banter, that we have found it impossible to separate it, as we intended, for criticism, the Lecturer recounts his success and proclaims his triumph and defies the enemy, in the following passage—a true specimen of what Dr. Jortin calls the *agonistic style*:

“What then do the *Anti-baptist* reasonings (for such we call them in courtesy) prove, but their own invalidity, or rather

logical nullity? Do they not force us upon this one conclusion, that Christian Baptism was *disliked*, and that being disliked, (no matter for what reason,) it was to be got rid of, if possible, under some plausible pretext or decent apology? And such men as think they are at liberty to take counsel of human policy in such a case, and that they may *conscientiously* abandon Adult immersion, and (lest religion should be stript too bare of *externals*) betake themselves to *Infant sprinkling*, or *Infant dedication*, as a harmless and useful superstition, for which they allege no scriptural sanction or divine warrant, will never be at a loss for pretexts and apologies. No wonder, then, that Christian Baptism has been silently renounced, or clandestinely abandoned; for hardly any of the *Anti-baptists* have come manfully forward to publish their recantation, or to shew cause and justification for the dereliction. And our chief difficulty in putting them on their trial was to find *documents—written evidence*—to produce against them. For though they have been secretly and busily engaged in forming an *Anti-baptist* faction, they have been very cautious of committing themselves by publishing anything in the shape of a manifesto.

“Mr. Thomas Emlyn has thrown together a few crude doubts and conjectures: Mr. Gilbert Wakefield, Mr. William Frend, and Mr. George Dyer, have given curious specimens of the intellectual emanations which may proceed from learned men who have enjoyed all the advantages of Cambridge. The author of *Particulars of the Life of a Dissenting Minister*, also we believe a very learned man, for he boasts of his learning, has given a statement which has at least the merit of being plain and intelligible. And there is a Dr. Walker, of Dublin, who we believe has written something on the subject; but though we have not been able to procure a sight of that something, whatever it is, we feel a kind of moral certainty (for we know the Doctor’s caliber well enough), that it contains nothing worthy of notice.

“But we have a right to challenge our *Anti-baptist* opponents to come forth in full array of scripture and reason. Let them not lurk in ambush to fall upon the weak and the unwary, who have not leisure to study, or aptitude to defend, a controversial question. Let them not skirmish in secret with mere logical tyros, who are apt to mistake banter for argument, an overbearing manner for overpowering reasoning, and a triumphant air for an actual ovation. Let them not carry on a petty war of interminable controversy with doubtful posi-

ions and useless quibblings, instead of fair and manly reasoning; but let them come to some *open and decisive engagement* with us; and if they can achieve the victory, they shall have all the honours of a triumph; for we will not only peacefully surrender, but we will unite with them in alliance as auxiliary forces, with all the intellectual weapons and moral power we may possess, to aid in extending their conquests.”—Pp. 156—158.

The origin of the “doubt and denial” of the present obligation of baptism, is traced with singular historic justice and Christian candour in the following words:

“But with whom did the doubt and denial originate? Not with plain, common-sense Christians; but with a few Quaker fanatics (the *Shakers* of that day) on the one extreme; and with a few scholastic theologians on the other; who whiled away their learned leisure in musty libraries with dreamy theories founded on Rabbinical authority: and who were not remarkable for strong sense, sound reasoning, or clear and comprehensive views.”—P. 165.

Whatever we may think, the Lecturer has in his own judgment put the question to rest for ever.

“But enough,—instead of prolonging the argument I ought to apologize for trespassing upon your patience; but I was willing to pursue the exhaustive mode to the utmost with the subject; that a question, which is yet new, might be settled once for all, before it shall have become inveterate by duration; and before the unsound opinion shall have become the badge of faction in the kingdom of Christ, (for there is no Anti-baptist Denomination yet,) or the war-whoop of a powerful party.”—Pp. 164, 165.

We would seriously ask our Baptist brethren, under whose sanction this diatribe is published, whether they think that such a mode of preaching and writing can really promote the cause of truth and the interests of the Christian Church? Nay, we would ask them whether such an attack upon their fellow-Christians is likely even to accomplish the lower object of bringing on an useful discussion of the point at issue? In spite of insinuation and railing, men will still think for themselves, call for evidence and weigh arguments. The Baptists have nobly stood to their consciences amidst worse evils than

the fulminations of the pulpit; and from themselves let them judge of others, and come to the conclusion, that where reasons are not convincing, passionate words are useless, or rather are harmless, except with regard to those from whom they proceed.

The fourth and last Lecturer, on the Practical Uses of Christian Baptism, affords no occasion for censure, but much for praise. We think he sometimes mistakes baptism for the *only mode* of professing faith, and hence attributes good effects to it which belong equally to every outward form in which the truth of Christianity is avowed by individuals; but we are pleased with the calm good sense and the manly candour with which he explains and recommends his views.

The following passage contains a summary of this Lecture:

“We have observed, that Baptism is connected with an open profession of Christ, with repentance and the forgiveness of sins, with the death and resurrection of Christ, with personal religion and the rights of conscience, and with the answer of a good conscience towards God: that by Baptism Christians were called out of and entirely separated from the world, and by which separation they became the visible Church of Christ. Had they multiplied and spread themselves over the earth, maintaining their pure principles and benevolent character, what sufferings would have been spared to mankind; what scandal would have been avoided; and what extensive blessings would have been enjoyed! We have contended, that many and great evils have resulted from the practice of *infant baptism*; ‘that infants are mere machines and utterly incapable of every *requisite* to Baptism; that it subverts the very base of the Christian church, by giving those the name who have not the thing, and by transferring the whole cause of Christianity from the wise and pious few, to the ignorant multitude, who, being supposed Christians, interfere in religion, derange the community, invade the offices, and convert the whole into a worldly corporation.’”—Pp. 200, 201.

We have little expectation that this publication will provoke controversy on that branch of the baptismal question that is now chiefly interesting, i. e. its perpetual and universal obligation; but we should rejoice to see it fully discussed by such as have sufficient leisure, talent, learning and

temper. Every one is interested in it, and the decision of it may deeply affect the sense in which Christianity is to be hereafter and universally received. There are but two principal schools of Christian theology; the one holding that the lessons and discipline of the church are unchangeable in their application to men of every age, every degree of civilization, and every description of moral character—the other, that much of the first form of our religion was temporary, a scaffolding to be taken down when the building was completed; that the condition, relatively to Christian ordinances and the correspondent Christian duties, of newly converted Jews and Heathens, and of Christians born of Christian parents, in countries evangelized for ages, must be widely different; and that in proportion as the gospel is received and represented as an intellectual and moral religion, it is likely to make its way into all places, to retain its influence throughout all times, and to exercise a happy influence upon the minds of individuals, and upon the institutions of society.

ART. IV.—*The Apostle Paul an Unitarian; especially as appears from a Minute Examination of the celebrated Passage in his Epistle to the Philippians, (ii. 6—11,) "Who being in the Form of God," &c., in which are included, Strictures on some Reasonings of Dr. J. Pye Smith in his Scripture Testimony to the Messiah; together with Notes and Illustrations.* By Benjamin Mardon, M. A. 8vo. pp. 52. Hunter. 1826.

UNITARIAN ministers appear to us to be wise in selecting for their discourses on public occasions those texts which Trinitarians have claimed as peculiarly their own. This plan not only shews that they are not afraid to meet any passages of Scripture, but opens the sole way of dislodging from men's minds the prejudices associated with certain peculiar phrases. We could name several recently published sermons which in this respect have very great merit, and have been and are likely to be serviceable to the interests of biblical learning and Christian truth.

Dr. Lardner's Four Discourses on the text adopted in this discourse by Mr. Mardon, are an admirable specimen of pulpit criticism and controversial preaching. Little know some divines who appeal to him, and quote him as the successful champion of Christianity, that his last thoughts and cares were for the promotion of the pure Unitarian doctrine, and that he left these admirable sermons for posthumous publication, a bequest to the religious world! While we cannot praise Dr. Lardner's Discourses too highly, we do not think they supersede all others upon the same text and subject. Their value, perhaps, consists in the example which they set of plain and popular sermons upon words esteemed hard of interpretation. Mr. Mardon has followed in the steps of this great divine, and has produced a very clear exposition of the apostle's words, and a strong argument from them for the Unitarianism of the primitive gospel. He discusses the passage in a series of remarks, which are so connected that we should do injustice to almost any one by selecting it from the rest.

At the end of the sermon are some notes, containing judicious criticisms, useful illustrations and interesting information.

In reference to the publication of Dr. Lardner's Discourses, just referred to, by the late Mr. Wiche, of Maidstone, the author says,

"The conduct of the executors of Dr. Isaac Watts, in withholding the more copious evidence of his having rejected the doctrine of the Trinity, (though we have sufficient proof of this in his *Solemn Address to the Deity*), naturally occurs to recollection. The expression of Bishop Horsley, concerning the 'cart-load of Sir Isaac Newton's papers unfit for publication,' serves to shew us what injury prejudice may inflict on the cause of truth, and how blind it may render men to the evidence of reason. For, without denying to that accomplished ecclesiastic considerable acuteness of penetration, I choose rather to coincide in opinion with one not his inferior in scientific attainments, the present Professor of Chemistry in the University of Glasgow, according to whose forcible expression, No one who has ever read a page of Sir Isaac Newton's works can believe that he would write a cart-load of papers on a subject which he did not understand. Dr. Horsley was the champion of the *Trinity*, this gives us



the reason why he thought Newton's papers unfit for publication; but it is much to be regretted that they have never seen the light. See Dr. Thomson's History of the Royal Society."—Note *d*, p. 31.

In Note *e*, p. 34, is given a "View of the Evidence, found in the Apostle Paul's Writings and Discourses, in favour of the Unitarian Doctrine," which we regret our narrow limits will not allow us to extract.

Having said in the sermon that not the least *intimation* is given in the text of two or more divine persons together making up the one God, the author adds in Note *e*, pp. 39, 40,

"I am led to use the word here which Dr. Chalmers employs in a collection of scripture texts for the use of young persons, of which I can only write from memory. The undisputed doctrines of the Bible are spoken of in this manner: What are the *proofs* of this doctrine, &c.? But when speaking of the Trinity the expression changes, and the word *intimations* is used: What are the *intimations* of three persons in the Divine Nature? This difference of phraseology evidently implies a difference of judgment as to the amount of evidence. May not this circumstance explain the opinion which that very impressive preacher is reported to have publicly expressed prior to his leaving Glasgow, that a belief in the doctrine of the Trinity is not necessary to salvation? I am not sufficiently acquainted with the writings of the Romanists to be sure of the fact; but this representation of the state of scriptural evidence for the Trinity, by *intimation* only, seems well suited to the genius of the Romish faith, which provides, in the decisions of councils and the opinions of the fathers, a convenient supplementary authority which the doctrine of the Trinity certainly needs."

Mr. Mardon states in Note *u*, p. 47, that a society for Unitarian worship has been formed at the Cape of Good Hope, of which he is assured by Capt. Camfor, who had been present in their assembly.

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ART. V.—*Observations on the Causes and Evils of War; its Unlawfulness; and the Means and Certainty of its Extinction: in a Series of Letters addressed to a Friend.* By Thomas Thrush, late Captain in the Royal Navy; intended as an Apology for withdrawing himself from the Naval Service. Part I. 8vo. pp. 84. R. Hunter, &c. 1825.

**WAR** is one of the most important subjects which can be discussed, involving as it does the welfare, the improvement, and the very existence of society: a time of peace is the season for considering it coolly and without liability to the imputation of sinister motives: and no one is more competent to the argument than a strong-minded man who has been in the profession of arms. Mr. Thrush deserves to be heard upon this matter, having so nobly proved the sincerity and strength of his convictions by resigning for conscience' sake his commission of "Captain in the Royal Navy."

These "Observations" consist of a series of Letters, addressed, as we gather from some passages, to a Clergyman of the Established Church.

Letter I. is "Introductory," designed to state and enforce the subject, to vindicate the motives of the writer, and to recommend Peace Societies. Mr. Thrush points out to his correspondent some erroneous opinions concerning War, and concludes with a prayer for "all Christians," to which we give our humble but cordial *Amen*.

"May they, when they say 'Thy kingdom come,' resolve to promote it; and when they say, 'Thy will be done,' determine to do it. In these two short sentences we have not only a prayer for universal peace, but a certain way pointed out to obtain it. When men shall pursue this path, 'the sword will cease to devour.'"—P. 14.

Letter II. is "On the alleged Causes of War." These are divided into pretended and real. The writer considers the Balance of Power as a mere fiction, though a fatal one to the happiness of Europe. He exposes, in some well-selected extracts from authors and statesmen, the hypocritical pretexts for hostilities. He accuses the ministers of the Gospel, and with too much truth, of blowing the war-trumpet, and deplores the common practice of eulogizing military heroes. He quotes a saying of Dr. Paley's, "that no two things can be more contrary than the heroic and Christian character," and remarks upon it,

"Every man entering as an officer into the navy or army, if he does not aim at the heroic character, is unfit for either

of these services. And, if he succeeds in his object, he obtains the very reverse of 'the Christian character.'—P. 22.

In Letter III. Mr. Thrush treats "On the Real Causes of War," which are—public delusion with regard to national honour; malevolent passions of rulers; standing armies, which create a military profession; education in Heathen rather than Christian principles; the sanction given to the warlike character by eminent authors and popular divines; the high estimation in which women of all ranks hold the military; some of the generally received doctrines of religion, particularly those of Calvin; political religious establishments; and wars themselves, which are prolific, and produce one another "with a certainty as undeviating as that of seed sown producing a crop." We have here some very just remarks upon the moral tendency of the amiable Fenelon's *Telemachus*, and some severe, but not acrimonious, strictures upon a passage of Mrs. H. More's *Practical Piety*, in which this distinguished and estimable writer speaks of public thanksgivings for national blessings.

A too fruitful theme is discussed in Letter IV., "On the Physical Evils of War." The author first adverts to the cost of war, using here the *argumentum ad hominem*, his friend to whom the Letters are addressed, being a political economist of the school of Mr. Malthus; and next gives a heart-sickening detail of the atrocities committed and the miseries endured in the campaigns of Russia and Spain, during the late war. He thinks that no one can survey this picture of "the abomination of desolation" without a loathing of the evil which he describes.

Letter V. is "On the Moral Evils of War," which Mr. Thrush considers to be mainly those that "spring from the breach or neglect of the sacred ordinance of marriage." His views on this subject are somewhat new and entitled to deep attention. He calls upon British females to consider this matter, and "to decide whether war, as an enemy to conjugal duty and affection, does not produce evils similar to those which arise from polygamy or savage life."

Who can deny his general maxim, "that children of both sexes, brought up under degraded mothers, will partake of the mother's character"?

The subject is continued in Letter VI., in which Mr. Thrush dwells particularly upon the evils arising from the Impressment of Seamen. These are many and great, and their enormity, in this gentleman's opinion, will put an end to the practice.

"Is it to be imagined that a custom, infinitely more galling and degrading than feudalism, will endure for ages after the feudal system has disappeared, and that it will stand the shock of civil and religious knowledge, which is rapidly spreading among all classes of mankind? Impressment was suited to the barbarous times in which it originated,—times, when the commanders of ships were about as ignorant as their crews now are. Is it to be expected, that, when knowledge breaks the fetters imposed by ignorance, seamen will fight for laws or legislators that afford them no protection in return? The present system is one of imminent danger, and no lover of his country can look back to our naval history in 1797, without entertaining a conviction, that the safety of a nation depending upon an armed force, supplied by impressment, rests upon a quick-sand. In that year, the force which has, for ages, been considered as the foundation of our national safety and honour, was nearly, and at a very critical period, proving the cause of our downfall. This ought never to be lost sight of by the advocates of impressment; and I trust I am not inconsistent in considering its existence as a very great political, as well as moral evil. It has already caused seamen to expatriate themselves by thousands, and even to fight against the country that gave them birth. It renders them desperate and ferocious; and, as outcasts, deprived of hope and protection from any laws, they become fitted for piracy, or the worst of crimes."—Pp. 72, 73.

He meets (p. 78) the objection of his friend, "How it happens that the moral and religious character of our nation has so greatly improved during the last century, a large part of which we have been engaged in war, if a state of warfare is so very destructive of religion and morality?" As far as the statement is true, he explains it by the unexampled increase of know-

ledge and of moral and religious exertion during this period. He alleges also the circumstances of our insular situation, and of our country not being the actual seat of war, as abatements of the evil. We fear that he has supplied an argument to his Malthusian friend in the admission that "from removing idle and vicious persons out of the country, wars may have rendered it more pure." (P. 79.) He adds, it is true, a consideration which ought to be of weight on the mind of a minister of the gospel, "that these men have been removed to situations where their moral regeneration was little likely to be effected, and where the probability is, that they became more depraved and died in their sins."

There are great moral evils arising from war which Mr. Thrush has not pointed out. We would particularly specify its tendency to render human life cheap and human nature contemptible. Perhaps, this topic, with others which have occurred to us as omissions, may be brought into the Second Part of the Observations, which the benevolent author promises, and which we shall be glad to receive.

Peace Societies may be of great use by collecting facts, and by distributing cheap publications: we doubt, however, whether they have obtained much influence upon the public mind; and we are certain that no associations whatsoever can do the hundredth part of the good that is done by such a writer as Mr. Thrush, who speaks what he has seen and felt; and who has purchased his freedom of speech on this subject by the sacrifice of rank and emolument at the altar of Conscience. He seems to be fully apprized of the arduousness of the conflict in which he is engaged, and we trust he will persevere, acting on the assurance that in moral warfare a defeat is no disgrace, and that victory is a blessing to such as are overcome.

ART. VI.—*A Sermon, preached in St. Saviourgate Chapel, York, on Sunday, June 25, 1826, and addressed to the Students of Manchester College.* By William Shepherd. 8vo. pp. 24. Hunter. 1826.

FROM his standing in his denomination, his character and his lite-

rary acquirements, Mr. SHEPHERD was well qualified to address the young gentlemen at York; and his Sermon, from Titus ii. 15, contains "Counsels of Prudence" by which the hearers, and the readers in like circumstances, cannot fail to profit.

The preacher asserts the respectability of the office of a Dissenting Minister:

"It is true that, as a body, Dissenting Ministers are not endowed with that wealth which, in this kingdom, bestows upon its possessors the factitious importance which is vulgarly designated by that much abused and much prostituted term "respectability." We hold not by virtue of our office any superior rank in the community at large. We claim no authority over others beyond that of our individual influence. We are not enumerated among those who derive a degree of consequence from the circumstance, that they can maintain their station in society without any active exertion on their own parts. From the honours and emoluments which constitute what has been, as I think, profanely called 'the majesty of the church,' we are by principle as well as by circumstances absolutely excluded. But still we may be fairly and reasonably admonished in the words of Paul, 'Let no man despise you.' For I will venture to say that if by any reasonable man we are despised, this circumstance must be attributed to ourselves and to our individual deportment, rather than to the nature of our office."—Pp. 5, 6.

He then shews by an enumeration of the Dissenting Minister's duties, that there is nothing in his office which is not venerable and dignified. He founds the same conclusion upon the principle of Dissent, as brought into action in the case of pastors:

"And here let me remark, that if our office be in itself respectable, the circumstances of our entrance upon it are no less so. We assume not that office, in our particular situations, by virtue of the mandate of a patron, by the authority of an ecclesiastical superior, or by the right of rotation as conceded to the members of any seminary of academical instruction. Our respective congregations do not wait the will of others as to the nomination and appointment of their pastors. We are not forced upon reluctant flocks by the process of arbitrary compulsion; nor do we make any peremptory demands upon them for our



support and maintenance. We are elected by the free choice of those who delegate to us the office of conducting their public devotional exercises. It is impossible, therefore, that at the commencement of our ministerial labours we should not be regarded, at least by those who call us to the exercise of this function, with respect and esteem. In the incidents of life it may, and it sometimes does happen, that individuals of questionable, and even of despicable character, may by special influence be inducted into some of the numerous livings appertaining to the Established Church; but it is next to impossible that any one who has so misconducted himself, or has so mispent his time, as to be held in contempt by the wise and good, should obtain a situation as a minister among the Protestant Dissenters.

"From this fact is to be drawn an obvious conclusion well worthy of the attention of the aspirants after this office, namely, that it is their wisdom, as well as their duty, (wisdom indeed and duty are always strictly and inseparably united,) to be solicitous above all things to maintain in its purity the recommendation of a blameless character. It did not escape the notice of that most sagacious of all observers of human conduct, the illustrious Dr. Franklin, that the particular circumstances of Nonconformist ministers strongly urge them to virtuous behaviour. In every country the sects which separate themselves from the communion of the Established Religion, are watched with a vigilant, I am afraid I may say, with a jealous eye. The public instructors of those sects are of course objects of particular attention. A consciousness of this should naturally lead them to guarded circumspection of conduct. We well know that in the estimation of the community at large we shall meet with little indulgence for our failings, that our errors will be magnified, and that transgressions of propriety which in others would be characterized as venial, in us will be regarded by the sharpened criticism of the public as serious offences. The sittings, too, of that tribunal before which we stand for judgment are permanent. We are constantly and directly amenable to public opinion. On that opinion our very existence, as ministers, mainly depends. If the verdict of that opinion is given against us, our usefulness is gone, and our function is virtually, if not formally, at an end."—Pp. 8—10.

This friendly monitor further urges upon his auditors their particular sys-

tem of opinions as a motive to the discharge of all the duties of righteousness and true holiness. He panegyricizes the Dissenting divines now settled in various parts of the kingdom, who received the whole or a part of their academical education at York. Their character, he asserts, speaks volumes as to the good discipline of the institution in which they were bred; and he exhorts the present race of students to be "modest in their demeanour, obedient to the prescriptions of law, courteous to their tutors, and exemplary for the general regularity of their conduct."

Looking to such of the students as were about to quit "the Collegiate walls for ever," and especially to those that were about to devote themselves to the Christian ministry, Mr. Shepherd enforces "a guarded circumspection of behaviour, a decorum of manners, a simplicity and sincerity of conversation, and a general propriety of demeanour," becoming the teachers of Christian truth and righteousness. On this subject he adds, in language somewhat out of the routine of pulpit-phraseology,

"I am the more induced to touch upon this topic, because in the experience of life, I have now and then observed some young men trained and in training for the Christian ministry, who in their intercourse with society at large, have occasionally affected to throw off the divine, and to assume the manners of men of the world. But, believe me, this is a dangerous experiment. It is no part of wisdom to approach to the verge of those confines where propriety ends and impropriety begins. They who act thus put themselves into what is called, and very expressively called, 'a false position.' They heedlessly throw themselves into the way of temptation, and run an extreme hazard of falling into evil. At all events they expose themselves to censures which it were wise in them to avoid. They appear as a kind of mongrels in society, who can have no just claim to reverence or esteem. Nothing is more contemptible than affectation. And in what does affectation consist? It consists in a man's wishing for a while to appear what he is not; and whether an individual sustains the part of the *Bourgeois Gentilhomme*, or of the worldly-mannered divine, he cuts an awkward figure upon the stage of life, and will be despised by every one who makes a due

estimate of human character. If he proceed, as in all probability he will, from levity to vice, his doom is sealed; he becomes an outcast from the association of the wise and good, and is soon regarded with contempt, even by those who are for a time the companions of his vicious indulgences."—Pp. 16, 17.

An admirable passage follows, on the necessity of knowledge to the true respectability of a Dissenting Minister:

"In the present age, knowledge is in these kingdoms most widely diffused. The advantages of elementary education are much more generally extended than they were in the times of our forefathers. That base prejudice which is persuaded that the peace of society is best secured by the involving of the general mass of the community in the darkness of ignorance is fast disappearing. Those who would fain wish to make science a monopoly of the rich and the great are giving up their cause in despair; and now limit their exertions to the perverting of that instruction, the diffusion of which they cannot hinder. The speedy communication with the capital, the consequence of our commercial enterprise, opens to the public at large throughout the kingdom, and that in great abundance, the means of literary information. The laity of that portion of the Dissenters from the Establishment, to which we belong, were at an early period distinguished by their attainments in general knowledge, and they have made advances in knowledge in proportion to the increased facilities of acquiring instruction. If then a Dissenting minister of our persuasion would wish to be held in that respectful estimation in which, for his comfort, it is necessary for him to be held, even by his own congregation, he must be anxious not to maintain a secondary rank, but if possible to take the lead in this march of mind."—Pp. 17, 18.

Mr. Shepherd is not insensible to the merits of many of our ministers who have not enjoyed academical advantages; but he very properly holds up to the view of the York students, in order to excite their emulation, some of the lights and ornaments of our denomination:

"In the mean time I am well aware that profundity of science and elegance of scholarship are by no means indispensable requisites to the character of a useful minister of the gospel. We have

witnessed in our own connexion, and that with the sincerest pleasure, genius and zeal happily surmounting the disadvantages incident to defects in early scholastic discipline. I would not profess myself a Christian if I were not persuaded that the Christian doctrine is so simple and intelligible as to admit of what our ancestors were wont to call the utmost 'liberty of prophesying.' But still we have all a conscious sense that if we can add to the solidity of religious knowledge the graces of mental accomplishments, our profession will thus be adorned. In looking into the annals of Nonconformity do we not read with pride and pleasure of the learned labours of Lardner and Taylor and Farmer? Do we not admire the powers of imagination displayed by a Watts and a Scott; and, though last not least in honour in this department of literary merit, the sublime conceptions, and the fervid fancy, and the chastened playfulness, of a Barbauld? Are we not pleased with the just taste of a Kippis, and with the happy union of learning, judgment, and wit, displayed in the works of Robinson? Do we not survey with respectful wonder the varied labours of Priestley, whose gigantic intellect comprehended the universe in its grasp; and whilst it scanned the laws which regulate the planetary system, analysed into its elements the subtle fluid with which all nature is penetrated, and detected in their combination, and traced to their origin, the still subtler principles that compose the human mind? Do we not, on account of their intellectual attainments, venerate the memory of an Aikin, an Enfield, a Walker, and a Holland? I call upon my young friends to emulate the example of these men, who both morally and intellectually were 'lights of the world.' Copy their virtues; imbibe their ardour in the pursuit of knowledge; and then you may rest assured that no man will despise you."—Pp. 21, 22.

To the distinguished names here enumerated might, of course, have been added many others, and in the place and on the occasion of this discourse there might have been introduced with singular propriety the names of Cappe, Wood and the first Turner.

The preacher concludes with strengthening his recommendation of the pursuit of knowledge to the theological students just entering upon their vocation, by a reference to the present position of our denomination.

His eulogy on Mr. Wellbeloved, in closing, is happily introduced and expressed; and though we are not disposed to approve compliments to the living, and least of all to persons present, in discourses from the pulpit, we cannot help saying, that we have read no part of the sermon with more satisfaction, more heartfelt pleasure, than this well-earned tribute of gratitude and respect to the Principal of the College at York.

“The aspect of the times admonishes those who dedicate themselves to the Unitarian Ministry to store their minds with the fruit of laborious study. We live in a state of perpetual warfare. We are ever and anon provoked to enter into the lists of controversy, and it is incumbent upon us to have our armour well buckled on and our swords sharpened for the combat. We are attacked on every hand. Our adversaries are multifarious, from the puny whipster who is ambitious to shine in a college exercise, to the elegant scholar who wishes to fight his way to preferment in the lengthened series of gradations which exists in the orders of the Established Church. It behoves us

then to be ever prepared to give a reason for the faith which we hold, and to defend our common principles. And this cannot be done without that critical knowledge of language, and that minute acquaintance with the niceties of theological disquisition, the acquirement of which will demand days of patient study, and the stealing of hour after hour from night to be devoted to deep and laborious investigation. Think you, my young friends, that your worthy and revered Principal could have so well maintained the good fight which he lately fought in our common cause, had he dreamed away his early years in the specious indolence of desultory reading, or had he contented himself with skimming lightly over the surface of theological science?—The friend of my youth, the associate of my academical studies, will forgive me if even in his presence I point him out to you as a pattern, in the fervent hope that when his days are numbered and his earthly labours are closed, upon some one of his pupils may descend his mantle, invested with which, the new champion may stand forth, the virtuous, enlightened, and bold asserter of the truth as it is in Jesus.”—Pp. 22—24.

## POETRY.

### VENICE.

[A Poem, which obtained the Chancellor's Medal at the Cambridge Commencement, July 1826. By JOSEPH SUMNER BROCKHURST, of St. John's College.]

“Glory and Empire!—once upon these towers  
With Freedom—godlike Triad! how ye sate!”

BYRON.

SPIRIT! who oft, at night's unclouded noon,  
Dost love to watch the melancholy Moon  
Shroud in the wanness of her spectral lay  
Rome—Athens cold in beautiful decay:  
Or where Palmyra's mouldering shrines o'erspread  
The Syrian waste—Sad city of the dead!  
Beneath some ivied arch dost sit thee lone  
To drink the music of the night-wind's moan,  
And smile on ruin!—Spirit! who dost dwell  
In the deep silence of thy caverned cell,  
Noting the shadowy years, and mantling all  
The pomp of Earth in mute Oblivion's pall—  
Spirit of Time! could Beauty's radiant dower,  
Could Genius—Valor mock thy sullen power,  
Could Riches fly thee—Venice still had been,  
As once of old, Earth's—Ocean's sceptred Queen,  
And still been throned in all her ancient charms  
Of wealth and art, of loveliness and arms!  
Fair—faded Venice! when in visions wild  
Imagination on my boyhood smiled,



O! then the glories of thy proud career  
 With many a tale repaid my listening ear:  
 Thy merchant Dukes by prostrate Kings obeyed,  
 Thy deeds of war in distant climes displayed,  
 Thy marble palaces, and sea-girt walls,  
 The orient splendour of thy gilded halls,  
 Touched with bright hues from Fancy's pencil caught,  
 All raised the rapture of my childish thought;  
 And now—e'en now to manhood's sterner glance  
 Thine annals wear the impress of Romance,  
 And all that History tells of thee might seem  
 The lovely fiction of a poet's dream!

Whilst in his wrath Ausonia's northern foe\*  
 O'er her fair cities flung a cloud of woe,  
 Her outcast sons condemned alas! to roam,  
 And seek abroad the rest denied at home—  
 Fled from the wreck of arts, the waste of life,  
 The Victor's fetter, and the Battle's strife—  
 Where Adria reared from Ocean's dimpled smiles  
 The free seclusion of her cluster'd Isles!  
 Though rude the scene, yet Peace and Freedom there  
 Smoothed Nature's frown and made e'en deserts fair,  
 Blue heaven above, and murmuring waves around,  
 Below, the rocks with verdant wildness crown'd,  
 Seemed to the Exile's joyful gaze, a new  
 And fair creation screened from tyrant's view!

There Venice rose, and thence in tranquil state  
 She viewed each awful change of changeful Fate,  
 Whilst Conquest shook with desolating hand  
 Her Lion Crest o'er many a subject Land,  
 Where soft Italia's sunny prospect lies,  
 Blest in its fadeless plains, and cloudless skies,  
 Or where green Asia spreads her gardened shore,  
 Or Afric's sons their fertile streams adore,  
 And many a marble form of heavenly mould,  
 (That flash'd on Genius' glowing thought of old,  
 And taught Canova's wand in after time  
 To shadow forth the *béauteous* and sublime)  
 The life-like statue, and the breathing bust,  
 The column rescued from defiling dust—  
 From those sweet Isles that gem the *Ægean* waves,  
 Too bright and lovely for the homes of Slaves!  
 To conquering Venice borne—with spoils divine  
 Adorned the Palace, or enriched the Shrine.

Light of admiring Earth!—when holy zeal  
 Reared War's red flag, and bared the glittering steel,  
 Each pilgrim prince, and red-cross chief implored  
 The mighty succour of thy sail and sword.—  
 And vain the flush of eager Valor—vain  
 The Christian's hope to crush the Moslem's reign,  
 'Till Venice cast her banner to the breeze,  
 And bade her navy sweep the sounding seas.  
 Proud was that hour when o'er the sparkling bay  
 Her martial galleys stretched their long array,  
 Proud was that close of day, whose farewell smile  
 Wept its sad light on Zara's yielding Isle,

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\* Attila.

“ Or like our Fathers driven by Attila  
 From fertile Italy to barren Islets.”

And prouder still, when Stamboul blazing shed  
Funereal glare o'er piles of Asia's dead!

Such were her deeds of yore! but withered now  
The wreath of glory from her abject brow!

Her name "The Free" of thirteen hundred years  
Has sunk at length in bondage and in tears:

And now—what art thou? City of the waves!—

A tyrant's dungeon of degraded slaves,

Dull as the slumber of their slow canals,

Dull as the silence of their empty halls,

Dull as their dead!—O! would their dead might be

Once more awake, and Venice yet be free!—

Ye shrouded Chiefs, who struck the flying foe,

Pisani,\* Carmagnola, Dandolo!

Rend—rend the tomb, and start to second life,

And strive in kindled Freedom's glorious strife!

Strike, as ye struck the Frank, the Greek, the Hun,

Strike, as ye struck when Candia's fight was won,

When Venice thundered with avenging hate

Stern Doria's threat on Genoa's rival state,

Or when in vain Carrara's† valor tried

From Padua's wall to turn the battle's tide!

Mute—mute!—unheard the summons echoes o'er

The fiery bosoms that may beat no more:

But ye—their living Sons—O! spurn the chain!

Alas! they heed it not!—the call is vain!

As o'er the bier, where silent Beauty sleeps,

For ever hushed—some lonely Lover weeps,—

Whilst o'er his soul fond Memory's vision strays,

And all the looks and tones of happier days

Rush on his thought,—“And is she nought but clay?

Perchance the Spirit has not passed away—

Again perchance the long-suspended breath

Will break the dread tranquillity of death!”—

It may not be!—the changeless cheek, the eye

All darkly curtained in Eternity,

The lifeless hair in weak confusion thrown,

The chill white hand that thrills not to his own,

The lips, whose music swayed his wayward will,

Now coldly closed, and colourless, and still,—

These leave not Doubt to gild despairing gloom,

Nor furnish Hope to flutter o'er the tomb!

O! thus may he, who quits his northern home

Amid Italia's softer scenes to roam,

O'er Venice mourn! still beauty lingers there,

But palely sweet, and desolately fair:

Yes! still her turrets rise—her bulwarks' frown

On Ocean's humbled wave looks darkly down,

And still her streets their marble grandeur raise

To wake the wonder of the stranger's gaze!

\* Pisani was the Commander of thirty-four galleys against the Genoese. Carmagnola, after a long series of brilliant victories, fell under the suspicion of “The Tempest” and was publicly executed. Dandolo was Doge when the Ambassadors arrived from France to ask the assistance of the Venetians for the recovery of the Holy Land, and although ninety years old, greatly distinguished himself at the capture of Constantinople.

† Carrara, Prince of Padua, with his two sons, after bravely defending his capital against the Venetians, was compelled to surrender, and on the faith of a safe-conduct they repaired to Venice to entreat the clemency of the Senate, who, however, after a short interval, caused them to be put to death in the prisons of St. Mark.

And oft when o'er the Adriatic tides  
 His homeward bark the 'nighted fisher guides,  
 And views, extending far, her shadowy piles,  
 Catch the faint splendour of the moon's pale smiles,  
 Well might he deem a Spirit's fairy spell  
 Had scattered beauty where its magic fell,  
 And reared aloft, in gay fantastic show,  
 The pomp of Ocean's palaces below.  
 Awhile—so still the scene, each echo fled,—  
 The city seems a mansion of the dead;  
 Anon—the sudden dash of distant oar,  
 The hum of voices on the peopled shore,  
 The glance of lights from twinkling casements thrown,  
 The mingled swell of Music's airy tone,  
 (Heard, where to beauty's not-unwilling ear  
 Love tunes some soft guitar—or wild and clear—  
 Responsive rowers, o'er the waters wide,  
 Chaunt Tasso's lays—their city's ancient pride)  
 Burst on his ear and eye, as oft of old  
 The wizard Seer,—so legends wild have told!  
 Raised sudden, o'er Enchantment's drear domains  
 Mysterious visions and melodious strains.

At night, beneath the Moon's deceitful ray,  
 Time's footsteps pass like traceless clouds away,  
 And ancient arch, worn dome, and hoary shrine,  
 Touched by her light in freshened splendour shine;  
 And as the wind symphonious cadence flings  
 O'er the swept discord of Æolian strings,  
 Or rolling tides from Ocean's sandy shore  
 Deep lines efface, and smoothe the surface o'er,  
 Beneath her beams, the scars that years have traced,  
 With each grotesque variety of Taste,  
 Blend in harmonious beauty—but by day,  
 The faults of art, the furrows of decay,  
 Glare on the sight; and yet—sweet Venice! yet  
 Some scenes thou hast no heart can e'er forget—  
 Where o'er the Great Canal, Rialto's sides  
 Bend their broad arch, and clasp the busy tides,  
 \* Where rots the bridal Bucentaur—or where  
 St. Mark's Piazza spreads its palaced Square,  
 Whose mosque-like Fane, in Stamboul's spoils arrayed,  
 Might seem by Moslem hands, for Moslem worship made.

Not there—not there, 'mid coldy-silent tombs,  
 And cloistered aisles, cathedral grandeur glooms,  
 No charms that awe the bosom into prayer,  
 Or raise the raptured soul, inhabit there!  
 But lavish wealth, and vain laborious show  
 Their opulent magnificence bestow—  
 Here the white marble freezes on the sight,  
 There countless gems their rainbow rays unite,  
 Vests, Paintings, Gold in rich confusion blaze,  
 And forcing wonder, scarcely merit praise,  
 That praise reserved—till where the Portals rear  
 Their massive height, Lysippus' steeds appear! †  
 In brazen life how well the Statues start!  
 How nice each touch of imitative Art!

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\* The Arsenal.

† The strange peregrinations of these celebrated Statues from Athens to Rome, thence to Byzantium, thence to Venice, and from thence to Paris and back again, are well known.



Whilst in your tongueless eloquence ye tell,  
 Relics of Greece! how rifed Athens fell!  
 Byzantium's splendour, and Byzantium's fall,  
 The pomp of Venice, till victorious Gaul  
 Triumphant viewed slow-wheeling from afar  
 The spoils of Europe load her Consul's car,  
 At once in you we trace—and stamped in you,  
 Lives the red fame of deathless Waterloo!

Do these not all reveal? then turn thine eyes  
 To where erect yon naked standards rise—  
 And rose of yore in bannered pride to show  
 The lion's triumphs o'er his Grecian foe.  
 But now—they seem like monuments to stand,  
 Flagless and pompless o'er a buried land,  
 Whilst, posted near, the sword of Austria's sway  
 And Austrian cannon mark the guarded way!

Sighing—methinks I pass where spreads the quay  
 Its noon-frequented walk, and fronts the sea—  
 Behind me glooms the Bridge of Sighs—before  
 Winds the far beauty of the bay's blue shore—  
 And heaves the light of Ocean's azure breast  
 Expanding wide, with scattered islets drest.  
 Whence reared Palladio's holy fabrics throw  
 Their long dim shadows on the wave below,  
 Whilst distant sails amuse the wandering eye,  
 And many a dusky gondola steals by,  
 And many a gorgeous garb, and foreign mien,  
 Amid the tumult on the shore is seen—  
 The turbaned Turk, the richly-vested Greek,  
 The wild Albanian with his swarthy cheek,  
 (As each pursues, with fancied good repaid,  
 The real toil of pleasure or of trade),  
 There mixed in motley groups, each passing day,  
 The semblance of a Carnival display.

But past those times, when Ind's and Ægypt's shores  
 Here piled their jewelled wealth and spicy stores,  
 And Commerce sate in Venice' ports to hail  
 From distant seas the treasure-wafting sail:  
 And past those times, when Pleasure's chosen reign  
 To Venice lured from far the glittering train!

O! when the Sun withdrew his sinking light,  
 And stars look'd out upon the lovely Night,  
 The voice of Revel rose beneath the ray  
 Of lamps that poured an artificial day  
 O'er spacious halls, where gaudy Vice arrayed  
 In gladdest guise the nightly Masquerade,  
 And forms of Earth, like visions of a trance,  
 Wound the light witcheries of the dizzy dance,  
 And young hearts heaved to Music's tender strain,  
 And hands pressed hands that softly thrilled again!

But vain the bliss that Pleasure could bestow  
 To veil the sad vicinity of woe!

\* Here, while the Palace echoed gay delight,  
 There, the black Prison frowned upon the sight,  
 Where Mercy sighed her unregarded prayer,  
 And Hope but bloomed to wither in Despair,  
 O'er many a Wretch condemned to pine away  
 In dungeon deep his melancholy day,

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\* The Doge's palace is connected with the State prison by the Bridge of Sighs.

To weep where none might soothe, to sigh in vain,  
 Or glut the rack with agonizing pain,  
 Till fainting Nature faltered out the lie  
 By Torture wrung, and deemed it bliss to die!  
 For some the gibbet's tall-erected gloom  
 In the drear cell prepared a speedier doom,  
 And none might know the fate of others—save  
 The midnight Moon, and Moon-reflecting wave!  
 A shriek—a gasp—a struggle—life was fled!  
 The rolling waters, and the shroudless dead!  
 Nor more of Culprit's guilt, or Captive's woes,  
 Might Slaves demand, or Tyranny disclose!

Slaves—Tyrants! yes! tho' Venice scorned to own  
 A lineal Monarch, and a regal Throne—  
 And smiled to see her Ducal Sovereign made  
 A powerless Puppet, and a sceptred shade,  
 Patrician chiefs with crafty caution drew  
 A veil o'er deeds too dark for public view,  
 Amongst themselves combined despotic sway,  
 And reared their wealth o'er Liberty's decay—  
 Till late the Land, her day of freedom done,  
 Saw many Lords usurp the place of one,  
 A mock Republic varnish with a name  
 The despot's splendor, and the bondman's shame,  
 And Dissipation's baleful arts unite  
 To lull the angry sense of injured right.

VENICE—farewell! when e'en thy walls shall be  
 Swept from thine Isles, and 'tomb'd beneath the sea,  
 Which must at length roll o'er thy cold remains  
 Of pillared palaces and gorgeous fanes,  
 Thy name shall live in every glowing hue,  
 Thy Titian's pencil o'er the canvas threw—  
 Shall live in Shakspeare's scenes, and Byron's lays,  
 And greenly twine with Otway's mournful bays!  
 Farewell! but whilst in Granta's classic Bower  
 I muse away the meditative hour,  
 I turn from Thee to pour my parting strain  
 O'er Albion's Isle, thy Sister of the Main,  
 And breathe a prayer that long her shores may be  
 What thine were once—the dwellings of the Free,  
 In arts and arms, like thine unrivalled shine—  
 But not, like thine, from all those charms decline!

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### EVENING STANZAS.

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CLOUDS of dun purple wrap the west,  
 And white mists fringe the cold blue hills;  
 The last breeze sighs o'er earth's dim breast,  
 One lone rook seeks his distant nest,  
 And breath, condensed from flowers at rest,  
 The dreamy air with richness fills.

As yet, no drop of summer dew  
 Bathes the brown leaf, or beads the flower;  
 No solitary star looks through  
 The desert sky's pale misty blue;  
 But solemn Evening queens the view,  
 And Day and Night revere her hour.

It is the hour for love—but not  
The hour for vain and vulgar love ;  
The Genius of each twilight spot  
Whispers of lov'd ones unforget,  
Whose spirits haunt the heart's deep grot,  
Whose love will bless its heaven above.

It is the hour for thought—but far  
Be thoughts of guilt, of grief, or gain!  
Far hence be passion's withering war,  
Regret, remorse, and care's harsh jar,  
Pride, hate, revenge, and all that mar  
The music of the heart with pain!

But every sweet and sacred glow  
To this soft hour of peace be given!  
The sigh that speaks nor guilt nor woe ;  
The tender calm; the melting throe ;  
The thoughts that brighten as they flow,  
And warble to the waves of heaven !

*Crediton.*

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SORROW NOT.

“Ye sorrow not even as others which have no hope.” 1 Thess. iv. 13.

WHEN all is tranquil as a vernal day,  
Smooth as the waters of yon gliding stream ;  
Bright as their glance beneath the morning ray,  
Gilded by young Hope's ever-kindling beam :

A sudden darkness veils the trembling skies,  
Chills the sunk heart with horror and affright ;  
Death's fearful shadow o'er the landscape flies,  
And wraps all Nature in impervious night.

But soon a voice, like music softly stealing  
O'er the hushed spirit, calms her wild despair ;  
Stills the deep throb of agonizing feeling,  
And whispers, “Faint not, for thy God is there.”

No longer hov'ring round the untimely bier ;  
No longer drooping o'er the faded dust,  
Meek Resignation dries Affection's tear,  
And heavenward Faith reclines on God her trust.

Soon shall the awakened Earth confess His power ;  
Soon shall the startled grave resign its prey ;  
Soon shall the faithful hail their raptured hour,  
And soul meet soul in never-clouded day.

M.

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“WEEP NOT.” Luke xxiii. 28.

WEEP not that in the bloom of hope and youth,  
Undimmed by grief or sickness—spotless Truth,  
Unsullied Purity, and generous Love,  
With cheerful Faith that fixed her trust above,  
Have winged their flight to that celestial shore,  
Where severed hearts, ere long, shall meet to part no more.

M.



## OBITUARY.

1826. April 3, at *Trichinopoly*, in the *East Indies*, the Right Rev. REGINALD HEBER, D.D., Bishop of Calcutta. He had reached that place on Saturday morning, and on the following day had preached, and held a confirmation in the evening; after which, he delivered another discourse, concluding with a solemn and affecting farewell to the congregation.—On Monday, at an early hour, he visited a congregation of Native Christians, and, on his return, went into a bath, as he had done on the two preceding days. He was there seized with an apoplectic fit; and when his servant, alarmed at the length of his stay, entered the bathing-room, he found that life was extinct. Medical aid was immediately procured, but wholly unavailing.—Dr. Heber was second bishop of Calcutta, and succeeded Dr. Middleton in the see, in 1823. He bore a high character and is deeply regretted. He published Bampton Lectures on the Holy Ghost, but is more likely to be remembered by his beautiful prize poem entitled “*Palestine*,” inserted in our 1st volume, pp. 555 and 612.

June 3, Mr. WILLIAM HAMILTON REID, who was a remarkable instance of the force of a naturally strong mind in breaking through difficulties lying in the road to knowledge. He published a pamphlet about the year 1800, entitled, “*The Rise and Dissolution of the Infidel Societies*.” “This work,” says his widow, in a sketch of him in the *Gentleman's Magazine*, “procured him the notice of Mr. Canring and of the then Bishops of London and Durham. From the former gentleman he received a present of five pounds, all that, in the form of patronage, he ever received. The Bishop of London made him an offer of Ordination in the Church, which his objection to subscribe to the Articles of faith, and a strong inherent love of independence, induced him contrary to his interest to refuse.”—His application to literature led to his connexion with various newspapers and magazines. Some works of his, chiefly compilations, were published without his name. He was an early and gratuitous contributor to this Magazine, chiefly in the department of Intelligence. The writer referred to, who best knew him, pronounces him to have been a happy man, since his pleasures were intellectual, and therefore dependent on himself.

June 30, aged 56, JOSEPH BUTTERWORTH, Esq., the Law Stationer in Fleet Street. He was Member of Parliament for Dover during the last Parliament, but was unsuccessful in his late contest for the representation of that town, a candidate of more popular principles being preferred. Mr. Butterworth was the most active and influential layman amongst the Wesleyan Methodists, in whose chapel in the City Road he was buried, July 7th.

July 5, at *Highwood, Middlesex*, of apoplexy, brought on by a long residence in India, Sir STAMFORD RAFFLES, in the service of the Honourable the East India Company, late Lieutenant Governor of Bencoolen and Singapore. He published the *History of Java*, and other works which are highly esteemed. He was devoted to scientific pursuits, and in this and in many other respects was a great benefactor to the Eastern part of the British Dominions.

— 6, near *Durham*, JANE, the wife of Captain WATTS. She was the youngest daughter of the late George Waldie, of Henderside, on the banks of the Tweed. She was the writer of *Letters on Holland—Rome in the Nineteenth Century*—and a Novel in three volumes, called *Continental Adventures*, published only a few weeks before her death.

— 6, at his house in the *New Road*, opposite the Regent's Park, London, aged 73, JOHN FARQUHAR, Esq., the late owner of Fonthill Abbey. He was a native of Aberdeen, and went out early in life to India, as a cadet on the Bombay Establishment. Here by a series of good fortune he amassed immense wealth, said at the time of his death to amount to a million and a half of pounds sterling. He was eccentric; penurious in his personal habits, but generous in his charities. He was deeply read in ancient and modern literature. “His sentiments were liberal,” (we here quote from the public journals,) “and strangely contrasted with his habits. His religious opinions were said to be peculiar, and to be influenced by an admiration of the purity of the lives and moral principles of the Brahmins. It is said that he offered to appropriate 100,000*l.* to found a college in Aberdeen, on the most enlarged plan of education, with a reservation on points of religion; to which, however, the sanction of the legislature could

not be procured, and the plan was dropped." He had been elected a member of the New Parliament for Portarlington.

July 27, in the 53rd year of his age, the Rev. WILLIAM WALES HORNE. He was born at Glissing, in Norfolk, and commenced his ministerial labours early in life at Shelfanger, of the Baptist congregation in which place he was a member. He was first ordained over a Baptist Church at Yarmouth, where he continued several years. From hence he removed to Leicester, where he remained a considerable time. His next removal was to London, as the successor of Mr. Bradford, at the City Chapel, Grub Street. In this connexion, he was accustomed to visit Plymouth Dock. He became afterwards the minister of a congregation meeting in Trinity Hall, Aldersgate House, and of another meeting near the Church, Limehouse; both which were latterly formed into one and assembled in the Ebenezer Chapel, Commercial Road. Mr. Horne was distinguished for high Calvinism, and was, we believe, called an Antinomian by those that describe themselves as moderate Calvinists. He published, "Biblical Criticisms," 2 vols. 8vo.; "Hymns;" "Consolation for Bereaved Parents; or Infant Salvation proved from the Scriptures of Truth;" "The Temple Rebuilt; an Answer to the Rev. T. Latham's Pamphlet entitled, 'The Idol Temple Demolished,'" &c. &c. Mr. Horne was a sufferer under political prosecution during the late war. He gave a political toast at a wedding feast at Leicester, for which he was convicted of sedition, and sentenced to three months' imprisonment in Leicester goal, notwithstanding the great efforts of the late Lord Erskine, his counsel, in his defence.

August 4, at Bury St. Edmunds, in Suffolk, in the 59th year of her age, MARY, the wife of Mr. THOMAS ROBINSON, of that place. The release of this lady from severe sufferings, which had been protracted during several years, will be occasion of thankfulness to her surviving friends and extensive acquaintance, while her memory will be cherished by all who had the happiness of knowing her. Mrs. R. was deprived of her parents early in life, a circumstance which contributed probably to the more independent exercise of the powers of a very strong mind. Educated among Orthodox Dissenters, she nevertheless, at a period when such occurrences were rare, contracted liberal opinions and became a Unitarian Christian; while the generous warmth of her affections and the

vivacity of her mind rescued her from the imputation of being drawn to that system of opinions by its congeniality with a passionless understanding and blunted sensibility. In that faith she lived and died; strengthened in it by the concurring taste and opinions of the husband of her choice and of her affections. During a period of nearly thirty years in the married state, she enjoyed a full measure of domestic happiness. Until her severe trial came, that of an incurable and most afflicting disease, her days and years passed equably and happily; and her temporal comforts were enhanced by the firm assurance of a still happier futurity, and by a belief in the superintending care of an Almighty Being, who would in the interval watch over the felicity of all those she loved; in particular her husband, her only child, and the numerous children of a deceased sister—the objects of her tenderest solicitude. It was during intense pain, and a short time before her death, that she desired those exquisite lines, by Mrs. Barbauld, to be repeated to her, by which she declared that she was made happier:

Life! we've been long together  
In pleasant and in cloudy weather:  
'Tis hard to part when friends are dear;  
Perhaps 'twill cost a sigh, a tear—  
Then steal away; give little warning,  
Choose your own time;  
Say not, *Good night*, but in some  
brighter clime  
Wish me *Good morning*.

August 6, at Chichester, in the 29th year of his age, Mr. F. SHIPPAM. This young man, whose political firmness and independence, in union with general good conduct, had rendered him greatly esteemed by his friends, was suddenly taken from them, by a fall from his horse; by which he was so severely hurt in his head, as from the first to render the idea of surgical assistance being of any avail, to restore him to his afflicted parents, perfectly hopeless. He was a regular attendant at the Unitarian Chapel, having much at heart the doctrines delivered there; and there the following Sabbath his death was improved by some remarks on the *Sovereignty of God*, founded on the words addressed to the prophet Ezekiel, "Son of man, I take from thee the desire of thine eyes at a stroke."

— 9, in the 72nd year of his age, at the palace of Cloyne, in Ireland, the Rt. Rev. Dr. WARBURTON, Bishop of that diocese. He was translated from the see of Limerick, which he had occupied 14 years, in

1820. The Newspapers state that he amassed an immense property during his episcopate.

September 4, at *Dover*, aged 47 years, the Rt. Hon. ROBERT Lord GIFFORD, Master of the Rolls and Deputy Speaker of the House of Lords; a remarkable instance equally of rapid and brilliant advancement in life, and of the vanity of all human expectations. Public opinion had assigned to him, at no great distance of time, the highest post which a subject in England can fill.

At *Chatham*, aged 68, Mr. JOHN KAINS, a man possessed of an intelligent mind, amiable manners, Christian candour and peculiar self-command. In the summer of 1813, when Mr. Vidler, at the request of the Unitarian Fund, lectured for some little time at the General Baptist Meeting-house in the above town, Mr. K. was led to listen to the discourses of that nervous reasoner; the consequence was, his becoming a convert to Unitarianism; subsequently exemplifying it in his life to be a doctrine according to godliness, while it encouraged him to hope to the end for a resurrection from the dead, and for a life of peace and consummate felicity in a future and perfect world. In the several social relations will this recollection of him be long endeared to sorrowful but submissive survivors. Nor is it only in the family circle his loss will be felt. A chasm is made in the reli-

gious society of which he was a steadfast member, who cannot fail to remember his active and useful services among them; nor least of all, when destitute of ministerial aid, how prompt he was at his post, on each revolving sabbath, to supply their lack of service, in reading suitable sermons, (being well qualified for the exercise,) and by this means preventing an interest to which he was most ardently attached from dwindling away.

T. F. T.

1825. Dec. 31, at *Sidney, New South Wales*, Mr. PETER M'CALLUM, late Bookseller, Greenock.

"We are sorry to have to announce the death of Mr. BYERLY, the Editor of the *Literary Chronicle*, the *Star*, evening newspaper, and the *Mirror*, and the compiler of the *Percy Anecdotes*. He died on the 28th of July. He established, if we mistake not, the *Literary Chronicle*, now in the eighth year of its age. He appears to have been an indefatigable writer; and if we except an occasional spurt at the *Literary Gazette* and its contributors, he was, altogether, a very fair and impartial periodical critic. His private friends speak of him as an extremely warm-hearted and excellent man; and from all that we have heard of his character, we see no reason to question the correctness of their testimony." *Literary Magnet*.

## INTELLIGENCE.

### DOMESTIC.

#### RELIGIOUS.

##### *Tenterden District Association.*

SIR,

UNITARIAN anniversaries in quick succession occupy your valuable pages, and I rejoice in it. May they increase and multiply! Yet gratifying as this is in itself, it renders condensation indispensably necessary, and the more so, as there is an almost unavoidable sameness in these reports. But I must act upon the principle I have myself stated.

The Tenterden District Association took place on the 23rd of the last month, when the usual affectionate and friendly spirit appeared to actuate every mind. Mr. Buckland, of Benenden, read the Scriptures; Mr. Harding assisted in prayer; and Mr. Ketley, from York College, delivered a very useful and instructive discourse from 2 Cor. i. 5. The Chapel service was well attended. We then ad-

joined to the Woolpack Inn to tea, and spent a very animating evening in the usual way. The company consisted of about one hundred and twenty, of both sexes—Mr. Blundell, of Rye, in the Chair.

With various other sentiments was given, "The New Parliament; with a Speedy Repeal of the Corporation and Test Acts;" when the following resolution was moved and adopted by the meeting: "That it be recommended to the Committee of the Kent and Sussex Unitarian Christian Association to prepare and get presented to both Houses of Parliament, early in the sessions, petitions for the removal of all Tests by which any classes of the community must either violate the sacred dictates of conscience or remain incapacitated for enjoying a perfect equality with their fellow-subjects of civil rights."

Several gentlemen expressed their sentiments; when the Chairman dissolved the meeting by wishing all assembled a



safe return to their respective homes, hoping that their example would be followed by different denominations of Christians; that the same good spirit might prevail among them; and that, however differing in opinion, in agreement with one of the sentiments, "Christian Union might prevail among them, founded on the basis of Universal Liberty and Charity."

L. HOLDEN.

*Tenterden, Sept. 6, 1826.*

*Somerset, Gloucester and Wilts Unitarian Missionary Association.*

THE Fourth Half-yearly Meeting of this Association was held at Calbe, on Wednesday, Sept. 13, and was numerous and respectably attended. The Rev. R. Wright introduced the morning service, and the Rev. B. Waterhouse, A.B., delivered a sermon on the Character of Christianity and that of its Author, from 1 Tim. i. 11. The business of the Association was transacted in the Chapel after service; S. Viveash, Esq., in the Chair.

More than eighty persons afterwards sat down to a plain dinner, many of whom were ladies. H. E. Howse, Esq., kindly consented to take the Chair. The accustomed hymn of thanks was sung, and the Chairman proceeded to propose several appropriate sentiments, amongst which was "The British and Foreign Unitarian Association," which was received with applause.

The minister of the day introduced the evening service, and the Rev. S. Martin delivered, to a crowded audience, a sermon on the Liberty of Christianity, from John viii. 36.

*Southern Unitarian Fund.*

THE Annual Meeting of this Society was held at Portsmouth, on Wednesday, the 14th of September, when the Rev. Benjamin Mardon, A.M., preached an interesting discourse at the General Baptist Chapel in the morning, "On the Stability and Perpetuity of the Christian Church," from Matt. xvi. 18. In the evening, the Rev. B. Mardon delivered the Annual Sermon before the Society at the Unitarian Chapel, High Street, from John x. 34—38, on the argument arising from our Saviour's conversation with the Jews in favour of the Unitarian doctrine. He animadverted upon four different theories presented to the reader in Dr. Wardlaw's "Unitarianism Incapable of Vindication,"\* to explain this passage consistently with the views of

Trinitarians, and satisfactorily shewed that they were all such as, if employed by Unitarians, would be characterized by their opponents as arbitrary and far-fetched interpretations of the word of God. He proved by a reference to Psalm lxxxii. 6, from which this quotation of our Saviour is taken, that in that passage the terms "Gods," and "sons of God," are words of similar import, and refer to the *high office*, not to the *nature*, of the persons to whom they are applied. From various other passages he shewed that these appellations are frequently in Scripture given to human beings, and consequently that the title Son of God does not imply the deity of Christ's person, but was used by our Lord simply with reference to his office as the Messiah; the parallel between the two applications of the phrase Son of God being destroyed, and the whole argument of our Saviour rendered nugatory, if in the one case it is to be considered as applied to human beings, and in the other as expressive of the Divine nature. The devotional part of the services of the day was conducted by the the Revds. M. Maurice, J. B. Bristowe, and E. Kell.

After divine service in the morning, J. Crosby, Esq., was called to the Chair, and the business of the Society was transacted. The object of the fund is to promote the diffusion of Unitarianism by missionary preaching, or by granting pecuniary aid to small congregations, which without such assistance might not be able to support the expenses of public worship. During the past year, these objects had been kept in view, and it is hoped much important good had been effected. The Society had been the means, under Providence, of strengthening the hands of brethren where from peculiar difficulties the cause might otherwise have languished, and it had promoted an increase of zeal and attendance in more flourishing congregations. At the recommendation of the Committee, the Society resolved that its principal efforts during the present winter should be directed to the population at Portsmouth, where a Wednesday-Evening Lecture will be delivered once a fortnight, by one of the neighbouring ministers, on some topic of controversial theology. The Committee were authorized also to apply the resources of the Society to the support or establishment of Unitarian worship in any other part of the district connected with the Association, which may appear to promise a favourable result.

The friends of the Society afterwards dined together in the Green Row Assembly Rooms, J. Young, Esq., of Hackney, in the Chair. It was cheering to

\* P. 142.

observe, that though the Society had in the course of the last year incurred the loss of one or two of its oldest and most valued members,\* and others, whose "hoary heads are crowns of righteousness," were prevented by increasing years and infirmities from being present on this occasion, yet that their places were supplied by young persons, whose zeal and seriousness are an earnest of the future prosperity of the Society.

At the close of the meeting for transacting the business of the Southern Unitarian Fund Society, a meeting of the friends of the Southern Unitarian Book Society was held; T. Cooke, Jun., Esq., of Newport, in the Chair; at which it was resolved, that a vote of thanks should be presented to the members of the Kent and Sussex Unitarian Association for a valuable present of fifty copies of a Tract lately published by them, entitled, "The Trinity no Scripture Doctrine;" and the Secretary was instructed to select out of the list of tracts published by the Southern Unitarian Book Society, a suitable present to the Kent and Sussex Unitarian Association. "Let brotherly love continue."

E. K.

#### *Somerset and Dorset Unitarian Association.*

THE Fifteenth Meeting of the *Somerset and Dorset Unitarian Association* took place at Yeovil, on Tuesday, September 19. There were public services in the morning and the evening of the day. In the morning, Messrs. Whitfield and Walker offered up the prayers of the congregation; and the Rev. L. Lewis, of Dorchester, delivered a discourse on Matt. i. 23: "They shall call his name Emmanuel, which being interpreted is, God with us."

The business of the Society was transacted as usual at the close of this service. The Rev. S. Fawcett was requested to take the chair, and several resolutions were proposed and passed unanimously. Thanks were given to the Rev. L. Lewis for his very excellent discourse. It was resolved to hold the next meeting of the Society at Bridgwater, on Good Friday in the next year; and the Rev. J. G. Teggins, who is engaged as assistant to the Rev. G. B. Wawne, of Bridport, in consequence of his continued and lamented indisposition, was requested to preach on the occasion.

J. Batten, Esq., presided at the dinner of which the friends of the Association afterwards partook, and the after-

noon was spent in harmony and in the strengthening of the principles that united them together.

The devotional service of the evening was performed by Mr. Lewis; afterwards Mr. Teggins addressed an attentive audience, taking for his text the words of Jesus, John iv. 24, "God is a spirit, and they that worship him must worship him in spirit and in truth."

A smaller number than usual of friends from a distance was present at this meeting, and it became a subject of regret that our lay-brethren did not manifest by their presence a cordial interest in the affairs of the Association. To them, and to members of similar associations, who may perchance notice this report, the writer would respectfully observe, that the ministers of a cause which has "God for its author," and contemplates the final happiness of mankind, are cheered by the presence of their friends and hearers, and strengthened for the duties they are called upon to discharge. When ministers meet alone, their hand is weakened, their efforts are powerless; but when they and their people assemble together, their union is more strongly cemented; the zeal of all is revived; and their united efforts towards the purification of the holy religion of Jesus, in our native land particularly, fail not, under the Divine blessing, to produce permanent and happy effects.

E. WHITFIELD.

#### *Unitarian Chapel, Boston, Lincolnshire.*

THE readers of the Repository may, perhaps, recollect the account which was communicated in a former Number, of the Opening of this Chapel. (Vide Repos. XV. 482.) The prospect which, about six years ago, presented itself of the increasing success of the Unitarian cause in this town, was thought sufficient to warrant the erection of a larger place than that in which the worshipers of the One God had before been accustomed to assemble, and the present very neat and commodious building was raised. A considerable debt was, however, incurred (far above what was originally anticipated), for the gradual extinction of which a Fellowship Fund was instituted among the members. The present balance of the debt on the chapel is £651: the interest of which sum, together with a very small part of the principal, is annually cleared off, from the Fellowship Fund before spoken of. The writer of this notice makes this appeal to the various Fellowship Funds connected with Unitarian congregations, in the confident anticipation of receiving some aid to-

\* Vide Monthly Repository for February, p. 123.

wards the removal of the very great obstacle to the further spread of Unitarian sentiments in this part of the kingdom. There exists every reasonable probability that the cause here, if freed from all encumbrances of this nature, would receive great accessions both in numbers and respectability.

GEORGE LEE,

Pastor of the above Congregation.  
*Boston, Aug. 25, 1826.*

*Ordination Service at Chester.*

THE congregation assembling in Crook-Street Chapel having lately elected Mr. R. Brook Aspland as their Pastor, it was thought desirable to mark his entrance on his new and important duties by a religious service. The term *ordination* was used from the difficulty of finding another equally expressive and intelligible, and not from any attachment to old names or old customs; and the Chester congregation do not consider themselves responsible for any mistaken notions which individuals may connect with that term. They willingly, however, undertake the responsibility of the service of the 9th of August, and of the term *Ordination*, if interpreted with reference to the proceedings of that day.

The Rev. J. G. Robberds introduced the service by reading a portion of the Second Epistle of Paul to Timothy, after which he delivered the ordination prayer, which was fervent and impressive. Mr. Swanwick then delivered an address on behalf of the congregation to their new minister. He expressed in affectionate terms their desire to regard and cherish their minister as their friend, their expectation of finding in him a diligent and cautious student of Scripture truth, a fearless independence of thought, and a moderation and freedom from asperity bespeaking his respect for individual judgment, and his sense of the fallibility of that judgment. No confession of faith was required, from a conviction on the part of the congregation that early pledges are of little value, while they are frequently a bar to free inquiry and the honest expression of opinions. After stating this, Mr. S. thus proceeded: "I have already stated, my dear Sir, that you have been unanimously chosen as our minister; no one individual of your congregation has gone unconsulted; all have been asked for their free and candid opinion, and all have given their voice for your appointment. This we conceive to be genuine ordination. There is no earthly power to improve your title, and it remains with yourself alone to seal it with that heavenly approbation and sanction with which none of our brother

mortals can stamp it." Mr. S. then proceeded shortly to vindicate the service of the day, and concluded his most animated and happy address by expressing, in the name of the congregation, their fervent wishes for their minister's success and happiness.

The reply by Mr. R. Brook Aspland followed. It was brief and confined for the most part to the topics marked out for him in the address.

The *Sermon* was delivered by the Rev. William Shepherd, from Luke viii, 18, *Take heed how ye hear*. The preacher, in a plain and impressive manner, pointed out the views and dispositions which make profitable hearers, and urged them by many solemn and powerful considerations. As the whole service is to be printed, we may, without any further analysis, recommend this sound and practically useful discourse to general perusal.

The *Charge* was delivered by the Rev. Robert Aspland, from 1 Tim. vi. 13—16. A father addressing his son on his public entrance on life is always an affecting spectacle. On the present occasion, the solemn silence and deep attention of a large audience sufficiently marked the interest which all took in the words of the preacher. To a son they must have come home with no common power, and have, we trust, left impressions never to be erased or neglected.

The Rev. William Turner, of York, delivered the concluding prayer.—Shortly after the conclusion of the service, the gentlemen of the congregation, accompanied by the ministers and lay-gentlemen who had come from various distances to be present at the service, assembled to the number of seventy in the Royal Hotel, where they dined and spent the afternoon in a free and delightful interchange of sentiments. Mr. Swanwick was in the chair, and the evening owed much of its animation and pleasure to his eloquence. The topic of ordination services very naturally occupied the attention of several of the speakers, and it was remarked by more than one, that never at any religious meeting had the principles of dissent and the right of individual judgment been more prominently put forth, or more consistently advocated; and that modern Dissenters, by their disinclination to these services, cut themselves off from the most convenient and desirable opportunities of impressing the public mind. Throughout the whole of the day, however, the greatest respect was expressed towards those who were prevented from joining their Chester friends by conscientious scruples. They are now respectfully invited to the perusal



of the service which they could not comfortably attend in person. One object of the publication is to remove prejudice and misconception from the minds of those who were not present; another, to perpetuate as far as is possible those good impressions which were made at the time of delivery.

The company were highly interested during the evening by addresses from the Rev. Messrs. Shepherd, Robberds, Aspland, Hawkes, Turner, and Dr. Rees, of London; and Messrs. John Taylor and James Esdaile, also of London.

B.

THE Rev. GEORGE LEE, Jun., late of the York College, has accepted the invitation of the Unitarian congregation at Boston, Lincolnshire, to become their pastor, as successor to the Rev. D. W. Jones, resigned.

AN order was made by Sir Thomas Brisbane, Governor of *New South Wales*, previous to his departure, for the appropriation of 20,000 acres of land to the use of the *Wesleyan Missionaries* employed in the conversion of the Aboriginal inhabitants of the country.

THE Governors of Tunbridge School lately held their first annual visitation since the establishment of the school under the order of the Court of Chancery. There are sixteen exhibitions of £100 per annum each; to one or two of which scholars are to be appointed annually, until 1829. After that period, four boys are to be elected every year. The exhibitions are open to scholars from all parts of the kingdom, with a preference to those dwelling within ten miles of Tunbridge.

## NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE.

The Trinity no Scripture Doctrine. A Letter to the Clergyman resident near the Town of Maidstone, &c. By Benjamin Mardon, M. A. 12mo. 6d.

History of the Reformation in the Principal Countries of Europe; with an Introductory Sketch of the Rise of Popery, &c. To which is subjoined a History of the Churches of Ireland and America. By the Author of the Lives of Calvin and Knox. 2 Vols. 18mo. 10s. 6d.

History of the Church of Scotland, from its Earliest Establishment to the Present Period; to which is annexed an Account of those Religious Bodies that have Dissented from that Church. 2 Vols. 18mo. 9s.

The Aphorisms, Opinions and Reflections of the late Dr. Parr, with a Sketch of his Life. Royal 18mo. Portrait. 6s.

The Hecuba of Euripides, with English Notes, consisting of a Translation of Porson's, a Selection from other Commentators, &c., with an Analysis of Porson's Preface and Supplement, and a System of Choral Metres. By J. R. Major, Trinity College, Cambridge. 5s.

Todd's Johnson's Dictionary of the English Language in Miniature; to which is added, a Copious Vocabulary of Greek, Latin and Scriptural Proper Names, divided into Syllables and Accentuated for Pronunciation. 18mo. Portrait. 3s. Bound.

Illustrations of Anglo-Saxon Poetry. By J. J. Conybeare, late Prebendary of

York, and Professor of Anglo-Saxon and Poetry in the University of Oxford. 8vo. 18s.

A Glossary of Cheshire Words. By Roger Wilbraham, Esq., F. R. S. and S. A. 5s.

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The Political History of India from 1784 to 1823. By Major-General Sir John Malcolm. 2 Vols. 8vo. 30s.

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An Appeal to the Christian Philanthropy of the People of Great Britain and Ireland, on behalf of Religious Instruction and Conversion of 300,000 Negro Slaves. By J. M. Trew, Rector of the Parish of St. Thomas in the East, Jamaica. 1s.

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Twenty-First Report of the British and Foreign School Society, to the General Meeting, May 15, 1826. 8vo. 2s.

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The Mystery of Godliness: preached at Halifax before the West-Riding Tract Society, and again at Evesham, before the Unitarian Tract Society for Warwickshire. By C. Wellbeloved. 8vo.

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By R. G. Curtois, B. D.

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Death of a Wise and Good Man improved: delivered at Hopton, July 9, 1826, on the Death of Rev. Jonathan Toothill; with an Account of his Experience, &c. By B. Boothroyd, D. D. 8vo. 1s.

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The Duty of spreading Scriptural Religion: preached at Chichester, April 20, 1826. By Joseph Turnbull, A. B.

## CORRESPONDENCE.

Communications have been received from Messrs. Luckcock; G. Lee, Jun.; Taplin; and P. Eckersley.

We were surprised, not "displeased," at J. C.'s communication.

*Theophilus* will see by our notice to Correspondents, p. 2 of the Wrapper for July, that we have closed the controversy in which he has taken part. As he is personally unknown to his antagonist and our readers, he cannot complain of being injured by this measure, which we deemed expedient. His P. S. broaches another matter; but is it not better to leave the writer on whom he animadverts to enjoy quietly his own rhapsodies!

We have received another packet from our American Correspondent, to whom we have written by the channel last pointed out. This gentleman says in reference to the remarkable deaths of the two Ex-Presidents of the United States, "Have you yet announced to the readers of the Repository the almost simultaneous deaths of THOMAS JEFFERSON and JOHN ADAMS, who expired on the 4th of July, 1826, precisely fifty years from the day when they signed the Declaration of their Country's Independence? The jubilee of our freedom was celebrating with unusual demonstrations of gratitude all over the country, and the names of these two men, together with that of Charles Carroll, of Maryland, now the sole survivor of the rebel Congress, were blessed by a million tongues, when their mighty hearts burst, and they died together. This reality, which will sound like a fiction across the Atlantic, will help to prove, we hope, that there is something poetical and sublime in our destiny after all."—Here we beg to state that we mean to commence in the next Number an article relating to these two great men, and we shall be obliged to any of our correspondents who can assist us in doing justice to their memory by American or English newspapers or other publications, or extracts from them. To be available, communications on this subject should be transmitted early.

*Henri's* questions may be answered by a reference to almost any commentator on the New Testament. The "Reverend" *Unbeliever's* assertions are not worth the notice of any rational man.

In addition to the *Erratum* in the Report of the Examination at York, pointed out in our last Number, (p. 508,) we are desirous to state, that the Mathematical Prize in the Second Class was adjudged to Mr. W. Gaskell; and that to the same gentleman was awarded a prize for attention to Elocution during the Session.

## ERRATA.

P. 450, col. 2, 9 lines from the bottom. A new paragraph should begin with the words "Matt." &c.

P. 452, col. 1, 17 lines from the bottom, begin a new paragraph at "Heb. xi." &c.