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ON DIGNITY OF CHARACTER.

AMIDST all the frailty, inconsistency, and imperfection of the human mind, generally and individually, there is such a thing as dignity of character. Of the dignity of human nature we do not now speak; that comes from the hand of God, invested with the grandeur which pervades the whole creation, incapable of degradation, and unsusceptible of change. It was called forth out of nothing, endowed with irresistible energies, and graced by the blessing of its Maker; and, secure in its immortality, was sent forth conquering and to conquer, armed with a divine commission to wrestle with and overcome the powers of Sin, Death, and Time. It is not for us to describe the majesty of this favoured child of God; a majesty too dazzling for our weak vision, too capacious for our limited conceptions. It is not for us to delineate that of which, amidst the clouds and darkness of this world, we can catch only faint and imperfect glimpses, and which is reserved to be one of the most stupendous revelations of the future world. When we stand on the threshold of heaven, strengthened to gaze on its glories and listen to its harmonies, we shall, for the first time, comprehend the greatness of human nature, and adequately rejoice in its destination,—a greatness superior to our present conceptions of the glory of an archangel;—a destination more blissful than we can now imagine the benevolence of God himself to have appointed.

But the dignity of human character is not too high a theme for man. It is only from the relation which men bear to one another that the perception of this quality is obtained. In the sight of man alone, is there such a thing as positive dignity of human character? To the view of the Divine Being, the weakness, the perverseness, the guilt of his creatures are so evident, they fall so far short of the standard of moral greatness which he has set up for them, and so infinitely below the holiness of his nature, that if there be any perception of difference, it can be only of a few of the very lowest degrees of comparative littleness. It can only be that one man is a little above another in the scale of moral greatness; it cannot be that any are positively great. In proportion to the advances that one man has made over another, is the difference between their perceptions of dignity. He whose moral progress is scarcely begun, is but little conscious of the greatness of human nature; more

awake to a sense of dignity of character, but, above all, impressed by the external grandeur which invests many children of the world who have no better title to respect. He looks with awe on the man of wealth or rank, and in his estimation, splendour and dignity are nearly the same thing. He may be aware that, external circumstances being the same, one man is raised above another by moral superiority; but this difference is to him almost imperceptible, in comparison with that which is caused by inequality of rank and fortune. Of the dignity of human nature he knows little, and cares less. A more enlightened and better man is aware how little greatness can be conferred by accident of birth or splendour of fortune; but being only partially enlightened as to the moral constitution and destination of man, dwells little on the majesty of his nature, and exalts to an undue degree the greatness of human character. He has a lively perception of the "difference between man and man," but he makes too great a distinction of ranks; despising too much those who forfeit his esteem, and overrating the very slender attainments which the best can make in this world. He who has received a larger portion of light from heaven, and who approximates more nearly to the view which the Divine Being may be supposed to take of the concerns of mankind, sees no longer a shadow of greatness arising from the institutions of society; and being aware of the infirmities which impair the purest and best of human characters, he regards the space as small which separates the greatest from the least; he mourns his own frailties too deeply and humbly to dare to speak of the moral greatness of man, and loves to turn from the humiliating picture which his experience has drawn, to contemplate the eternal majesty and ever-growing beauty of human nature. In this glorious contemplation his powers are invigorated and his desires expanded; till, though not insensible to the gradations of character which will ever individualize his fellow-men, all human excellence that is diminishes to almost nothing in comparison with that which *shall be*. Of these three, the first looks not beyond the flowers which deck the paths of the valley; the next bounds his desires to the mountain top, nor dreams of aught attainable beyond; but he who has already planted his foot on the summit, gazes at the ever-burning stars, and is fired with the earnest and fully authorized desire to behold the glories they contain, and to follow their course through the regions of heaven for ever.

But few are those who belong to the third class; few are those who do not estimate too highly the dignity of human character, and imagine themselves to possess no inconsiderable share of this greatness. Yet their notions of this quality are almost as various as their persons. One recognizes its presence where another sees only the littleness of a worldly mind; one regards as poverty of spirit that temper which commands the respect of others. One imagines dignity to be established by the predominance of one quality; another pronounces it to consist in the exercise of a different virtue; and if all agree in calling a particular character dignified, each will, perhaps, ascribe the presence of its dignity to a different cause. Not till clearer views and a more diligent practice of duty prevail in society, will men agree in their ideas of this quality, or will it be attained in any eminent degree by more than a few.

The commonest kind of dignity is that which arises from pride: but it is a spurious and evanescent greatness. The proud man, by assuming the possession of great merit, and expecting as his due the respect and submission of his inferiors and the deference of his equals, leads men to take for granted that the merit he tacitly asserts really exists; that the tribute he demands is

really his due. As long as this belief lasts, the tribute will be paid; and as long as his superiority is acknowledged, the proud man will entertain no misgivings as to the validity of his title. But the time must surely come when this factitious greatness will vanish away. The proud man depends on his own resources for his influence over the opinions of men, and on the opinions of men for his happiness. His own resources will soon prove inadequate to the maintenance of his claims; and when a flaw is once discovered in his title, his demands will be disregarded and his power will vanish away. His happiness depends on the opinion of the world; the opinion of the world depends on the consistency of his character, or the permanence of his claim to its deference: such a claim cannot be preserved inviolate by one subject to human weakness and frailty; and therefore a greatness erected on so unstable a foundation must soon be overthrown. Pride is not made for man; neither is the kind of dignity which arises from pride a lawful, nor can it be a permanent, possession. Should it, by great care, be preserved for a life-time, the day must come when all unfair claims must be annulled, and when some who are greatest in this world will be declared the least in the kingdom of heaven. But the dignity of pride is as partial as it is transient in its dominion. The proud man shews such littleness of mind in overrating his own powers, such narrowness of views in looking not beyond the little circle of self for excellence, that those whose deference he most desires will be least able to afford it. The grand mistake he makes will be at once evident to them; and the pity they feel for his delusion will be in proportion to his anxiety (not expressed, but intensely felt) for their acknowledgment of his superiority. The pride of Coriolanus might keep a strong hold on the imagination of the common herd of the Roman people, and might even command their respect under a reverse of fortune; but there might be, and probably were, in Rome, enlightened patriots who, in the days of his glory, saw how dependent was his peace on the fluctuating tide of public opinion, and who might whisper to themselves and to each other, when they saw him sacrifice his public duty to his private resentment, that it was no more than they had expected: that his dignity was not of a durable kind, and might therefore, on the first trial of its nature, degenerate into obstinacy and perverseness. Few could now be found to covet the dignity of Coriolanus.

Another kind of dignity accompanies decision of character. It resembles that of pride in the circumstance that when it originates in a high idea of self, it is liable to the mutability and destruction to which all things of human origin are exposed: it differs from that of pride, inasmuch as it depends not on human opinion for its safety. Decision of character, whether arising from confidence in self or in a superior power, is incompatible with a regard to the fluctuations which are ever taking place in the worlds of matter and of mind. Events themselves are made to bend before the decision of a master mind, and oppositions of opinion are of small account with it. They must bend or break; for its course must not and will not be delayed. It passes on like the wind over a field of corn; bending the pliant, breaking the stubborn, never pausing in its progress, or returning on its track. While this decision lasts and accomplishes its aims, it commands respect, and it will be durable if it be founded on reliance on a superior power; for then its exercise is not incompatible with a regard to the interests of men. When it is founded on self-confidence, its day of destruction will come. Napoleon, for a while, commanded the awe of the whole world, an

awe which would have endured to the end of his life, if his own resources had borne him out in his stupendous schemes. But his wisdom failed; events proved too strong for him; and those who had suffered under his arbitrary sway, dared to reproach him with their wrongs; those who had before crouched under him, ventured to criticise his plans and to ridicule his failures. He became the object of pity to some, of scorn to others; and if multitudes still gazed on him with interest and regarded him with veneration, it was for other qualities than the dignity arising from his decision of character.

How different was the dignity which invested the character of Howard! The peculiar characteristic from which he derived that dignity was decision, but a decision founded on humility, instead of presumption. All that he did was done in the name of God and of Christ, and self was forgotten. He regarded not the opinions of men, when they opposed his career of duty; but he was far from despising men, or deeming himself above them. The decision with which he pursued his career, facing the wonder of relatives and acquaintance, disregarding the speculations of thousands, braving the anger of princes, resisting the opposition of governments, making his way amidst the sneers, the wonder and the entreaties of those who thronged round to gaze or to oppose, won for him at length the veneration of all who ever heard his name. But the tribute was unsought and undesired. He was unconscious of the glory which encircled his brows, while all bowed before it: its celestial lustre was never dimmed by the shadow of earthly frailty, for it was not of earth; and it still abides to consecrate his tomb, till the great day when it shall again crown him the most exalted of the great ones of the earth.

Courage is a quality which, beyond most others, commands the respect of mankind. But there are two kinds of courage, the one the offspring of impulse, the other of principle, and the respect which they ought to command is in proportion to their comparative merit. The worldly and narrow-minded regard with tumultuous admiration the animal courage which urges the soldier forward to acts of aggression and into scenes of slaughter. In their eyes his dignity is increased in proportion to the fields he has fought, the lives he has sacrificed, the misery he has inflicted, the wounds he has received. As long as the fiend of discord walks abroad among the nations, brandishing the torch which "is set on fire of hell," there will be men who will dare to break the laws of God to obtain the homage of men; there will be those who think it more honourable to be stained with the blood of the defenceless, than to be anointed with the regal unction; there will be those who deem it the most glorious lot of man to rush at once from scenes of conflagration, of agony, and murder, into the presence of him who hath said by the mouth of his servant, "He shall have judgment without mercy who hath shewed no mercy;" there will be those who, elated by the applauses of the giddy multitude, and regardless of the dying curses of their brethren, whose blood crieth unto heaven from the ground, deem it no fearful thing to fall into the hands of the living God. And as long as any are found to be proud of the mark which they inherit from Cain, there will be rulers to sanction, honours and wealth to reward, and servile crowds to applaud, their bloody deeds. But the reign of violence cannot last for ever. The hour is coming when the oracles of God will be more intently listened to, and more rightly interpreted; when he who, by the heathenish decrees of unregenerate nations, is pronounced to be the greatest among men, shall become the lowest servant of all. The hour now is when the truly wise

among us, casting off the shackles of prejudice and opening their eyes to the light of reason and religion, have learnt to see things as they are, and to call them by their right names. The number is daily increasing of those who see in the incursions of the military chief no higher merit than in the depredations of the eagle or the lion ; and in the ferocity of his followers qualities nearly allied to those with which nature has furnished the wolf and the tiger. The hour has already come when the sympathies of the good wait upon the victims instead of the victor ; when the lot of the fallen is thought preferable to the triumphs of those who trample them down ; when true greatness is pronounced rather to belong to him who, pierced with injuries, invests himself with patience, as if gathering up his mantle before his fall, than to those who inflict the blows, however loudly the world may proclaim them to be "honourable men." Passive courage, the courage of endurance instead of aggression, is a source of dignity, true and permanent, in proportion to the principle from which it derives its energy. The passive courage of the stoic is dignified in comparison with the active courage of the conqueror ; but the dignity of the stoic shrinks into almost nothing when compared with that of the Christian martyr ; he who dies for his religion, commands, or ought to command, less of our respect than the confessor,—he who lives in misery for the sake of his religion. There is an unalterable dignity in suffering well ; the more protracted the suffering, the greater the dignity, because the more assured the purity and strength of the motive from which the power of endurance proceeds. On these principles we shall look on Alexander the Great with a respect diminished, instead of increased, by his conquests ; we look on him as on a high-spirited child, making a great commotion with his playthings. Crowns, kingdoms, and the lives of men, are stupendous playthings certainly, but as such they were used by Alexander ; and his consequent pre-eminence among men was little more indicative of true greatness, than the authority which a boisterous child obtains over his weaker and quieter companions. On the same principles we shall look on a stoic in undeserved banishment with greater respect than on a general in an oration : the stoic will be almost forgotten in our contemplation of a Christian martyr, exulting in the invincible strength of his faith : from the triumphs of the martyr we shall turn with a deeper veneration to behold the serene glories of a spirit possessing itself in patience, and passing through degradation, want, and misery, bearing pain of body and anguish of mind, for the sake of conscience and of God. Many fine examples of stoical courage might be enumerated, but their greatness cannot compare with the dignity of each individual of the glorious army of martyrs, from Stephen to Latimer ; and there are greater even than these ; the cloud of witnesses who have borne testimony to their faith in much patience, in afflictions, in necessities, in distresses, of whom the world was not worthy, yet by whom the world has been blessed in a continued series from the apostle of the Gentiles to the Henry Martyns of the present day.

Moral courage is, therefore, one source of dignity of character ; but we must also look for it elsewhere ; for a character graced by the very perfection of the best kind of courage, may yet be far from dignified as a whole. There may be evidences of a proud, overbearing, impatient, or dogmatical temper, which may, when the time for exercising courage is past, serve as marks for the shafts of malice to aim at and to wound. It has ever been a subject of regret to the friends of truth that her champions have seldom been able to preserve the dignity of her cause in their persons through life. Those who have written, and spoken, and laboured in her defence, have sometimes

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slunk from her side in the moment of danger; and others, whose fidelity has been proved perfect by sufferings, have caused her to blush for her servants by some unseemly arrogance, some thought of vengeance, when the pressure of trial has been removed, and a temptation offered to the soul to shew its inmost workings in the restored freedom of speech and action. The reviling tongue and the threat of vengeance have too often lowered the dignity of sufferers for conscience' sake; and those who have commanded the deepest veneration by their firmness in the presence of foes, in the depths of dungeons, or in view of the stake, have too often pained the ears and sickened the hearts of their friends by some humiliating display of unconquered passion, of unchastened feeling.

Meekness, then, is another quality requisite to the maintenance of true dignity. Meekness in prosperity, courage in adversity,—if these virtues be fully exercised, dignity of character will be nearly perfect. In the view of the world, indeed, meekness commands but little admiration, and will not be treated with due respect till a reformation takes place in the fashionable code of morals; till resentment of injuries ceases to be called proper spirit; till all are as willing to acknowledge as they must inevitably feel the absurdity of resisting insult by an appeal to the ordeal of powder and shot; till men learn to be more jealous for the honours and rights of others than for their own. By the wise and pure among us, however, humility is regarded as the truest mark of dignity; and, happily, there have been examples (we will hope their number is increasing) of men, eminent by their powers, conspicuous by their honourable deeds, who have been at the same time clothed with humility; who, while the world was prostrated at their feet, have pointed to heaven, and exclaimed, "Not to us, but to Him, be the glory and the praise." Such examples as these, examples of men who, through meekness and courage united, have been able to accomplish their aims, to break down the barriers of prejudice, to divide, as by divine power, the waves of opposition, and make them as a wall of defence on the right hand and on the left; to smite the stony hearts of men, and cause the streams of tenderness to flow, will, in time, have their natural effect of securing universal respect, of inclining all to wish for the possession of the mighty talisman which has conferred such powers on some individuals of their species. This was the talisman which opened a way for Penn in the trackless forests, and secured him an asylum in the hearts of savages. It was this which washed the blood-stains from the laurels of Washington, and imparted unfading bloom to his brighter civic crown. It was this which opened the prison doors before the unassuming Howard, and gave him entrance into the deeper dungeons of the depraved and hardened heart; and when the broken-spirited captive raised the languid eye at his approach, this it was which made his countenance appear as it were the face of an angel.

But perfect dignity is not secured even by the perfect union of these two virtues. Something more is wanting, and some greater degree of this quality may be attained, even in our present uncertain and imperfect state. The meek and resolute man may forfeit or impair his dignity by want of consistency. He may suffer one quality to predominate too much over another: he may change his opinions too often; he may engage in designs which nature or education has not fitted him to execute; he may be mistaken in his judgment of himself, and may therefore encourage what he ought to repress, or repress what he ought to encourage. As long as these inconsistencies remain, his dignity of character is vulnerable. Intellectual error and imperfection, happily, have little influence over moral greatness.

If they had, none could be great; for there is not in the intellectual, as in the moral world, a model of perfection placed within the reach of comprehension and attainment. We see, in the instance of the apostles, how great, how exalted dignity of character may be, without any extraordinary degree of intellectual superiority. Their exaltation was caused by their consistency, and in proportion to their consistency was their exaltation. It was this which, at one time, gave Paul a superiority over Peter: it was his growing consistency which added dignity to Peter during each year of his life, and at length honoured him with the undisputed title of Prince of the Apostles. It is the want of this which gives the bad power over the good; which makes truth and virtue mingle their tears over the occasional degradation of the worthiest among their followers; which upholds the tottering institutions of vice, folly, and superstition; which enables the false and impure flame of worldly greatness to burn on in rivalry of the light of heaven, and to attract the eyes of men, while they turn their backs on the noon-day sun. The cause of this imperfection is evident. It arises from the imperfection of our dependence on the only immutable Being. In his strength alone can we be made strong; in his wisdom alone can we be wise; by his perfection alone shall we, at length, become perfect. Not till we have stripped ourselves of the trappings of worldly pride, can we be invested with the dignity of moral purity; not till we have bowed our heads, can we receive our crown. It was this entire dependence on an unfailing power which constituted the greatness of the only perfectly dignified character on record. It was this moral consistency which, more than the possession of divine power, more than the importance of his mission, more than the anticipation of the glories of his second coming, invests the Saviour of the world with a dignity inferior only to His who sent him. It is this which enables us to follow him through the varying scenes of his life and death, with a veneration and love increasing at every step, till they become too powerful for communication, too deep for utterance. It is this which, in his words of compassion and deeds of benevolence, makes us own him, though a Son of Man, the chief among men; it is this which, in the grandeur of his doctrine and the splendour of his miracles, makes us bow before him with the reverence due to an angel; it is this which, in the awfulness of his denunciations and the glory of his promises, enables us to recognize the voice of God, and impels us, through his name, to adore the majesty and supplicate the grace of the Most High.

In proportion to our attainment of this Christian consistency, will be the degree of our moral dignity, of the only true and permanent dignity—of that dignity which can enable man to respect himself, to secure the deference of those of his fellow-men whose respect is valuable, to pursue his onward course without shrinking from the gaze of men or of angels, to close his eyes on this world in peace, and to stand, awed but unabashed, in the presence of the Majesty on High. This is the dignity which alone can enable the frail child of earth to mingle, without presumption, among the sons of God; which renders him a fit inhabitant of the courts of heaven, and secures him a welcome among the wise, who “shine as the brightness of the firmament, and as the stars for ever and ever.”

THEOLOGICAL PEACE-MAKING.
 "Jesus Christ, who is gone into heaven, and is on the right hand of God, angels and principalities and powers being made subject to him." I Pet. iii. 22.

SIR,

To the Editor.

THE question which I attempted to raise in my last scribble, seems to have excited a very lively sensation in the Unitarian world. *Voces audit, adhuc integer*. My present adventure in the wilds of heterodoxy is probably destined to a like animating fate. Such would-be peace-makers as the Cambridge Clergyman and myself, are verily and indeed, I believe, some of the most unacceptable of theological polemics. Still, whether at the instance of necessity or free-will, I cannot help belonging to this school, or not lament to my heart the pains, the perverse pains, ever and anon taken to prevent all possible approximation to that unity of faith and worship amongst the disciples of "one Lord," most assuredly dreamt of, if not soberly anticipated, by its earliest but best-informed professors.

In this long obsolete, and perhaps half crazy humour, will he allow me the liberty of remonstrating with that body of Protestants to which we both ostensibly belong, not so much on their tenacity of what is technically called the Trinitarian faith, as of that faith in its most indefensible and offensive form? The term itself I do not just now arraign, because I cannot but, in common probably with him, think it well matched by the "mere man" and "simple humanity" of another *too sportive* creed: and am ready to admit, that we can have no pretension to insist upon the abdication of the one, till we have thoroughly made up our minds to part with the other. But, waiving the point, and even, in compliment to the hypothesis, admitting a doctrine of Father, Son, and Holy Spirit, to be the doctrine of Scripture, the creed of the Saviour of the world himself, and of his immediate missionaries; is there, I would not too pettishly ask, no more plausible or decent mode of exhibiting that doctrine than by positively burlesquing the book to which it is referred, in the fondness of their accommodation to it? Why palpably parody that Scripture, why ostentatiously follow out that creed into a mode of worship which absolutely scorns the example of their prototypes, while it affects to rest *solely* on their authority? They would not dare to adulterate the sacred page by such verbal transmutations as they scarcely less wantonly and licentiously introduce into their Articles and Liturgy; yet will these sinners against tradition, in every thing but the most abject obedience to its authority, ever mock and insult the Protestant ear with their scrupulous veneration for the *litera scripta* of inspiration, even in the moment and "very act" of distorting its hallowed language into every *traditional* novelty of combination! Let the impeachment involve what reputable names as anti-catholics it may, is it less than a virtual dereliction of their own apology for schism that they incite, whom they would propitiate, to the adoption of such contraband patch-work as "God the Son," and "God the Holy Ghost," or challenge us to "bow the knee" to a three-one Deity? If this be the symmetry of the Christian figure, what does the Bible present but an aggregate of dislocations? With scandals so unquestionable and without excuse as these, there can assuredly be neither compromise nor parley on the part of any commonly consistent scripturalist. These monstrous innovations on the apostolic forms of prayer and praise seal *in limine* the lips of Christian charity, who must be allowed no dispensing power, who has neither absolution nor apology for the theological vagaries of an after age to that of the apostles, which would imply that *they* were mere tyros or mal-adepts in the "counsel of God." "Avaunt! at once," do not the

sticklers at such a jargon as this seem to exclaim to all their fellow-christians not within the Roman Catholic pale, "O avaunt with your pious punctiliousness! We will not endure your insidious trammels, which would chain us to the feet of the Christ and his apostles, and tempt us to apostatize from the purer theology of the Fathers of our Church, the oracles of the Reformation." Now, let me appeal to Clericus Cantabrigiensis himself, whether, upon terms so repudiating and iniquitous, all present and future concord amongst the disciples of a common Saviour must not be absolutely impossible? Whether, by such a substitution of allegiance, those who patronize it do not openly avow themselves a *mere sect*, and disclaim and interdict every hope and wish for unity to the Christian Church? To apologize for such broad innuendoes against the orthodoxy of the Divine Founder of the religion which goes by his name, and of that of its only heralds who ever taught it in person from his lips, by quoting their assumed creed against their recorded practice, what is it but, in the words of truth and soberness, to sport with the feelings they have outraged, and, under the mask of fidelity, to taunt with treason? Shame on these libellous *callidæ juncturæ*! It matters not what authority they may long have pleaded, by what reasoning they may have been excogitated. *There are they not, where, who shall presume to aver, they should have been; where, who that has a thoroughly honest heart will lay his hand to it and say, he can doubt they would have been; and that not once or twice, but as often as the associations of ideas which have since given them birth occurred, if the inferences of the inventors had been the κοινὰ ἐννοιαὶ of the Evangelists and Apostles?* But now, on the other hand, these fouler blots erased—these undesigned, but too obvious, wrongs to the memory of one who spake as never man before or since hath spoken, entirely done away,—could the advocates of his religion be more worthily employed than in renouncing on their side every thing that unnecessarily gave offence to any of their fellow-christians, as averse as themselves to take unwarrantable liberties with the phraseology of the Bible? Need the most ingenious or straight-forward Christian (or, if he like the term better, Unitarian) in existence, be scandalized at an address to God through his Son, our Lord Jesus Christ, for his holy spirit, though conscious of attaching a very different meaning to the words from that suggested by them to another worshiper in the same sanctuary? Or could he, blameless of a higher regard for his own opinions than what in spite of them might still be Christian truth, refuse to modify his own liturgy or extemporaneous prayer by the seeming tenor of a somewhat discrepant faith, as his sacrifice in return for a "brother's" meritorious surrender of its more unseemly form and language? Nay; what if, lured still farther on by the good genius of brotherly love, we were none of us so stiff and sweeping as some seem to think that right reasoning might require us to be, upon a point which, carried to its extreme, has certainly no very obvious tendency to assimilate our character as believers or worshipers to that of the first heralds of Christianity? The Epistles of the Apostles are a perfect riddle, if we deny to their faith in the Son of God, a conviction of his presence with his church in their day. Need we be so afraid of stultifying ourselves by erring with them in our own, that we must be more than forward to expunge from our *latria* every notion of his privacy to our prayer, all reliance on his intercession for its increased efficacy or acceptableness? What *mutual* horror of idolatry so obviously forbids that we confess him in any sense "Lord," * if to the glory of God the Father? It is this un-apostolic zeal against the

* Under whatever modifications the apostles recognised the Deity of Jesus Christ,

mysterious nature of the Son, and not our profession of ultimate and undivided allegiance to his Father and his God, that so severs and alienates from us all those "who love Christ in sincerity" in any way but our own. Let Unitarianism but award only that measure of subordinate homage to "the name given above every name," which apostolic Christianity was ever wont to do, and how much longer would it stink in the nostrils of multitudes who fly to the most revolting absurdities of Athanasianism, as a refuge from its abhorred mutilations of what St. Paul ingenuously characterized as in the eyes of his "brethren after the flesh," an "heretical" mode of worship. Which of you, my Unitarian brethren, shall convince me of sin; and if I speak the truth, who will reprove me, when I contend, upon almost every page of his and Peter's and John's Epistles, that the brighter and the warmer our devotions to the Son, consistently with that we owe to God, ascends, the nearer our prayer and praise will approach, if not to evangelical verity, at least to its apostolical standard.

Many of your readers (if indeed you should liberally deign to insert this motley calumet of war and peace) will smile or sneer while running their eye over these preliminaries of a proffered negotiation with a class of our fellow-christians of late years proverbially wedded to every thing that exists, whether right or wrong, in Church and State, as the only security for the monopoly of its emoluments and honours, and opposing, hating, and dreading every Anti-trinitarian, as if he carried about him the match that was one day destined to effect its explosion. They will not smile nor sneer the less when I avow my most sincere conviction, that there are not at the present day very many *whole-length* Athanasians amongst the laity or clergy of the Church of England; that, *malgré* the effect of habit, *esprit de corps*, and natural affection to a family, hundreds even of the latter would rather resign their preferments at once * than solemnly, in the presence of God, profess, on any stated day, at the demand of their hierarchy, as the condition of their retaining them, their entire belief in a certain formulary; nay, that even amongst her dignitaries there are not wanting advocates of their Bibles, who would have been better pleased if the illustrious names by which they are so forward and proud to swear, had been more thorough Protestants than they were, or, perhaps, could have been, when they went to work upon the mass-book of their forefathers. The Dissenters, by birth or outward profession, have a sort of *beau idéal* of a Churchman, which not a little caricatures a whole host of individuals in this supposed creed-and-article-ridden community. The Scriptures are not banished the libraries of these Gamalielites, nor is every copy of them in their possession blazoned with an Episcopal sledge-hammer in the act of "prostrating the understanding." Their candles do not invariably burn blue when some orthodox dogma excites a doubt in their minds, nor does the ghost of Latimer or Ridley that instant rise and pinch them by the nose when, *μεσοβυκτιαίς ποθ' αἰσῶν*, they are every now and then a little too naughtily disposed† to take the

it is plain from their history and writings, that the honour they rendered him on this account excited no alarm in their own minds or in that of their countrymen, of its trenching on their avowed worship of "the God of their fathers." Yet this godly jealousy seems one of the most irritable feelings, and any homage, but the lowest possible, matter of the greatest horror to many who esteem themselves the only true apostolical Christians.

* The history of the Establishment attests, that it is one thing, in the opinion of not a few of its members, to treat with the Church for a past and gone-by offence, and another not to deprecate an unseasonable repetition of some of her requisitions.

† Why callest thou me good? None is good but God. Of that day and hour,

Saviour of the world at his word,* or even to put a somewhat unstatutable construction on the dicta of his ante-James and Elizabeth contemporaries. It is, indeed, a quite glaring fact, that the Scriptures are not here and there only, but every where, fast gaining ground upon the legends of tradition, and, *pari passu*, of course the *profane* figment of Trinity in Unity, or three equal persons making up the one God, declining in repute. Still is the forlorn hope not seldom nor unconsciously clung to for the sake of doctrines erroneously imagined to be inseparable from it as the dividing point between Christianity and pure Theism. In this dilemma, this critical juncture of half conscientiously halting between two opinions, with the Baal of Tradition before him on the one side, and the God of the Scriptures on the other, how does that faith, which would fain identify itself with apostolical Unitarianism, ordinarily meet the inquirer's eye? Wearing, I will say, the most forbidding aspect possible, sitting in cheerless majesty over the wreck of every object of reverence and love, but one, to which he has been hitherto accustomed in a Christian temple. Does this utter desecration now, this smock-smooth waste, I would ask, leave and present all its primitive ichnography? The answer will be variously given; but, as one of the spectators of the ghostly scene, I certainly think otherwise. No! To the thesis from which she proudly derives her name, and triumphantly mocks the contemptible profanation that would usurp it, let Unitarianism be ever true as the needle to the north, and withal as unrelenting as the lightning of heaven.† Thus far she stands on the rock of ages, beneath the eternal sunshine of evangelical truth: but do no clouds confine its precinct save to the eye of sinister observation? They have been espied or embodied at one time or other of his career by almost every pilgrim who has traversed the holy ground for a period of now well nigh 2000 years; and where, in these latter times, shall seer find the magic to dispel them from the vision of sense or of imagination? A ruder hand may multiply their number or swell their volume; but the most skilful will probably but vary their shapes, or change their hues. Where there is so much abiding doubt, must there not be some ambiguity? The fact of the relation of Jesus to God is written in sunbeams, and all Christendom recognizes it: the mode of that relation is so revealed, that scarcely two intelligent and honest men sitting down to the question as a *res integra* would precisely agree about it. THAT HIS FATHER IS ALSO HIS GOD, we know upon his own authority, and upon that of all his apostles; what more need any Christian know to become a Unitarian in faith or worship? Let the postulate suffice. Touched by this talisman, the chimera of a tripersonal Deity vanishes into air: let us give the unscriptural nonsense to the winds amid the cheers of thousands of our present opponents; but the less our corollaries from this fundamental dogma invade the "majesty" of the Christ, the more and more, as most of them contend, shall we find, upon experiment, our ideas, and the language in which they are expressed, harmonize with those of its "eye-witnesses." Upon this point are they so palpably wrong, that we should left-handedly remand them, without pang or pause, to the evil genius of pseudo-orthodoxy?

J. T. CLARKE.

&c. I live by the Father. The Father that dwelleth in me, he doeth the works. The Son can do nothing of himself, &c. &c. &c.

* Then shall the Son himself be subject, that God may be all in all.

† The transfer of the being from the person to the nature is a power of legerdemain which must surely sometimes provoke a smile out of the conjuring room. There were no such katerfelts even within the orthodox pale for centuries after the date of Christianity.

THE FALL OF THE LEAF.

NOT a flower is left for the vagrant bee,
 The evening winds have a dirge-like sigh,
 And the chang'd leaves hang on the mournful tree,
 Like false friends waiting the time to fly.

It is come—the hour, the ominous hour,
 When Summer must lay her last glories down,
 And resign to the cold usurper's power
 A faded robe and a gemless crown.

Yet the dying year is beautiful still,
 Though the last of its summer days has shone;
 And we yet may gaze, from the sunset hill,
 On the shining foam of its bright waves gone.

Still, still it is sadly sweet to gaze,
 By the soft rich light of the calm day-fall,
 On the brilliant relics of former days,
 Over which is stealing the Spoiler's pall.

As the moonbeams rest on the mouldering pile,
 Distinctly dim and obscurely clear,
 The tender tints of the sunset smile
 On the ruins left of the blooming year.

'Tis a scene, as the stars and mountains old,
 And yet as the Spring's first roses new;
 'Tis a tale, from the date of Eden told,
 Yet still, though sad, it is dear and true.

We look, as our father's look'd of yore,
 On the fading wood, and the falling leaf;
 We read the book they have read before,
 And our hearts run o'er with "the joy of grief."

A light comes back from the mystic Past,
 Which shines on the soul with a beam of power,
 And thaws the ice that the world had cast
 O'er the fountain of thought in a colder hour.

We hear a voice, which whispers, that we
 The fate of all that we mourn must feel;
 That seared the verdure of Hope must be,
 And the Autumn of Age o'er the worn heart steal;—

And oh, that—saddest and worst of all,
 The darkest sand in the time-glass shed—
 Every leaf and flower of Life's tree must fall,
 Their green bloom wither'd, their sweet breath fled!

Alas, that Pleasure should only give
 Her elixir pure in an icy bowl,
 Which melts at our touch, as we vainly strive
 To cool the thirst of the fever'd soul!

Alas, that the things most dear below
 Like the autumn-leaves must fade and fall;
 That the bleak death-wind must over them blow,
 And waft them each to the rest of all!

To the rest of all?—But where, oh where
 Is the goal of all that breathe and die?
 Waves not the spirit, in purer air,
 The wings she soil'd in this cloudy sky?

Is there no bright land, where no Autumn sears
 The verdure of hope and the bloom of love?
 Where, unsullied by sin, undew'd by tears,
 Life's roses sparkle in bowers above?

"There MAY BE," responds the voice of Earth;—
 "There IS," deep warble the harps of Heaven—
 "The grave may give a young Angel birth,
 And your fading world is a world forgiven!"

Crediton.

VICARIOUS PUNISHMENT.

Mr. Angelini and the Reverend Ordinary.

Scene—Apartment in the Ordinary's House.

(Concluded from p. 494.)

Mr. Angelini. It is now three months since our last interview. During this period the subject of our conversation has engrossed the whole of my attention. Its bearings appeared to me so awfully important, that I could not rest satisfied till my mind arrived at some conclusion on which I might safely depend.

Ordinary. I hope then that you have been so fortunate. But what was it that created in you so great uneasiness? I should have imagined that long ere this time you had congratulated yourself in not having been allowed to suffer under a delusion.

Mr. Angelini. Yes, I perfectly agree with you, that had I been permitted to suffer, it would have been under the greatest of all delusions: for now, Sir, I have become a COMPLETE CONVERT TO YOUR PRINCIPLES: still, however, in their application, there may be betwixt us the most essential difference. May I beg, therefore, that you will indulge me in a little further conversation?

Ordinary. If I can be of any service to you, it will give me sincere pleasure: but what is the subject to which you now refer?

Mr. Angelini. That the doctrine of substitution, as maintained by the generality of Christians, is itself a delusion.

Ordinary. A delusion!

Mr. Angelini. Yes, a delusion. Does it not run counter to all and each of those principles by which you yourself established beyond a doubt, that I could not be received as the substitute of the unfortunate Fauntleroy?

Ordinary. Though you could not be received as his substitute, how does that run counter to the Christian doctrine of substitution? Do you suppose that our Lord Jesus Christ did not die as the substitute of sinners?

A. I not only suppose it, but it now appears to me to have been absolutely impossible.

O. Upon what grounds?

A. Because he could not be accepted.

O. Why?

A. You know that being innocent he could not be charged with others' guilt : to accept of him, therefore, as a substitute, in your own language, would be "to set reason and common sense, not to speak of law and justice, at utter defiance."

O. I see what misleads you. You speak of the death of Christ as if it had been a human transaction ; whereas we are to regard it as altogether divine and supernatural ; therefore reason and common sense and human law and justice have nothing to do with it.

A. No ! Are we to adopt Tertullian's creed and say, "*Credo quia impossibile*" ? Are we to ascribe a line of procedure to the Almighty, at which even the human mind, when divested of prejudice, revolts, and spurns as absurd ?

O. Your idea is neither new nor well-founded. In the days of St Paul the very same subject was unto the Jews a stumbling-block, and unto the Greeks foolishness, and yet it contained demonstrations both of the power and wisdom of God.

A. But how are we to judge of this, if you exclude reason and common sense ?

O. Reason and common sense are not otherwise excluded than as they are incapable of comprehending the mysteries of God ; or, as St. Paul denominates the doctrine of Christ crucified, "the wisdom of God in a mystery." You certainly will allow the Deity to be incomprehensible. You recollect that fine strain of representation on this subject by the author of the book of Job : "Canst thou by searching find out God ? Canst thou find out the Almighty unto perfection ? It is as high as heaven ; what canst thou do ? Deeper than hell ; what canst thou know ? The measure thereof is longer than the earth, and broader than the sea." Can you wonder, then, if his procedure should not be level in every respect to the comprehension of finite intelligences, especially to a being of such limited capacity as man ? Recollect, I pray you, the statement of St. Paul, "Without controversy great is the mystery of godliness."

A. But while the incomprehensibility of the Divine Nature is readily acknowledged, and also the incomprehensibility of his works in many respects, this furnishes no substantial reason why his moral procedure, as revealed to man, should be equally incomprehensible.

O. No ! I think it does. Were man able to comprehend even the moral procedure of the Almighty, he must be possessed of an intelligence approaching to divine. Very differently, however, did prophets and apostles regard this subject. "My thoughts," saith the Lord in the Prophecies of Isaiah, "are not your thoughts, neither are your ways my ways ; for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." "O the depth," says St. Paul, "of the riches both of the wisdom and knowledge of God ! How unsearchable are his judgments, and his ways past finding out !" His judgments and his ways you will allow to be moral procedure, and that too as it regards man.

A. Why then am I called upon to believe a doctrine as revealed, and to act upon it, if that doctrine be incomprehensible ?

O. You believe a thousand things equally incomprehensible : nay, it is

beyond your power to doubt them. For instance, you never would call in question the intimate connexion between your mind and body; but can you comprehend the nature of that connexion? You know that by a simple volition you can put your body in motion, but can you explain how it is that by this volition you can move even a single joint? How absurd then were your conduct, were you to sit down in inaction, till you could sufficiently comprehend how you live and move! You cannot comprehend how the tree gradually becomes loaded with beautiful and delicious fruit, but would you on that account refuse to partake of it? Equally unreasonable would your conduct be were you to refuse the benefits of Christ's death because you cannot comprehend the principles on which it was deemed necessary for their procurement.

A. This reasoning is analogical. Do you recollect how you characterized such reasoning?

O. Though this reasoning be analogical, it is for the purpose of illustration alone, and not to mislead your judgment.

A. If this doctrine then, that Jesus, though innocent, died for the guilty, be as you state, incomprehensible, upon what grounds can I believe it as a rational being?

O. Upon the very strongest grounds, which I shall presently state; but permit me in the meantime to observe, that we live in a world of incomprehensibilities. It is but little that we do know. Our knowledge is chiefly confined to facts. Now amongst these facts is that most important of all, of Christ having "died the just for the unjust, that he might bring us to God."

A. That is the matter to be proved. Where are your proofs?

O. They are found in abundance in that testimony which God hath given of his Son; "and if ye receive the testimony of men, the testimony of God is greater."

A. But then those passages to which you will unquestionably refer, must either admit of a different interpretation, or I must give up all pretensions to form any ideas of right and wrong, of truth and falsehood.

O. Now, Sir, do you really presume to regard yourself as a judge qualified to decide on *what is right or wrong, true or false*?

A. Not absolutely; but when a proposition demands my assent, may I not be allowed to examine it, and if it evidently appear to be incongruous, may I not reject it as false?

O. But, Sir, your judgment is not infallible. At any rate it were only an act of becoming humility to submit your judgment to the authority of God.

A. Sir, permit me to say, that it is my most earnest desire and study to pay the utmost deference to the Divine authority; and were I but convinced that this doctrine, with all its incomprehensibility, really were of divine authority, I would receive it with most cordial and implicit submission. But, Sir, it is a duty which I owe to myself to satisfy my own conscience. It is a duty which is enjoined in Scripture "to prove all things, and to be ready always to give an answer to every man that shall ask me a REASON of the hope that is in me." To do this I must employ my reason, and therefore must judge of that interpretation which is assigned to particular passages of Scripture. Now, if I find that in the Scripture the ultimate destination of man is made to depend on the *nature of his actions*, the numerous quotations in support of which I need not now parade to you, surely I may regard the doctrine of Jesus Christ dying in the room

of the guilty as not only at variance with these, but as a doctrine in itself, to speak mildly, not agreeable to reason.

O. Then how is it possible for you to account for the whole Christian dispensation, which is founded entirely on the death of Christ as the substitute of sinners, or to explain those passages which represent it as such, and which occupy so large a portion of the New Testament?

A. Bring forward some of these passages.

O. Isaiah, in his prophetic capacity, says, "The Lord hath laid on him the iniquities of us all." And St. Peter says, speaking of Jesus Christ, "who his ownself bare our sins in his own body on the tree."

A. Now here, Sir, you must permit me to apply your own principles. The representation in these quotations is metaphorical. Iniquities or sins are represented as a load or burden, and the metaphor is sufficiently appropriate in one respect, but only in reference to the guilty; I say in one respect, because a metaphor is not applicable to the subject it represents in all its qualities, or in all the circumstances in which it may be viewed. A load or burden may be taken up, or laid down, or transferred from one to another; but guilt is personal and in its own nature intransferrable. To lay upon one the iniquities of another is therefore neither intelligible in point of language, nor possible in point of fact. All texts of Scripture, then, which represent sins or iniquities under the figure of a burden, or any other figure implying the possibility of transference, if so interpreted, carry the figure far beyond its legitimate and intelligible import.

O. But though sin be in its own nature intransferrable, Jesus Christ might be said to bear our sins, and to have them laid on him, when he endured the punishment of them.

A. Now, Sir, I must appeal to your candour. How often have you yourself in the most decided manner averred it to be a principle **ALTOGETHER INCONTROVERTIBLE**, that where there was no guilt, there could be no punishment?

O. Sir, I own to you, and I have all along assumed, that the substitution of Jesus Christ for sinners is a doctrine that is *incomprehensible*. It is a mystery of God, but not on that account irrational. In short, it is a doctrine that is **ABOVE REASON, BUT NOT CONTRARY TO REASON**.

A. Now do me the favour to define your terms, and let me distinctly understand what you mean by *above reason* and *contrary to reason*.

O. When a doctrine in Scripture is proposed, the truth and manner of which the reason cannot comprehend, then I say that that doctrine is *above reason*; and were it possible that a doctrine in Scripture could be comprehended, or actually is comprehended, to be absolutely false or impossible, then I say that that doctrine is *contrary to reason*. Or in other words, a proposition is *above reason* when we do not comprehend how it is realized, and *contrary to reason* when we do positively comprehend that it cannot be realized. For instance, so long as a person may be ignorant of mathematics, the forty-seventh proposition of the first book of Euclid, though in itself demonstrably true, yet would be above his reason, but any proposition contradictory to an axiom or first principle would be contrary to reason.

A. Pray tell me further what is it in a proposition which renders it false, or impossible?

O. A proposition is false or impossible when the ideas which it contains do not coalesce. This may take place either on account of the immediate opposition and inconsistency of the ideas themselves, mutually excluding

each other, as in a contradiction, or because of their inconsistency with some other established truth, with which they do not comport.

A. Now, Sir, I am so well pleased with your definition and distinction, that I am ready to rest the question entirely upon what you have now stated. You then maintain that the acceptance of Jesus Christ as a substitute for the guilty is a doctrine which is true, although with regard to its truth and manner it be incomprehensible, by which you mean that it is above reason. Is this a fair statement of your meaning?

Q. It is.

A. Now, on the contrary, I maintain that the said doctrine is contrary to reason, because I DO COMPREHEND IT to be false or impossible, both on account of the ideas of it not coalescing among themselves, and of their opposition to other truths which are firmly established. The proposition then at issue is this, Is the acceptance of Jesus Christ as the substitute of the guilty above reason, or contrary to reason?

O. It is in vain to enter on any discussion, because the doctrine, being acknowledged to be incomprehensible and above reason, cannot be submitted to its test, but rests on Divine authority, and therefore may be received as indisputably true, being a matter of faith, but not of reason.

A. I would observe, that it appears incomprehensible or above reason in no other sense than an absurd proposition is incomprehensible or above reason. Suppose it were announced to you in a writing claiming divine authority, that two and two make five, or that a part is greater than the whole: these propositions you might pronounce to be incomprehensible; but the mind will not rest here, but reject them at once as false or impossible. If, therefore, I can shew that the doctrine under discussion is equally false and impossible, it is incumbent on you either to expose the fallacy of my reasoning, or to acknowledge its validity. I conceive it then to be contrary to reason that God should accede to a procedure inconsistent with the perfection of his nature. If his violated law requires satisfaction for the support of its dignity, that satisfaction neither can be given by, nor accepted from, an innocent individual, because justice requires that the innocent be protected, and the guilty alone be punished. Were the innocent to suffer for the guilty, this would be, according to your own representation, to satisfy the law with the shadow without the substance—with the figure without the subject which it represents—with a mockery of justice—with a counterfeit of punishment. Though Jesus Christ should have voluntarily proposed to die, this makes no alteration, because where there is no guilt, there can be no punishment—neither can he be supposed to take the guilt upon himself, because guilt in its own nature is intransferrable.

O. How then is it said that “God made him to be sin for us, who knew no sin”? If in this there could be no transference of guilt, there was at least an imputation, for he was considered and declared as guilty.

A. Now, Sir, I call upon you to mark in your statement a proposition contrary to reason—not above it, because as a reasonable being you cannot do otherwise than comprehend it to be both false and impossible. Your doctrine, then, supposes Jesus Christ guilty of the sins of mankind by imputation; but not in reality—that is to say, that he was guilty of those very sins of which at the same time he was innocent. Now, to maintain such a doctrine is to contradict a first principle, it is to contradict the axiom, “that it is impossible for the same thing to be, and not to be, at the same time.” But what, I pray you, is imputation? The very term denotes uncertainty, if

not falsehood. Both in its use and etymology, it implies the exercise of the imagination, or of a vague and indiscriminating mind, *thinking or supposing* certain qualities to belong to a person, which he either may or may not possess. But, in the case of Jesus Christ, imputation assumes a very different aspect; for here there is violence done, and that wilfully, to the consciousness of truth. Guilt is imputed to him in the consciousness of his innocence. Through ignorance or malevolence, one man may impute guilt to another who may be innocent; but *you represent God as imputing guilt to his Son, and the Son as voluntarily imputing it to himself, and all this in the consciousness of innocence; just as if God could be capable of colluding with his Son to impose upon the world falsehood for truth.*

O. Sir, you horrify me.

A. Where is the wonder, seeing that you dare to *impute* to the Author of all perfection, a procedure akin to the machinations of the infernal spirit?

O. Sir, I protest against your unhallowed assertions. The doctrine I maintain has been that of the Church, with little exception, from its commencement till the present day.

A. But when it has been impugned, how has it been defended? Only by an appeal to *authorities, not to principles*; to assertions, not to proofs. Permit me to notice to you a late author, who says, that "in defending this doctrine, it is necessary to state it in such a manner, that it shall not appear irrational or unjust." Well, how does *HE* state it? I shall read to you his words. After asserting that the doctrine had been completely vindicated, and a solution afforded to every objection, by some of the greatest masters of reason, from Grotius down to the present Archbishop of Dublin inclusive, and professing to avail himself of all this host of assistance, he says,—"*In the substitution of Jesus Christ, according to the Catholic opinion, there is a translation of the guilt of the sinners to him; by which is not meant that he who was innocent became a sinner, but that what he suffered was on account of sin. To perceive the reason for adopting this expression, you must carry in your minds a precise notion of the three words, sin, guilt, and punishment. Sin is the violation of law, guilt is the desert of punishment which succeeds this violation, and punishment is the suffering in consequence of this desert. When you separate suffering from guilt, it ceases to be punishment, and becomes mere calamity or affliction: and although the Almighty may be conceived by his sovereign dominion to have the right of laying any measure of suffering upon any being, yet suffering, even when inflicted by Heaven, unless it is connected with guilt, does not attain the ends of punishment. In order, therefore, that the sufferings of the Son of God might be such as became the Lawgiver of the universe to inflict, it was necessary that the sufferer should be considered and declared as taking upon him that obligation to punishment which the human race had incurred by their sins. THEN HIS SUFFERINGS BECAME PUNISHMENT, not indeed deserved by sins of his own, but due to him as bearing the sins of others.*" After the discussion which has already taken place, it is not necessary by any analysis to point out the incongruities, the fallacies, and, I may even add, the dissimulations, contained in this remarkable passage. It may, however, be regarded, notwithstanding its ambiguous and contradictory phraseology, not only as one of the latest, but as the *best statement of the doctrine which can be given.* It has been given, too, by a person of distinguished talents and learning, lately at the head of a Scottish university, and long the eloquent leader of the councils of the Scottish Church; and it affords an instance that

against the mighty power of truth, no genius, no learning, can ultimately prevail.

O. Sir, you seem to speak with such self-complacency as if all others lived in error, and you alone had the power of detecting it. How is it that you assume such mighty pretensions?

A. I declare to you in the face of heaven and earth, that truth is my only object, and if my reasonings and conclusions accord with truth, it is to you alone that I am most deeply indebted; for they are all founded upon those principles formerly adduced by yourself, and declared by you to be incontrovertible.

O. I have already said that the doctrines contained in the Holy Scriptures are chiefly matters of faith and not of reason, and that when you trust to your reason, you trust to an erring guide. But reason, yea heaven and earth, may pass away, but one jot or tittle of what God hath said shall not pass away till all be fulfilled. Remember, too, that those things which are impossible in the estimation of men, are possible with God; and "if the gospel be hid, it is hid to them that are lost."

A. You intimate, then, that I must assent to your view of the gospel, otherwise it is at the peril of my personal safety. This consideration may render me a hypocrite, but is not calculated to inform my judgment. I do request, then, as the greatest favour you can bestow upon me, that you will point out the fallacy of my reasonings, of which, upon my honour, I am not conscious. Failing to do this, it is no impeachment of your sagacity to say, that you cannot effect an impossibility.

O. Sir, I may take my leave of you with the solemn declaration of the Father of the faithful, "If you believe not Moses and the prophets," to whom I may add still higher authorities, namely, the Son of God and his inspired apostles, "neither will you believe, though one rose from the dead." *Exeunt.*

P.

THOUGHTS ON THE SABBATH.

THERE is something so consonant to our best feelings in the circumstances associated with the Christian Sabbath, that we can hardly help wondering at its having ever been made the subject of objection. The very idea of a busy world stopping, as by general consent, the giddy round of occupation to devote a day in seven to their Maker; the thought of, so many separate hearts blending in their meditations, so many different voices rising together to the throne of the Creator, possesses infinite attraction for the spirit that has learned sometimes to wander beyond its own narrow cell. "Now" (we are pleased to think) "the hum of business is hushed, that hum so full of agitation, that mingled hum of care and gaiety, of fears and hopes. All that composed that mass of human passion and energy, are now withdrawn to a temporary retirement: the prosperous man to pay his tribute to Him whose providence directs the tide of human affairs; the unfortunate man to relieve his thoughts from earthward, and feel that He who chastens is still good and gracious. Now, the monarch forgets his sceptre, the senator his anxious charge, the soldier his warfare, the prisoner his chains. Now, the father foregoes his labours, the mother her cares. The studious

man calls home his thoughts, and the man of business seeks repose for his spirit. The mechanic is now in his lodging, and the husbandman in his cottage. The huge body of human society, through all its spreading connexions, is now at rest. To-morrow, it will resume its play, and all will be ceaseless motion. To-day, amongst the sons of men, all is undisturbed and tranquil. To-morrow, their attention, their thoughts, their feelings, will diverge a thousand different ways. To-day, one sacred bond of sympathy holds all in unison. To-morrow, they will start forth again in the different characters which they are ordained to support below. To-day, they go before their God, as children of the same parent. To-morrow, their burdens must be resumed—the cares and the sorrows which each has to bear. To-day, they are privileged to rest, forgetting care and sorrow, in the presence of the Almighty. To-morrow, will the world resume its spell, with its duties, its allurements, its disgusts. To-day, all around us rejoice to forget it for a time—all, save the pitiable person who, unprepared to live amid purer things, even on the Sabbath steals back to its paltry concerns. To-morrow, necessity will recommence her sway, and divided families will go forth to their various pursuits. To-day, in cheerful union, they bless the hours of domestic enjoyment and repose. It is a pleasing and a stirring thought—peoples and nations confessing the bond of brotherhood, in the acknowledgment of a day adapted to common weaknesses and consecrated to a common God. It is a pleasing and a spirit-stirring thought, that, whatever the mortal lot of man, he has yet been permitted one day in seven to rise above his low estate. Who would not feel that day the ties press closer which draw him to his species? Who would not feel his soul enlarged with a more diffusive, and cheered with a livelier, ray of benevolence? Who could wonder if, on the Sabbath morn, he should fancy the sun beamed gladder, and the fields smiled fairer, than usual? Day of happiness and pure enjoyment! How many worthy and industrious fellow-mortals does it bless with the opportunity of loved, social intercourse! How many amiable and sensitive hearts does it bless with the recurrence of Devotion's purer hour! How many reflecting and noble spirits does it bless with the return of loftier meditations! Nurse of every better and more exalted feeling! Rare interval of constraint to folly and affectation, of freedom and triumph to reason and sincerity! What surer test need a man require of his growth in all that is truly great and excellent, than the ardour with which he welcomes, the zeal with which he uses, the golden hours of the Christian Sabbath? Institutions of human appointment have been swept away by that flood of ages which is sapping even now the foundations of others that are yet left: but this, the most ancient and venerable of all,—this, which has been countenanced by the approbation of God himself,—this still endures; and every true lover of his species, of wisdom and of virtue, will breathe his aspiration to Heaven, that it may endure till the returning light of the seventh day shall see all the nations of the earth entering with one accord into the house of the Eternal Jehovah!

T.

ON THE SYNOD OF ULSTER.

"Tis you* and Taylor are the chief
 Wha are to blame for this mischief ;
 But, gin the Lord's ain folks gat leave,
 A toom tar-barrell
 An' twa red peats wad send relief
 An' end the quarrell."

BURNS.

To the Editor.

SIR,

Sept. 5, 1827.

ONE way or other, it seems as if something would be done towards emancipating Ireland from the mental slavery under which she has so long groaned. Miserable and degraded, indeed, has been the fate of that country. The mass of the people under the bondage of Popery, and the remainder divided between the dominion of the Presbyterian priests and the thralldom of the Established Church. Priestcraft has there three heads, all equally ugly and forbidding. There is the same spirit in each. The Church of Rome (fortunately) is compelled to confine its chains to the mind. The Church of England collects its revenues by armed force and bloodshed—the tithe-battle of Skibbereen to wit. The Presbyterian Church seeks to persecute an honest and faithful officer because he has spoken the truth. But to enslave, to domineer over conscience, to “lord it over God’s heritage,” is the end and aim of them all. The history of the Ulster Synod is a precious document. It transports one back to the times of John Calvin. It is the very counterpart of the diabolical conclave which, at the instigation of that hero of the Reformation, condemned Servetus to be burned. There is the very same spirit, almost the same language. Luckily for Mr. Porter, the days of burning are over.

There is one point which cannot have failed to strike your readers, and, I hope, to have stirred their blood as it did mine. These Presbyterian inquisitors are desperately alarmed for their pockets. Amongst all their raving and canting about the pestilent heresy of Arianism, amongst all their concern for the welfare of the Redeemer’s kingdom, they keep a very sharp look-out after the riches of this world. If they have one eye for God, they have another for Mammon. They are all paid by the Government—these Nonconformist divines are all pensioned out of the taxes. “What will the Government think of us?” says one. “Turn out these Arians,” says another, “or we shall draw down the ill-will of the Government.” This is the blessed fruit of an alliance between priests and politicians, between Church and State. “Hear this, ye that abhor judgment and pervert all equity, ye that build up Zion with iniquity. Your chief men judge for reward, your priests teach for hire, and your prophets divine for money—yet ye say, Is not the Lord amongst us?” I have said these men had the spirit of Calvin, but I do him wrong. John had nothing to put in his pocket by the death of his victim. He destroyed Servetus for the honour of God, and not for the service of Mammon. But with this Presbyterian conclave, all their pretended zeal about religion is base, hypocritical cant. They knew that Mr. Porter was an Arian when they chose him their clerk, and, heretic as he was, they went on quietly enough with him till of late. But these inquisitors have smelt out that there was a demur about the parliamentary grant to their col-

lege on account of the Arianism of some of its professors. "Oh, oh!" say they, "if this be the case, our turn will come next. We must get rid of these Arians, or good bye to our salaries." One of these crafty priests (Stewart, of Broughshane) thus lets us into the real motive of their proceedings. He admits that "Mr. Porter had discharged the duties of his office in a faithful manner, and that he had fearlessly and manfully told the truth; but," says he, "we ought to dismiss him, because a person holding such opinions and acting as our clerk is injurious to our interests." He then confirms this delightful argument, so worthy of a priest, by a lie, (see Mon. Repos. p. 710,) and sums up all by this appeal to the avarice of his hearers: "*We ought to use our best endeavours to stand well in the opinion of the Government, FROM WHICH WE RECEIVE SO GREAT SUPPORT.*" Now, Sir, what opinion must a man have of that audience to which he could so address himself? Let us bring the matter, in idea, nearer home. Suppose at a meeting of the ministers of the Three Denominations, at Red-Cross Street, Dr. Winter or Dr. Newman (I humbly implore them to pardon me the wrong I do them) were to propose to their brethren that they should expel the Arians and Unitarians from their body, because they hoped such an act would induce the government to increase their stipends—I say, suppose this to be done, would not such a proposition be met with the scorn and indignation of the whole body? Would not the proposers be branded as base apostates from the cause of Nonconformity, and would they ever dare to hold up their heads in any decent society again? What a miserable, degraded set must this Synod of Ulster be, to whom any man would dare to utter such a sentiment! "Ho, ho, come forth, and flee from the land of the north: deliver thyself, O Zion, that dwellest with the daughter of Babylon." "What concord hath Christ with Belial? Come ye out from among them, and be ye separate, and touch not the unclean thing." Too long have the servants of the one only Jehovah slumbered and slept, too long have they hoped by quiet submission to lull the spirit of Calvin to rest. It has arisen to crush them. But let them be true to themselves, and these insolent inquisitors shall be put to silence and to shame. Is the torch of persecution quenched at Rome to be rekindled in Ireland? Is liberty of conscience proclaimed in Popish South America, and slavish submission to be preached and practised in Protestant Europe? Is bigotry driven to take up its dwelling in a Presbyterian Synod?

Let, then, our Arian brethren gird up their loins for the fight. They are not without able, learned, and pious men. They are stigmatized as "highway robbers," "men who had withered up the best interests of the Christian Church," "wolves in sheep's clothing," "the enemies of their heavenly King," "men who should be dragged to light and exposed to the eye of Government," "men arrayed in hostility against their Lord and Saviour." These charges, be it remembered, are not made in secret, but before their faces, and published to the world. Dr. Hanna (one of the concave) said, "Drive the Arians from amongst us, and you will be adopting the very way of establishing and confirming their opinions." And the Doctor is right enough. It will compel the Arians to defend themselves; it will set people inquiring who and what the men are against whom such a torrent of abuse is levelled; it will excite discussion, and this is precisely what the Doctor wants to avoid. He tells us, "Arianism is dying a natural death." Yes, and well it may if there be no one to help or succour it. If every man's hand is against it, and it cannot find a single champion, die it must. The fire, however, is rekindled, the slumbering ashes are blown into

life, and the blaze will soon give the good people of the North of Ireland light enough to read their Bible without Trinitarian spectacles.

It is most fortunate for the cause of truth and freedom, that, just at the time this discussion was going on in the North of Ireland, so much attention should have been excited to the controversy in the metropolis. In the dispute between the champions of the Churches of Rome and England, a new, unexpected and unwelcome combatant has taken the field. Macguire, the Popish hero, had little difficulty in driving his antagonist Pope into a corner, from which he found it utterly impossible to escape. It required no great penetration to foretell the issue of a contest between these sister churches. If the elder knows her game, the younger is *sure to be beaten*. But in Dr. Drummond, the Unitarian champion, the old lady has found an adversary of a different sort. From his bright and well-tempered armour her darts fall powerless, and the thrusts which so deeply wound the Church of England here fail to reach *him*. He who last defended Unitarianism in Dublin [Emlyn] was imprisoned as a felon. But those days, ye Ulster Presbyterian inquisitors, are over! You may “expose Dr. Drummond to the eye of Government,” but there is no dungeon in store for him. The ministers of a king who has graciously ordered John Milton’s defence of Arianism to be translated and published for the benefit of his subjects, are not very likely to incarcerate Arians.

After reading the pranks of this conclave of reverends, I turned for refreshment to the writings of my favourite Robert Robinson, and I will finish my letter by a quotation from one of his letters, addressed to a Dissenting minister, in which he exhorts his brother Baptists to resist a yoke which some creed-making brethren would have fastened on their necks. “What, dear Sir, can I say, except that I abhor dominion over conscience? I have confidence in our good brethren that they will resist such tyranny by either refusing fund money, or by accepting it free from all conditions of believing this or that. Will you resign the noblest branch of liberty, *liberty of conscience*, not to prelates and princes,—they don’t ask you,—but to a few plain men like yourselves, having no more learning, no more virtue, no more knowledge and piety, than yourselves, and no possible pretence for depriving you of this freedom, except what the giving a few poor guineas a year affords? Sir, our ancestors resisted the tyranny of Rome in spite of all her pomp and her power. We have trod in her steps and dissented from a wealthy Established Church, because, like the papal hierarchy, she also oppressed us with human creeds; and shall we suffer our own brethren to put a yoke upon our necks? God forbid. Who elected and commissioned these men to make a creed for us? Are they apostles, and have they any *extraordinary* call? Blessed be God, the ages of fraud and credulity are over, and, having got possession of the oracles of God, we are now to judge for *ourselves*. If every word were true, and our own faith, we would not subscribe this creed, nor own the authority of these men to make one. But what if it should be neither truth nor sense? You must profess to believe. What? The doctrine of Original Sin! Why there are twenty accounts of original evil: which do they mean? That of St. Augustine? Or that of Soame Jenyns? Neither, but both! Of such practices as these, what will our Sovereign, the sole Lord of conscience, say when he comes?”

A NONCONFORMIST.

**JOURNAL OF A RESIDENCE OF TEN WEEKS AMONG THE WALDENSES,
IN THE MONTHS OF OCTOBER, NOVEMBER, AND DECEMBER, 1826.
BY G. KENRICK.**

(Continued from p. 729.)

Valleys of San Martino and Peyrousa, concluded.

AFTER the examination of his flock was concluded, I was invited by one of the worthy mountaineers of Rioclarretto to accompany him to his cabin, (*house* it could not be called,) where plain, but most abundant, fare was provided for the pastor of Villa Secca. A baptism was here performed, and as he constantly kept in view the instruction of that part of his flock whom he was visiting, the pastor had no rest the whole day. At one time there was a pause in the conversation, and he seemed to be deeply thinking. "Thought travels far," said he, "and I was then thinking of the infamous conduct of Calvin towards Servetus," which he went on to condemn in severe terms, and with animated eloquence. I remarked that the genuine spirit of Christian liberty was not more than partially understood by the Reformers, who, while they declaimed against the tyranny of the Church of Rome, were themselves on some occasions chargeable with persecution against those who differed from them. Socinus, for example, was instrumental in the persecution of Franciscus Davides, because he maintained that the Father was the sole object of a Christian's worship, while Socinus insisted that Christ ought to be worshiped. "Socinus was evidently wrong every way," said M. Rostaing, "for every one has a right to the free possession of his own opinion. And," turning to the worthy mountaineers around the fire, "besides, Jesus Christ is the Ambassador of God, and although, as such, I owe him all respect, and ought to receive his commands as being those of God, yet if I treat the Ambassador as if he were the King, I am wanting in my duty to the King himself." I was glad of this opportunity of ascertaining that the liberal sentiments and modes of interpretation I heard from the pastor of Villa Secca, were freely declared to his flock, and did not form merely an *esoteric* doctrine, to be divulged to those whose occupation led them to the critical study of the Scriptures. One of our little party was an old soldier who had served under Napoleon, and he related to me with great animation the agreeable discovery they had made of the existence of some of their Vaudois brethren in Wurtemberg. While marching in that country, they spent the night in the open air, and on awaking in the morning, he and two others who were from the Valleys, were astonished to hear the peasants coming about them talking in their own dear native Vaudois patois. These were descendants from the Vaudois of the adjacent Valley of Pragela, extending from La Peyrousa up the river Clusone, to its source, and anciently forming a part of the province of Dauphiny, though now belonging to the King of Sardinia. This Valley had from time immemorial been occupied by the Vaudois, but on the revocation of the Edict of Nantes in 1685, they were driven from their homes, and finding an asylum in *Wurtemberg*, they have continued there a separate people to this day. They built several villages, to which they gave *Vaudois* names. *Gros Villar*, and *Bubbiana Maggiore*, and *Minore*, were amongst the number mentioned by my informant, and it is remarkable that these are the names of parishes on the *east* bank of the Clusone, from which the Vaudois have by subsequent edicts of the Dukes of Savoy been expelled; so that the preservation of these names

in the heart of the kingdom of Wurtemberg is a standing memorial of the Vaudois having once possessed the corresponding parishes in Piedmont. The Vaudois of Wurtemberg not only speak the Italian patois, which constituted the native tongue of their Waldensian ancestors, but preserved until very lately the use of the French as the language of religion, a practice derived from the same source. In the year 1820, however, the King of Wurtemberg ordered these Waldensian colonists, (for why should not the King of Wurtemberg meddle a little with the affairs of conscience and religion, when all the other sovereigns of Europe meddle a great deal?) ordered the Waldensian colonists to *preach in German!* This some of them had great difficulty in doing, and one of them, Daniel Mondon, of Gros Villar, a native Vaudois, brother of the pastor of San Giovanni, was obliged to resign a situation in which he had been much esteemed for many years, in consequence of his not being able to comply with the terms of the Royal Edict requiring him to preach in an "*unknown tongue.*" Not to return to this subject, I will here mention that I was informed by Messrs. Bert and Mondon that the Vaudois of Wurtemberg are much reduced in number; they still, however, have five flourishing parish churches, and two or three other villages in which some of them are found. They amount in the whole to several thousand souls, but it is not known exactly how many. All their establishments are near Durlach, between that city and Stutgard, and at no great distance from the eastern bank of the Rhine. It is the policy of the government to amalgamate them as much as possible with the German subjects of the kingdom. *Daniel Mondon* was succeeded at Gros Villar by his nephew of the same name. *Jean Pierre Geymonat* is pastor of the parish of *New Hergstett*. It was amongst his brethren in *Wurtemberg*, that, after he had securely re-established his countrymen of the Valleys in their ancient abodes, in the year 1690, the aged colonel and pastor, *Henry Arnaud*, found a tranquil retreat, where he could be under no apprehension of being driven from his abode by fire and sword. M. Bert furnished me with the following epitaph on the tomb of this singular hero, at the Church of Schönberg near *Dürmenz*:

Valdensium Pedemontanum Pastor, nec non militum præfectus, venerandus ac strenuus,

HENRICUS ARNAUD,
Sub hoc tumulo jacet.

Nescit labi virtus. Ad utrumque paratus.

Cernis hic Arnoldi cineres: sed gesta, labores,

Infractumque animum, pingere nemo potest.

Millia in Allophilum Iessides militat unus;

Unus et Allophilum castra Ducemque quatit.

Obit 8 Sept. 1721. Æ. 80.

Translation.

Here lies the Pastor and the General of the Waldenses of Piedmont, the Reverend and Brave Henry Arnaud. Heroic virtue can never be overthrown. Alike prepared was he for either mode of conflict. Thou beholdest here the ashes of Arnaud: but his feats, his toils, his undaunted spirit, none can describe. The son of Jesse singly makes war against the Hosts of the Philistines; singly he routs their camp, and strikes terror into the heart of their Leader. He died Sept. 8, 1721. Aged 80.

To return to our little mountain party at Rioclaretto. The soldier spoke highly in praise of Napoleon's liberality towards the Vaudois. I said, "I suppose he is regretted in the Valleys?" "No," said he, "he certainly placed us in a situation even superior to that of the Catholics, after all that we had suffered formerly; but we do not regret Napoleon, for the King of

Sardinia is our lawful prince, and we know it is our duty to respect him." This trait was quite characteristic of the Vaudois. Of all the virtues which render them dear to the heart of all who know them, none is more remarkable, considering the circumstances in which they are placed, than their *moderation*. Never do you hear from their lips a severe reflection upon those who wrong them, or any contemptuous expression respecting the grossest superstitions of their mistaken brethren. The pastors in speaking of the Catholics call them "our brethren of the other communion," probably to avoid the use of the term *Catholic*, which cannot be conceded them, and that of *Papist*, which might give offence.

It was delightful to see on what affectionate terms M. Rostaing lives amongst his warm-hearted flock, and I was sorry when the words, "Adieu, Monsieur le Pasteur ; le Bon Dieu vous accompagne !" were returned with "Adieu, Ancien ! Adieu, Diacre !" Adieu, Elder ! Adieu, Deacon ! (for titles of honour are always carefully observed even amidst the eternal snows of the Alps,) and all sought their respective habitations. I returned, in company with the pastor alone, to the inn at Clos, and our conversation was prolonged. I did not lead to it, but the conversation returned to the subject of the *person of Christ*. He observed, that our sentiments accorded upon the most essential points ; and, encouraged by the frankness of his manner, I took the liberty of asking him, whether he thought it *possible* that two beings or persons should, in the same sense of the term, be God ; as it appeared to me that the strongest argument for the exclusive Deity of the Father was derivable from the nature and definition of Deity. "Why," replied he, "what would be the consequence ? Would it not be, that there would be *no God at all* ? Either their opposing attributes and different wills must nullify one another, so that we should have no Governor of Nature ; or, if their wills and attributes were the same, and consequently coalesced, they would belong appropriately to *neither*, and neither of them would be God. I am clear of this. But," added he, "I have always found a difficulty in interpreting the beginning of John's Gospel." I remarked, that the Word being said to be *with God*, shewed that at least when he was said to be God, it was not intended that he was so in the same sense in which the Deity himself is so : and that when it was said "that all things were *made*," or *done*, "by him," the subject of John's Gospel being the Christian dispensation, and not the creation of the world, it was natural to interpret it of the former and not of the latter." "I am not clear," rejoined M. Rostaing, "respecting the meaning of the whole passage, but so far I think is certain : he who is *with God*, cannot be God himself, properly speaking ; for if I have a person *with me*, and I send him away, '*me voila bien tot seul*,' I am immediately left alone. The person who goes away and executes commands must surely be distinct from, and inferior to, him who remains and by whom the command was issued. And why is Christ even said to be *with God* at all, but because he derives honour from being near the Deity ? Even when the *kingdom* of the Messiah is spoken of, it is as subordinate to the Father that he is represented as reigning. For David says, '*The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool*,' Psalm cx. 1. The monarch who places a person at his right hand, confers, indeed, the highest honour, but at the same time he makes known his own superiority, and that he is the source from which honour proceeds. It is true, on the other hand," continued M. Rostaing, "that our Saviour says, '*I and my Father are one*.' But is not the ambassador one with his prince, if he faithfully executes his designs ; and is not to comply with the

demands of the ambassador, to obey the king himself? This is evidently the meaning, for our Saviour says, in another place, 'Of myself I can do nothing,' and 'My Father is greater than I.'" I here observed to M. Rostaing that I was quite astonished to hear him express these sentiments, as I had thought the Vaudois all believed in the Supreme Deity of Christ, and that the religious books of instruction which they used contained this doctrine. He replied, "These questions are not agitated amongst us. '*Nous taisons*,' we forbear from discussing the coequality of Christ with the Father, Original Sin, Predestination," &c. "What! just as they do at Geneva?" replied I. "Yes." "But you have no regulation to that effect?" "No." "Does the Synod, then," I asked, "not interfere in *any* way in matters of faith, nor require the pastors to preach in any other manner than they may judge agreeable to the gospel?" "There is no interference at any time, on any matter of faith, either with the people or the pastors. Our creed is, as you must have observed, that of the apostles. But we require no oath to be taken to it. Our pastors come to us already ordained at their respective colleges, and they have only to present certificates of this ordination, in order to receive cures as vacancies occur." "But surely," I said, "a great change in sentiments must have taken place among you within a few years?" "No," he replied, "no change of doctrine has *ever* taken place. The doctrines of our church at this day are those our ancestors received from the companions of the apostles." "Do they not then, in *some* sense, regard Jesus Christ to be God himself?" I inquired. "The Waldenses," he replied, "have ever considered charity, and not the belief of a particular set of doctrines, to be *Christianity*. They obey Christ and they worship God. But with respect to mysterious dogmas, no one interferes with the faith of our people. They go no further, however, than the pastors go in their catechetical instructions, such as you have heard this morning. We use Osterwald's Catechism, which comes to us from Switzerland. We cannot print any thing for ourselves. This Catechism says of Christ that he was God and man. This the pastor explains, *de manière de ne pas s'écarter de l'orthodoxie*, in such a way as not to depart from orthodoxy. But that Christ should be equal to the Father never entered the head of a single Vaudois, *n'entraît jamais dans la tête d'aucun Vaudois*," pointing with his fore-finger to his own head with strong gesticulation. "But they all believe that he was conceived by the Holy Spirit, and that the Holy Spirit descended upon him at his baptism."

I made particular inquiries of M. Rostaing respecting the nature of his own office, and the constitution of the Waldensian Church. As some parts of this constitution display considerable ingenuity in providing against the inroads of spiritual usurpation, and at the same time securing to the pastors a reasonable degree of respect and influence, (and as, I believe, no account of it has yet been laid before the public in England,) I will now give the result of my inquiries. This church resembles the Kirk of Scotland, in having a *general* assembly for managing the affairs of the whole church, and a particular one for *each separate church*. The church consists of all the individuals who, being sixteen years of age or upwards, have received the Lord's Supper. The young people are instructed by the pastor previously to their admission, but no confession of faith is required of them, nor is any "experience" given in. Each parish is divided into a considerable number of sections or *quarters*, for each of which quarters the *whole* body of the church choose an *elder*, and either one or more *deacons*. In the parish of La Tour there are ten elders, in that of Angrogna twelve. The elders and

deacons, with the pastor for their president, (with only a casting vote in case of equal numbers,) constitute the *consistory*, by whom all the affairs of the church are managed. The people, however, do not entirely give up the controul of their own affairs when they have once chosen their consistory; for in cases of great importance, (whether exactly specified or not I do not know,) the whole congregation of communicants are required to be consulted. With this *general* body rests the appointment of one elder and one lay representative to the *Synod*, to which there is an appeal from all the parochial consistories. The *Synod* meets once in two years, and at each meeting chooses a president, called *moderator*, a *deputy moderator*, and a *secretary*, all of whom must be ministers, and two laymen: these five form the committee or "*table*" by whom the business of the *Synod* is prepared, and who are required to see that the orders of the *Synod* are carried into effect while that body is not sitting. The *table* has no further power or discretionary authority. Whatever they do is subject to the decision of the next *Synod*, on the assembling of which their functions expire. I inquired of almost all the pastors, whether the *Synod* had *any* jurisdiction whatever in relation to *matters of faith*, and was uniformly answered in the negative. In former periods, when it was judged necessary to draw up any general declarations of religious tenets, this was done in an assembly of *all* the heads of families—a constitution somewhat more *democratic* than that of the Church of England! Even in the *Synod* itself, any Vaudois present, who wishes to deliver his sentiments, may obtain permission to do so from the *table*. The *moderator* and *deputy moderator* are required to be chosen from different Valleys, San Martino and Peyrousa being classed together; and the office of each is precisely the same, without any superiority being given to the *moderator*. They visit each church previously to the assembling of the *Synod*, for the purpose of inquiring into the manner in which both pastor and people have done their duty during the last two years. The whole body of communicants are required to state whether they are satisfied or not with the services of their pastor, for which purpose he retires. He is then called in by the *moderator* and freely informed of the result, whether favourable or otherwise. The *moderator* then retires with the pastor, and making similar inquiries of him respecting his satisfaction with his flock, acquaints them with the result, adding his advice and exhortations. Should any heinous offence or scandal be discovered, the *table* has the power of *suspending* the functions of a pastor, or the privileges of a communicant, until the next meeting of the *Synod*. One circumstance respecting the moderators, strikingly shews the jealous eye with which the Waldenses keep watch over the growth of ecclesiastical power. Neither of the two has any jurisdiction or authority in the Valley in which he resides. M. Bert, the *moderator*, for example, visits only the churches in the Valleys of San Martino and La Peyrousa, while M. Rostaing, the *deputy moderator*, visits those of the Valley of Lucerna. Whether the moderators have any power of suspending pastors or members without the intervention of the "*table*," I could not distinctly learn, having received opposite accounts on this subject. But each *moderator* is certainly subject to the advice and censure of the other, no less than his brother pastors. It will be judged from this account what there is in the office of *moderator* corresponding to that of an *archbishop* in the Church of England.

During my stay in the Valley of San Martino, I went to see a respectable old man of ninety-eight years of age, who still preserved his faculties, instances of extreme longevity being comparatively frequent in the Valleys. His father was one of Henry Arnaud's brave companions. For the first

time in his life, (I was told,) the old man was rather poorly that day, so that I made the inquiries I wished of his grandson. I inquired whether any heinous crime had ever been known to be committed by a native of that Valley. The answer was, "No, never; the only thing of the kind ever heard of was the murder of his wife by a madman some time ago, who had first repeatedly attempted his *own* life." In reply to my inquiry whether the Vaudois believed Jesus Christ to be God, I was told, "Yes, they believed him to be God and Man." While in this Valley, I made inquiries respecting a distinguished Vaudois minister, who was born here and educated under his uncle, the pastor of Pomeretto. I refer to *M. Guide Brez*, author of a History of the Vaudois, in the French language, which appeared in the year 1794. I did not see this work until I had been several weeks in the country, and was gratified by finding that the views which, from my first coming, I had taken of the religious character and sentiments of the Waldenses were *completely* confirmed by this *native* historian. *M. Brez* left the Valleys young, and was minister at *Utrecht*, where he died in 1797. His work only extends to the year 1665, the death of the author preventing its completion. It is a proof of the estimation in which this work is held that Professor Mounier, of Rotterdam, also a Vaudois, has announced his intention of continuing it to the present day. The authors of the French "*Biographie Universelle*," who, being Catholics, are very sparing in their commendation of Protestants when they write against the Church of Rome, as *M. Brez* does, say of the author, that, "educated in the religion of the Vaudois, he writes with *warmth*, method and clearness." *Biog. Universelle*, Vol. VII., *Brez*. (G.) It is entitled, "*Histoire des Vaudois, ou des Habitans des Vallées Occidentales du Piémont, qui ont conservé le Christianisme dans toute sa pureté et à travers plus de trente Persécutions, depuis les premiers siècles de son existence jusqu'à nos jours, sans avoir participé à aucune réforme*." Without date, printer, or author's name. But the latter escaped from the writer in speaking of one of the martyrs, "*Guide Brez, the same name as the author*." Preface, p. 14, dated *Utrecht*, 1794. As this work is exceedingly scarce, and is probably almost unknown in England, I shall give a few extracts from it in the original French. If it be allowed to afford a correct picture of the temper and spirit of the fellow-countrymen of the author, it will be seen, that, to take no higher ground, *one* of the most ancient churches in Christendom is at the present day one of the most liberal and rational. Preface, p. xxxiv., the author, having laid down the fundamental principles of natural and Christian liberty, proceeds: "Ces trois principes posés, je dis qu'il n'est aucun homme, aucun corps, aucune assemblée, aucune autorité quelconque sur la terre, qui ait le droit de s'ingérer dans la croyance de quelque homme que se soit, de lui prescrire des articles de foi, ou de lui demander compte de ceux qu'il a adoptés." At p. xxxviii. he observes, "L'évangile est la seule règle immuable de la foi, et l'Être Suprême a laissé à chaque homme le soin de l'expliquer suivant le degré de ses lumières, parceque son but n'est pas tant de nous proposer telles et telles vérités à croire, comme plusieurs personnes se l'imaginent, que de nous rendre tous plus humains, plus doux, plus modestes, plus vertueux, en un mot, et par là même, plus heureux. Tels ont été de tout tems les principes de Chrétiens de nos Vallées; tels ils sont encore aujourd'hui. L'Évangile est leur juge unique immuable. Ils ne tiennent aucun compte de tous ces échafaudages d'opinions que tant de sectes ont élevé autour de lui. Jamais aucun d'entr'eux ne prétendit prescrire à ses frères sa croyance, comme

une règle de foi. Les mots d'hérésie et d'orthodoxie, ce dernier surtout, leur sont presque inconnus. Ils ne savent pas mieux ce que n'est qu'un dogme, car ils n'ont jamais trouvé ce mot dans les livres sacrés, et leur première règle est de s'y tenir religieusement, autant pour les choses que pour les mots. On n'entendit jamais parler parmi eux de disputes de religion, et ils sont scandalisés lors qu'on leur dit qu'il y a des soi-disant Chrétiens, qui au lieu de s'appliquer à bien faire perdent leur tems à disputer sur ce sujet. Le Synode qu'ils rassemblent tous les deux ans n'a d'autre destination que de maintenir l'ordre parmi les églises. Il ne s'ingère point dans les affaires de la foi, parceque *chaque Vaudois est en cela son propre juge, et qu'il n'en reconnoîtroit jamais d'autre au dessus de lui que l'évangile.*" In an appendix the author cites all the passages in which "the fundamentals of Christianity are laid down," and subjoins "Tous ces passages se rapportent à celui-ci : *La vie éternelle est de ne reconnoître pour le seul vrai Dieu que toi, et Jésus Christ que tu as envoyé.* Ce qui veut dire, que les seuls articles dont la croyance est nécessaire pour obtenir la vie éternelle sont ceux que l'écrivain sacré désigne dans ces paroles : *C'est le vrai fondement de la religion Chrétienne.* Les autres vérités secondaires sont laissées à l'explication particulière de chacun de ses disciples." Dispersed throughout the work, are some smart reflections on the narrow and illiberal spirit manifested by the reformed churches. Part II. p. 31, in particular, he says of them, "en lisant la confession de foi de chacun d'elles, on diroit en effet qu'elles ont autant de religions différentes. Si tous les Chrétiens comme les Vaudois n'avoient cherché que dans l'Evangile ce qu'il est nécessaire de croire pour être un vrai disciple de Jésus, on ne connoîtroit plus ces querelles indécentes qui ont si souvent eu lieu entr'eux." He intimates, however, that the character of the ancient Vaudois became degenerated under the influence of the Swiss reformers, at whose instance, (and contrary to the judgment of some of the most respectable of the Barbes,) they drew up new creeds "deciding upon points which the Saviour himself had left undecided." Part II. pp. 44, 45, et passim.

It must be owned, the reader of Leger's "*Histoire des Vaudois*," 1669, will derive from the perusal of it a very different impression respecting the modes of thinking among them from that which M. Brez's and M. Rostaing's accounts convey. It should be remembered, however, that Leger wrote with a view of conciliating, in behalf of his suffering fellow-countrymen, the sympathy and support of the Calvinists of Switzerland, Holland, and England. The fact, I am inclined to think, is this : the ancient Waldenses were Christians according to the symbol of the apostles *alone*, which, it is on all hands owned, has been in *all* ages their creed. Of this, however, they subsequently gave *orthodox commentaries and interpretations*, (e. g. "*Io credo un Dio Paire. Qual Dio e una Trineda.*" Vide Leger,) and added to it other contradictory creeds. The small but inestimable *pearl* of primitive Christian truth thus became incrustated with a *shell*, perhaps necessary to its preservation at a period when it would have been trampled on and lost. The shell is now, however, *worn so thin*, that the treasure it disfigures and partly conceals can, with attentive observation, be clearly seen to *shine through* !

HINTS TO UNITARIAN MINISTERS.

To the Editor.

SIR,

I have been much pleased by many of the remarks of your correspondent D. Z., contained in "Hints to Unitarians," in your number for September, and shall be glad to be allowed to make a few observations which they have suggested. It has long appeared to me, that one of the principal causes of the slow progress of Unitarianism is a failing which our ministers, as a body, though with many individual exceptions, possess. Unitarian ministers are generally excellent classical scholars, good mathematicians, and elegant composers; but they are ignorant of the world, and do not seem to be aware of the power of an appeal to the feelings and the heart: they know well how to state the arguments for their own belief in the strongest and most unanswerable manner; they can reply to all the objections to our peculiar opinions which are to be found in *books*; but all that they say bears strong marks of being produced *only* by reading and study; nothing seems to come from the heart; and though some of their hearers may be satisfied by having their reason convinced, yet the many will require to have their hearts warmed, and their feelings touched; and unless this be done, our chapels will still be unfilled, and our cause unprosperous. Our ministers do well to convince the understanding—the *power* of doing so we think the great peculiarity of the Unitarian faith; but they must also by their own earnestness carry conviction to the minds of their hearers, that they really and truly *feel* that they are at the moment uttering divine and important truths, which are to be found in the Scriptures, and which it is not only the duty, but the highest interest, of each individual of their auditors to feel likewise, and to make this feeling an incentive to every good action, and to virtuous and upright conduct. Every man mixing in society must have frequently observed by what different trains of reasoning men arrive at the same conclusion—that which is sufficient to convince one, is quite unsatisfactory to another; a third requires still more; and a fourth is still sceptical when the other three are satisfied by the amount of evidence produced. Here, then, is the use, the power, and the advantage, of an appeal to the *feelings*. He who would dispute for ever on the meaning of a word, or the reading of a doubtful passage, may be carried away and convinced by the evident strength of feeling, and ardour, and conviction of the preacher. Let our young men look around them and reflect on the cause of the popularity, and the large congregations which attend some of our ministers, and they will find that even the powers of reasoning, the strength of the arguments, and the classical correctness, of a Fox, an Aspland, or a Madge, would be insufficient, without the energy, the animation, the entirely giving themselves up to, and, as it were, forming part of their subject, the apparent interest in their hearers, the affectionateness of the manner, of each of these highly-talented men. They will find the popularity of any preacher invariably to arise from the same cause, that they endeavour to interest the heart, instead of exclusively addressing the understanding. A cold address, in the pedantic style, we may suppose suitable to a philosopher of old, whose only subjects were dry speculations and suppositions; but how unlike the feeling, the warmth, the tenderness of our Saviour, or the energy, boldness, and eloquence of Paul! I think the bookishness and occasional sentimentality of our young ministers may arise in a great measure from the small numbers of which our

colleges and seminaries for the education of the ministry consist, and from the circumstance of all who are there being of one way of thinking; hence they meet with no difference of opinions or character; none of that variety which in large universities tends so much to give a knowledge of human nature, and to wear off that conceit and high idea of their own attainments which are so apt to fill the minds of young men of studious habits, who are educated in retirement, and who come from the study to the pulpit while they are scarcely more than boys. The consequence of young men being placed in the pulpit before they have seen any thing of the world, too often is, that if they succeed at first they imagine themselves perfect, and think there is no occasion for further trouble or exertion; and if unsuccessful, their spirits are damped, and rendered unfit for the continued efforts essential to success.

A UNITARIAN.

HYMN TO THE DEITY.

O THOU, the Great Supreme !
 Enthroned mid worlds of light,
 Whose goodness gilds the noon-day beam,
 And gems the vault of night :

Fain would our souls aspire
 To raise a heavenly song ;
 Impassioned strike the golden lyre,
 And all thy praise prolong.

But mortal means must fail
 To reach thy blissful skies ;
 Though thousand harps should swell the gale,
 Or myriad voices rise.

Eternal Justice leads
 Our great Jehovah's reign ;
 But Mercy's voice of pity pleads,
 Nor does she plead in vain.

O ! who can speak His worth,
 Who gave our beings birth ;
 Who pours continual treasure forth
 Upon the lap of earth :

Whose untir'd hand still flings
 Unnumber'd blessings down ;
 And guides our souls on Virtue's wing
 To an immortal crown !

He bends a list'ning ear !
 Your joyful music raise,
 Till earth and seas and skies appear
 To echo forth his praise !

E. T.

INFINITE SIN.

To the Editor.

SIR,

Corh.

WHEN Christians persuade themselves that because sin against an Infinite Being must be infinite, and infinite sin must require an infinite satisfaction, therefore sin against God must require an infinite satisfaction,—do they not cheat their own understandings with words instead of arguments?

The reasoning runs thus :

Sin against an Infinite Being is infinite sin.

Infinite sin requires infinite satisfaction.

Therefore, sin (against God, who is an Infinite Being,) requires infinite satisfaction.

Here the medium of comparison, upon which the whole argument hinges, is infinite sin. Now, let any person reflect, and try to state to himself, what he means by infinite sin ; what idea he attaches to these words ; or whether he attaches any distinct idea at all. Unless this idea is different, on the one hand, from *sin against an Infinite Being*, and from *sin that requires infinite satisfaction* on the other hand, its value as a medium of proof is nothing. And the argument is at once reduced to the statement, that sin against an Infinite Being requires infinite satisfaction ; in which, where is the force of conclusion ? Let this be candidly weighed.

Again : if “infinite sin” means any thing, it means sin than which no sin can be greater. Whence, if all sins against an Infinite Being be infinite, it follows that all sins must be equally great, since if one were greater than another, that other could not be infinite. This is a conclusion in which a certain sect of Heathen philosophers, called Stoics, have had the honour of preceding us by many centuries. If it be said that it is so as regards God, but not so as regards men, there the requisition of infinite satisfaction is unjust as regards men.

Further : if infinite sin be sin than which none can be greater, then infinite satisfaction must be punishment than which none can be greater, and such must be infinite in duration ; since, however great the sufferings endured for a few hours, the punishment must be greater were these same sufferings endured for as many centuries. Whence, it is obvious, that infinite punishment cannot have been endured in limited duration, nor infinite satisfaction made in a finite time.

Let it be calmly considered whether the sin committed by finite man against an Infinite Deity must not take its character from the former rather than the latter. Who is the subject of sin ? To whom must the sin be referred ? Surely not to God. Is the great God infinitely *offended* at every folly of perishable mortals ? Can we dare to pronounce him affected by the sins of mortals ? Yet, if not, how can that sin partake of the infinity that dwells with him alone ? If the sin which man commits be the sin of man, is it not absurd to suppose that the act of a finite being can be infinite ? When we sin, we say that we have sinned against God ; but what does this imply ?—that we in sinning have despised or neglected the authority of God, have sullied his image in our minds. But though the Great Original be infinite, is the image of Him in our bounded minds infinite ? Though men should rave in their scorn of God, how is the Eternal affected thereby ? Or how does He dignify madness with the character of infinity ?

If a dog should slay a monarch, would another monarch be sought to meet the demands of justice ? If a worm despise the Almighty, must another

Almighty be sacrificed to make satisfaction? We speak not in ridicule, but in the spirit of earnest inquiry after truth.

To conclude. If there be any force at all supposed to lie hid in the argument which we have examined, behold it thus easily reversed! If sin against an Infinite Being be infinite, satisfaction offered to an Infinite Being must (by a parity of reasoning) be also infinite.

The argument therefore runs thus :

Satisfaction to an Infinite Being atones for infinite sin.

Sin against an Infinite Being is infinite sin. Consequently, satisfaction to an Infinite Being atones for sin against an Infinite Being.

As, therefore, the sin was the sin of man, so let the satisfaction be the punishment of man, which alone reason demands and justice accepts, made infinite by being committed against an Infinite Being.

L. M.

ON MR. ELTON'S SECOND THOUGHTS.

SIR,

ALTHOUGH the remarks which have already been submitted to the readers of the Repository by yourself and your correspondents, in reply to Mr. Elton's ungenerous attack on Unitarianism, may be thought to have been sufficient, and more than sufficient, in respect to the importance of the occasion, I, notwithstanding, claim your indulgence in fulfilling my expressed intention of adding something to what I have before said on this subject.

The author appears to me to be guilty of want of candour in misrepresenting, by implication, the opinions of very many Unitarians in reference to the opening paragraph of John's Gospel. It is his method in this, as in other points of the controversy, to take up for animadversion those varieties only of Unitarian opinion which may be most successfully run down, leaving his reader to a tacit inference that such are the sentiments of the whole body. If some distinguished Unitarian has publicly defended his system on wiser and juster grounds, instead of allowing us the fair advantage of this alternative, he absurdly affects to detach this champion altogether from our cause as if he were not in reality a Unitarian at all. Although we are accustomed to witness this controversial stratagem played off upon us frequently enough in the case of various great men, who though avowedly contending for the essential point of Unitarianism, the doctrine of *One God the Father*, did not certainly embrace some other views common among us concerning the person of Christ, I must confess I was a little surprised to find the same manœuvre applied to the illustrious Lardner, the great oracle, if any individual be so, of modern Unitarianism, one of whose latest publications, his *Letter on the Logos*, was written expressly in refutation of the doctrine of Christ's pre-existence, or, in other words, in maintenance of that of his true and proper humanity. Yet Lardner, the author would insinuate, is unjustly claimed by Unitarians! But the fact is, that Mr. Elton, on the present occasion, appears to be willingly ignorant of what Unitarianism really is. Instead of treating it as consisting in a certain view of the nature of God and the person of Christ, he passes in a few pages from all consideration of these points to reviewing a medley of heterogeneous opinions, which a Unitarian may or may not entertain, and all and each of which may be and have been entertained by Trinitarians likewise. Is this a worthy or rational manner of discussing so great a question? Is this a just or charitable expedient for

On Mr. Elton's Second Thoughts.

procuring topics of reproach against a numerous and unoffending class of Christians? What if Socinus, who was but of yesterday in the history of a sect which confessedly dates from all but the apostolic age, has broached an untenable exposition of the proem of John's Gospel? And what if a minister lately deceased, as Mr. Cappe, of York, by espousing that mode of exposition, has given it a considerable extension among Unitarians of our own day? Still not all, nor do I believe half of us, approve of it; and the author must have known that his own strictures on it, which appear to me very just and forcible, are scarcely more decided and severe than those it has received from writers among ourselves. Let him charge the Socinian opinion on those who maintain it: but I am justified by history in saying, that the true and ancient Unitarian opinion, and that which has had the most sound and learned advocates on its side, is the one for which the author finds it inconvenient to give us credit; one, indeed, which he would find himself rather at a loss in opposing, since he appears still to entertain it himself. It is simply that which regards the *Logos* or *Word*, as conceived by the writer of John's Gospel, to be no other being than God himself, as he expressly says, that "*the Word was God*;" God, under a particular aspect or character; God, in a particular power or energy, in which he at first made the world, and in due time created all things anew, in a form of most intimate union with the Christ Jesus. Lardner expresses himself on this point as follows: "All these texts seem to me sufficient to satisfy us, that by the *Word*, which St. John says *was in the beginning, and was with God, and was God*, he does not mean a being separate from God, and inferior to him, but God himself, or the wisdom and power of God, even the Father, who alone is God; nor is there any other." Thus Lardner, and thus in my opinion.

Our object in writing must not be to defend a party, but to maintain truth; and if an adversary charges on a whole party opinions to which individuals of that party cannot subscribe, it becomes such individuals to step forward and vindicate themselves at least from the false imputation. If this is neglected to be done, the whole party is likely to be judged, in public opinion, from the proceedings of those *ultra* partisans who generally outstrip the more moderate, not more in the extravagance of their opinions than in their zeal in proclaiming them. When the essential character of a doctrine is negative, this precaution becomes the more necessary. Unitarianism consists in a disbelief in the doctrine of the Trinity, as unscriptural and absurd. But the man who disbelieves this doctrine may happen at the same time to disbelieve many others which really belong to the Christian verity; or, like Evanson, he may, perchance, be one of those who, while they still call themselves Christians, make no scruple of rejecting large portions, or even almost the whole, of the Scriptures. Now, it suits well the purpose of a controversialist to confound together, under the name of Unitarian, all these persons of scanty faith, down almost to the naked Deist, with those for whom alone that name is truly responsible, those, namely, who maintain simply the doctrine of one God the Father, and such others as are necessarily connected with it, and that as being the truth of Scripture. The love of truth would suggest a different mode of proceeding; but the love of truth, alas! too seldom presides in this arena. The man, however, who from conviction values the essence of Unitarianism, should ever be prompt in disclaiming such injurious alliances.

The author gives a fair specimen of his controversial policy when he lays it down as one of the four cardinal maxims by which Unitarians dispose of

Christian doctrines, "that the writings most opposed to Unitarian simplicity are either spurious, or probably so, or that it would be better if they were so." He seems to be indisposed or unable to admit the possibility of honest error among Unitarians; all that they do he attributes to craft and perverseness. Respecting the good which he might find he is willingly silent: the evil which, by prying among the rubbish, he can detect, he eagerly hauls out to light, spreads abroad in full view, and makes it occupy all his picture. No sincere and genuine Unitarian can stoop to a single turn of that base art described in the above passage: he admits no thought of representing any passage as spurious unless there be found in his opinion conclusive *critical* reasons for considering it so. It is an undeniable fact, that several texts of the New Testament, which the orthodox have been wont to place in the front of their array, are discredited by their non-appearance in our oldest and best authorities. The most eminent Trinitarian critics have taken the lead in their rejection. What then? Are Unitarians to be taunted with malpractices because they set aside passages thus, in a critical point of view, untenable, and loaded, in their judgment, with additional suspicion from their advancing doctrines foreign to the acknowledged Scriptures? I say, with our old English motto, *Honi soit qui mal y pense*; but for my own part I hold it a duty no less sacred to rid the Scripture of what is spurious, than to retain what is genuine. The closing words of Revelation denounce on him that adds to the words of prophecy, a curse as heavy as they do on him that takes from them; and he that adds to them, differs but little from him who is ever seeking to smother and hush up the inquiry which would expose and discredit such as have been added.

Advancing in this work, and endeavouring to follow the train of the reasoning, it seems to me next to impossible not to become involved, more or less, in those Calvinistic mists and darkness which, descending from the gloomy regions to which the author has approached, appear to have completely surrounded him, and left only such a glimmering of daylight as forbids all comprehensive and distant views. The prevailing impression, however, is, that we can never be too thankful if we have been preserved from that peculiar leaven of religious sentiment which is working far and wide, and which, by surrendering manly thought to superstitious terror, appears so to debilitate the mind, as to render it incapable of believing in the goodness of God. One would have thought that a Unitarian might carry his views of sin and of redemption far enough for every good purpose. I suppose that there are not many Unitarians who would not readily admit that sin is lamentably and universally prevalent among mankind, and must therefore be considered as a thing to which human nature is exceedingly inclined; that therefore the world, being in transgression, is also in guilt before God; that death is the just wages and penalty of sin; and that the Almighty, being willing in his mercy to deliver us from the consequence of this penalty, or in other words to forgive our sins and redeem us from death, has effected this gracious purpose by a mediator, who, in conformity with the views of Divine Wisdom, laid down his life in order to the attainment of this great end. Is not this, considered as an outline, a plain and yet sufficient statement of the condition of mankind and the nature of our redemption? But views such as these, confined to the great facts of the gospel history and their obvious design and connexions, go for nothing, absolutely nothing, in the estimation of those who have received the leaven of the Calvinists, or what some would most unwarrantably call evangelical sentiments. The views to which I now allude, are, I believe, entirely incapable of accurate definition, and that for a

very obvious reason, namely, that they are entertained by persons who systematically exclude the exercise of the rational faculty from the affairs of religious faith. Our author wades about among these disastrous topics in a manner much to be pitied: he seems unable to find any sure footing whereon to stand himself, and yet he earnestly attempts to persuade those who still walk along the firm bank to enter with him into the muddy and troubled stream. Turning entirely aside from the dark and hopeless labyrinth of controversy, let us cast at these matters the glance of good feeling and common sense. How can we honour God or benefit our own minds by maintaining that God imputes sin where it has not been actually committed? What need of formal debate on the question, whether our innocent babes are objects of the Almighty's eternal wrath, or have ever deserved it? Is it not preposterous and disgusting to maintain that all human actions, virtues and vices alike, are indiscriminately wicked and bad; that not a single good thought or feeling dwells in the human breast? It is equally repugnant to our best feelings, to imagine that the Divine Justice is of such a character as forbids him to forgive his penitent creatures when they return from the evil of their ways. If there is any truth in Scripture, we may be assured that our sincere repentance and amendment are all that are *essentially* necessary to our being forgiven. The *method* of forgiveness will of course remain to be determined by him that forgives; and without controversy, the method prescribed in the Gospel is the mediation of Jesus Christ and faith in him. But what need of laboured argument to induce us to reject the opinion, that we are forgiven on the ground of God's having found an innocent being willing to bear our punishment in our stead; or that we are accepted on the ground of God's imputing to us another person's righteousness instead of our own? If such notions do not confute themselves, I know not certainly what can confute them. If they are to be found in the Bible, it is high time for us to have done with the Bible; for it will be manifest, that it is not that wise and holy book for which we have taken it. Perhaps Mr. Elton would reply, that the doctrines just mentioned are not those for which he is an advocate. It is certainly highly probable that in the plain English in which they are here propounded, they would not seem altogether what he would wish. Yet do I solemnly believe, that, whether agreeable or not in the form here presented, I have stated neither more nor less than the simple truth; I have exhibited the opinions which are in fact and reality embraced by a large body of zealous Christians. I believe, also, that I have stated exactly the views to which Unitarians object, and against which they bear their testimony. If Mr. Elton does not mean to maintain these sentiments, there has been no adequate reason for, as far as I can see, his abandoning and assaulting Unitarianism. He has, in short, conjured up an unreal Unitarianism to abandon and attack, and chosen a disguised Calvinism to embrace and defend.

Let me, however, in closing this letter, restrain the pen of controversy, and express my strong feeling of the fallibility which attends us all, and commend myself and the author on whom I have esteemed it my duty to make these animadversions, to the gracious teaching of the Most High.

Ἡ θαύματα πολλά,
Καὶ πού τι καὶ βρότῳ φρένας,
ὑπὲρ τῶν ἀληθῶν λόγων,
Δεδαί δαλμένοι ψεύδεσι πικρίλας,
Ἐξαπατῶντι μῦθοι.

T. F. B.

REVIEW.

ART. I.—*Obstacles to the Diffusion of Unitarianism, and the Prospect of their Removal: a Sermon, preached before the Supporters of the British and Foreign Unitarian Association, at their Annual Meeting, June 7, 1827.* By John Kenrick, M. A. 8vo. pp. 36. Hunter.

THE question is sometimes triumphantly asked of Unitarians, "Whether it be credible that, if their system of faith be the true exposition of the Gospel, it should have been so long unknown, and should have made so little way since its promulgation at the era of the Reformation?" In a Protestant country, where professed Unitarians are not as one to a hundred of the Christian community, this question may have great weight with minds not familiar with the technicalities of theological controversy. But let the scene and the subject be changed; let the question, with the requisite change of terms, be put to the Protestant by a Roman Catholic at Madrid or at Rome, or to the Roman Catholic by a Turk at Constantinople, by a Hindoo at Benares, or by a disciple of Fo or Confucius at Peking, and the fallacy of this mode of determining religious disputes will be instantly seen. Undoubtedly, it is a mysterious part of the Divine Government that Truth, whatever it be, should be so long enveloped in such thick clouds; but the mystery affects Unitarianism no more than any other system of Christian doctrine; for there is no one communion whose members are not a minority compared with all others. Yet we verily believe that the argument from numbers weighs fully as much as any textual argument with the mass of British Christians against the claims of Unitarians. They are in the wrong, because they are few. Trinitarians are right, because they are many and enjoy the numberless advantages of a numerous sect, in the sympathy which every one finds in his neighbour, and in the ardour which is naturally inspired in a crowd.

Whether the number of Unitarians be great or small, is of no moment with regard to the truth of their doctrine; but we are really amused at the inconsistency of some of their more vehement opponents who at one moment appeal to the prejudice of the vulgar in favour of large masses of believers, by representing them as a dying sect, already dwindled below notice; and in the next, set about to attack them *totis viribus* as if they were the most formidable enemy that ever lifted up a banner against the Church, and as if the faithful were no longer safe than whilst they are on their guard against a foe, whose strength is rendered tenfold more formidable by the wiliness with which it is wielded. The Unitarians are not inconsiderable, their antagonists being judges; and we humbly suggest that the cause of the consideration in which they are held is the consciousness of the force of their scriptural testimony, and the suspicion, if not the knowledge, that this testimony is operating with a secret influence upon the minds of many who, from various motives, are ranged under some of the numerous and party-coloured divisions of "orthodoxy."

Instead of wondering that Unitarianism has not made greater progress in our own country, we, for our part, are surprised that it has spread to so great an extent, in spite of the numerous obstacles put in its way by preju-

dice and power: and this remark leads us to the Discourse, the title of which stands at the head of this article, and which, from the reputation of its author, the correctness of its statements, the felicity of its illustrations, the chasteness of its style, and the spirit of conscious truth and piety which breathes in every sentence, is deserving of more attention from us and from the public than can be usually claimed for publications of this local and ephemeral kind.

Mr. Kenrick's text, 2 Thess. ii. 7, *He who now hindereth will hinder, until he be taken out of the way*,—is usually interpreted by Protestant Commentators as a prophecy of the corruptions of the Church of Rome, though some few amongst them, following Grotius, find a satisfactory meaning of the somewhat obscure passage in events much nearer to apostolic times than even the rise of the papacy: he uses the words, however, "only as implying this general truth respecting the counsels of God, that their developement is retarded by obstacles, which for wise purposes, he permits to exist," and proceeds "to apply this truth to the purpose for which" his audience were assembled, "by pointing out some of those circumstances which retard the progress of Unitarianism, along with the grounds of hope for their removal." (P. 4.)

Speaking to men who are desirous that their teachers should prophesy right, rather than smooth things, the preacher says, in relation to the discouraging aspect of his subject,—

"Had we met together, only to produce the temporary excitement of a factitious enthusiasm, to give ourselves a confidence which sober judgment does not warrant, and to impose on others by the expression of that confidence, I should abstain altogether from the mention of difficulties to be encountered; but such I am convinced is not the purpose of our assembling. It is true we hope for that excitement of our zeal, which is kindled by the sympathy of men united for the attainment of an object which they agree to think just and great; we look for that increase of confidence which is the natural result of perceiving, that many hearts are interested in the same cause with our own, many minds intent on its promotion, many and various endowments devoted to its attainment. And by cherishing these sentiments in connexion with a solemn act of religious worship, we desire to remind ourselves, that the glory of God is the great object which we ought to seek, his power and blessing that on which we should rely; and to breathe the spirit of Christian love and charity over the avowal of those sentiments which necessarily place us in opposition to so many of our Christian brethren. These are our purposes, and they will best be promoted by considering the relation in which our religious tenets place us to the opinions, feelings, and interests, of the rest of the world, in all its bearings, whether favourable or unfavourable, both that we may fully understand what is demanded of us, and may form that rational estimate of the probability of success, which is the best preservative against fickleness and desertion."—Pp. 4, 5.

To illustrate the prudence of not closing the eyes against difficulties, and of comparing the value of a religious object with the exertions necessary for its attainment, Mr. Kenrick remarks,—

"The zeal which is fed from some superficial source, is like the brook of the desert, irregular and useless; at one time foaming in idle fury beyond its bounds, and at another dried up and consumed out of its place; bringing little honour or benefit to our cause while it lasts, and yet when it decays or ceases, used as an argument against us, as though there were nothing in our principles which could inspire a more permanent attachment."—P. 6.

The first obstacle to the spread of Unitarianism brought forward by the

preacher is, "the reluctance of mankind to undergo any extensive change in their opinions, and most of all in their religious opinions." (P. 7.) This reluctance is justly traced up to pride and self-love.

"Of all dominion, that which is exercised over the mind of others, seems most to flatter the pride of power, which is inherent in the breast of man. To possess empire over the spiritual realms of thought, to bind the subtle powers of the understanding in the chains of implicit belief, seems to place him on an almost super-human elevation above his fellows. The exercise of this dominion begets the belief of a right, and resistance of course is regarded as rebellion. Truths of science, as well as of religion, truths the most remote from action, as well as those which are most immediately connected with the conduct and the interests of men, have experienced the most violent hostility as long as they were innovations: this temper has shewn itself under all forms of government, (for the popular mind is not at all more patient of contradiction than that of a single tyrant,) and has tintured almost every dispute respecting opinions, with an infusion of needless and unbecoming bitterness. Under the influence of this temper, men close their eyes to the light, because it is new and they love the ancient darkness better; and thus generations may pass away between the time when truth is exhibited with the evidence of demonstration and that at which it takes its undisputed place in the great system of human knowledge."—Pp. 8, 9.

Indolence, also, when roused by an attack on opinions that have become by familiarity a part of men's intellectual and moral being, turns into an angry feeling towards innovators.

"But the reformer in religion must expect that the storm of ill-will will fall with double fury on his head. It should seem as if religious faith, being conversant with things not sensible but unseen, not possessed but hoped for, required that its vividness should be cherished by the sympathetic feeling and accordant faith of other men, and hence has arisen, in part, that peculiar asperity which has given a disgraceful pre-eminence to the rancour of *theological* controversy. It is doubtless for wise purposes, that a quick sensibility to any attack on our religious principles has been implanted in our frame; as they are the issues of our spiritual life, it was fit that, like the organs which perform the most essential of our vital functions, they should be guarded from destruction by a quick perception of any threatening injury. The salutary operation of this law is designed to prevent us from making a light and hasty change; in its excess it is one of the most powerful obstacles with which they have to contend, who endeavour to convince others of error in their religious creed."—Pp. 9, 10.

Further, the preacher takes notice of the reluctance to engage in efforts for the improvement of the public mind arising from spurious liberality and the pretended love of peace.

"To the much extolled maxim, 'that if the wise man have his hand full of truth he will only open his little finger,' I will venture to oppose, as more worthy of being a Christian's rule, the declaration of the apostle who, though he began by teaching his converts only the first principles of the oracles of God, when bidding farewell to those who should see his face no more, could take them to record, 'that he had not shunned to declare unto them the whole counsel of God.' Acts xx. 27. The solitary truth allowed to escape from the hand would probably be more mischievous, than if it had gone forth in its natural union with other truths. Let us not be misled by false analogies, and change the exception into the rule. The stomach, enfeebled by disease or want of food, cannot safely receive what would not burthen the healthy organ; the eye, unaccustomed to the light, might be blinded by too sudden an irradiation; and the analogy is so far applicable to the mind, that

it may be wise partially to communicate the truth to those who are not prepared to receive the whole truth. But does this authorize any man to consider the whole generation of his contemporaries as a vast infirmary of sickly minds, to whom the food of knowledge and the light of truth are only to be dealt in the minutest portions? It is a part of the plan of Providence for the education of the human race, that their attainment of truth should be progressive; but what mortal is placed so high in intellect above his fellow-creatures, that he is to be the judge what the rate of that progress should be? The probability is, that wherever there is one mind capable of discovering the truth, there are many capable of receiving it; and if there should be many more to hinder than to aid its diffusion, still the sooner it is made known, the sooner it will triumph. 'Let then him that hath the word of the Lord declare his word faithfully.' Should, after all, the honest, humble, diligent seeker after truth be the involuntary means of diffusing error, let him not fear that a righteous judge will impute it to him as a crime, more than if, intending to bring an offering to the sanctuary, he had unwittingly cast a counterfeited shekel into the treasury of God."—Pp. 11, 12.

The *second* obstacle, described by the preacher, is "the formidable array of opposition" from men's "interests;" arising "partly from circumstances which belong to all opinions deeply rooted in the general belief, but still more from the political and religious institutions of our country." (P. 12.) He remarks, with a deep feeling of regret, that "it has been the fate of religious opinions more than any other to be mixed with temporal interests." (P. 13.)

"Wherever opinions are made the test and qualification for the enjoyment of worldly honours and emoluments, wherever there is a *church* (using the word in its secular, not its scriptural sense) which can reward conformity to its creed and punish dissent from it, it matters not whether by fire, by penalties, or by disabilities, there every other system must contend for acceptance at a manifest disadvantage. The possessors of the emoluments and honours which are thus exclusively bestowed, and all their expectants, whether in near and reasonable prospect or only in the airy visions of ambition, unite in firm phalanx against the innovator. Nor does the injury to the cause of truth rest here. He who by belonging to this favoured and exclusive community has been exalted in the eyes of the world and in his own estimation, can scarcely bring himself to think of those who differ from him, as deserving respect for the exercise of the most sacred privileges of rational beings and Christians; or to meet them, as man should meet his fellow-men, in the equal field of scripture and argument. Placed on the vantage-ground of an established creed, he considers every dissident as an arrogant and presumptuous man, too proud to submit his faith to lawful authority; for patient reasoning he is apt to substitute railing accusation, to upbraid him with the sin of schism and threaten him with the penalties of heresy."—Pp. 13, 14.

From this state of things, many are led to profess what they do not believe, many more are inclined to admit arguments in support of the popular creed, the futility of which they would otherwise discern, and through a still wider circle there is diffused a spirit of hostility to all by whom the established opinion is opposed and endangered.

"In no other country is this result seen so strongly and extensively as in our own. In the Roman Catholic kingdoms of Europe, the predominant religion either kills the seed of all varieties of religious opinions, or allows them only a sickly existence beneath its wide-spreading and noxious shade. In other Protestant countries again, the established creed is either flexible enough to allow of great latitude of belief, or the advantages enjoyed by one religious party above another are so small, that men's passions are not vio-

lently engaged in the struggle to appropriate them. The apple of discord is not of gold, and therefore excites no deadly animosities."—Pp. 14, 15.

But in this country, the ample endowments of the church excite peculiarly strong apprehensions with respect to the danger threatened by hostility to her creed.

"This cause, it may be said, operates equally against all Dissenters, and is no peculiar hindrance to the growth of Unitarian principles. But against what other body of Dissenters do the ministers of the Established Church express such unmitigated hostility, against what others do they exert so zealously every influence which they are allowed to use, in order, if possible, to blot our very name from the list of religious professors? Is it so long since we were forbidden by law to avow, much more to propagate, our opinions? Nay, are we at this moment sure, that one edge of the sword of persecution, which we had hoped was for ever blunted and broken, does not remain as sharp as ever?* Can it be believed that those who avow their regret at the repeal of persecuting statutes, do not use every method which wealth, name, station, and influence, may give them, to check the growth of this which they deem, and with justice as regards themselves, the most dangerous of all varieties of heresy? Strong minds may not be impressed by the constant repetition of feeble arguments and groundless accusations; and generous minds may feel that the violence of a numerous and powerful body is a motive for siding with the smaller and weaker party; but men in general are not so constituted. They catch the tone of the rich, the noble, and the learned, and readily believe all evil of those against whom so much is said. The prejudice thus excited against us, and which no arts are spared to keep alive, spreads far and wide through society, and makes it impossible for the advocates of Unitarianism to obtain, I will not say merely a *fair* hearing, but from large classes of their countrymen any hearing at all."—Pp. 15, 16.

Prejudice is, in fact, first artfully raised against Unitarians, and then appealed to in proof of the erroneousness of their system: such is the logical worth of the "orthodox" argument from number.

A *third* obstacle, insisted on by the preacher, is the "very general prevalence of the opinion, that the free exercise of the understanding upon religious subjects is dangerous" to the salvation of the soul. (P. 16.)

In this opinion the Romish Church led the way. Protestant Churches have followed in this narrow track, with marvellous inconsistency. If some of them have made a distinction in reference to the saving efficacy of belief between *essential* and *non-essential* articles of faith, Unitarians at least gain little by the relaxation; and if others profess that the sentence of damnation is pronounced only against those that reject certain doctrines from corrupt motives, this concession is of small avail to Unitarians, whose *faith, or want of faith*, is commonly imputed to some dishonest bias.

"Even those who in their hearts renounce the doctrine that salvation depends upon the reception of peculiar opinions, yet, from habit or compulsion of their office, continue to hold the high-sounding and terrific language which has been framed upon this supposition; and the many, over whom words and phrases exercise a kind of magic power, shrink back within the circle by which their spiritual rulers have circumscribed them, lest, by stepping beyond it, they should bring on themselves the denunciations which are so often rung in their ears. Of this weapon, none, I think, make a more unsparing use, than those who, dissenting like ourselves from the discipline and ritual of Episcopacy, carry their doctrinal system still further than the established

* "See the suggestion of Lord Chancellor Eldon respecting the common-law penalties for denying the Trinity, *Moh. Repos. O. S. Vol. XII. 436—438.*"

church herself. There is something imposing in her voice when she tells us what we may or may not believe consistently with salvation; her antiquity, her outward splendour, her temporal power, the learning and station of her ministers, all dispose the mind to submission; and she speaks with the more calmness, because she feels that she speaks with authority. But the ministers of dissenting churches can give no such weight to their anathemas, and in order to guard their communities from the incursions of heresy, they are obliged to make up what they want in dignity and power by vigilant inquiry and acrimonious invective. They warn those over whom they have influence to flee from the contagion of Unitarian principles; to resist, as the undoubted suggestion of the great enemy of man, the first inclination to read or hear what we can offer in our defence, unless with the firmest resolution that it shall only strengthen them in their present faith. The consequence is, that a large proportion of our Christian brethren know nothing more definite of our creed, than that it is the sure perdition of every one who embraces it."—Pp. 18, 19.

This part of the subject enkindles the preacher's indignant zeal, but a zeal not beyond knowledge or without charity.

"Were I called upon to say which of all the corruptions of Christianity had been most injurious to mankind, I should not point to the long oblivion of the unity of God, nor to the mysterious hypotheses respecting the origin, being, and person of the Saviour; no—not even to that doctrine which teaches, that the Father of all was induced to remit his wrath against his feeble children, by the suffering and satisfaction of another Infinite Being; not even this appears to me so baneful in its tendency, as the doctrine once held by every community of Christians, that there is no salvation but in believing what each declares to be the doctrine of the Scriptures. From the Bishop of Rome, in the plenitude of infallibility, through the long gradation of spiritual power, to him who thinks heaven but a colony from his own little church on earth, this opinion has been the parent of every unholy disposition and evil work. The lawfulness and even duty of persecution, in order that the soul might be saved by the suffering of the body, was one of its simplest corollaries; the permanent existence of an authorized and infallible interpreter of Scripture is the only supposition by which it can be reconciled, even in appearance, with the benevolence and justice of God. It has poisoned the springs of the charities of life, by leading men to regard each other as condemned of heaven, for speculative and trifling differences of religious opinion; it has perverted and confounded their moral notions by setting up a fanciful and arbitrary standard of virtue, in orthodoxy of belief instead of the simple, practical and scriptural test of 'doing justice, and loving mercy, and walking humbly with God.' We, my brethren, renounce and abjure the doctrine, that man can forfeit his hope of everlasting happiness by any speculative opinion which he has honestly embraced, while he thus conforms to what the Lord his God requires of him. We know that we too might work on the terrors of mankind, by representing our tenets as essential to salvation; we know that we sacrifice some of the most necessary elements of a religious party, by representing the gospel as comprehensive rather than exclusive; but sooner shall our cause sink as low as its bitterest enemy could desire, than we will appeal to the bad passions of the human heart in its support, and bring dishonour on the gospel and its author. If our zeal cannot be kept alive by philanthropy and Christian love, let it be extinguished!"—Pp. 19—21.

The fourth and last hindrance, with which Mr. Kenrick shews that Unitarianism has to contend, is "the prevalent opinion that it leads to infidelity" (p. 21); an opinion, by the way, that was quite as adverse to Christianity on its first publication, and also to the Reformation when it first arose in Germany, as it is now to Unitarianism. This cause is in part resolvable into

the last, since in many minds Christianity and what is called "Orthodoxy" are identical. Some that do not allow themselves to treat Unitarianism as infidelity, represent it as the half-way house on the road to it. In reply to this charge of infidel tendency, Mr. Kenrick says,

"As to the question of fact, it is surely not fair to infer any tendency in Unitarianism to produce infidelity, because many who once were orthodox, having detached themselves from the faith in which they were brought up, went on to deny Christianity altogether, as the rock once loosened from its place continues to roll on, long after it has reached the plain. That among those whose faith has from the first been built on Unitarian principles, any greater tendency to unbelief has shewn itself than among the professors of other religious systems, is altogether an unfounded assertion; and this is the only fair criterion."—P. 23.

The preacher further appeals, in disproof of the charge of unbelief, to the pains taken in Unitarian congregations to instruct the young in the true evidences of Christianity, and to the fact, that in the Deistical controversy the Unitarians have furnished far more than their numerical proportion of champions of revealed religion. (Pp. 22—25.)

Thus, independent of the truth or falsehood of Unitarian opinions, there exist obstacles to their diffusion, deep seated in the institutions of our country, and in the feelings and views of our fellow-countrymen. They are, nevertheless, embraced by many, by whom, for various and obvious reasons, they are not avowed. The number of professors of these doctrines is therefore no criterion of the extent to which they prevail. There may be sure, though gradual and silent, revolutions in public opinion.

"Such changes an attentive observer may discover. Even if the extraordinary intellectual activity of the present day did not bear directly on religion, it could not continue without producing an effect upon religion. In the great circle of human knowledge every radiant point sheds its light on all the rest. However some may reject the idea of a progressive religion, nothing is more certain than that it must receive modifications from the intellectual state of the world. Though kindled from heaven, the brightness of its flame depends on the purity of the atmosphere in which it burns. Creeds may remain unchanged, while the faith of their nominal adherents no more resembles that of their framers, than the race that now tills the banks of the Nile resembles those who are embalmed in the Egyptian catacombs."—P. 26.

That which may be judged rational is not the proper test of what has been revealed, but the happy result of unbiassed scriptural research is, that reason and revelation are not at variance. Hence the Unitarians indulge the most pleasing anticipations of the result of the unusual sensation which has been witnessed of late in the public mind, and are prepared to say with Mr. Kenrick,

"We are convinced that no doctrines can ultimately prevail among a people allowed to think and examine for themselves, which, like Transubstantiation, involve a sensible absurdity, or, like the Trinity, a metaphysical contradiction, or, like the doctrine of Atonement in its genuine form, are utterly repugnant to what nature shews and reason proves of the moral attributes of God. The surrender of their understandings is a price which men will not long consent to pay for the belief of any system of theology."—P. 27.

The preacher appeals very naturally to the example of the United States of America for proof of the tendency of Unitarian Christianity to rapid diffusion, where the hindrances, already specified, are wholly or in part removed. (P. 28.)

On the increased attention to biblical studies, Mr. Kenrick builds his expectation of the advancement of the Unitarian cause. The grounds of his persuasion are thus explained :

“Doubtless the adherents of other opinions will say, that they feel a similar confidence, but that they have an equal ground for it I shall not admit, until some country is pointed out to me, in which the study of the Bible has been zealously pursued with all the aids of modern erudition, and the result has been to strengthen men's belief in those doctrines against which we contend. I may ask without vain glory, by what other body of Christians has the precept to search the Scriptures ever been more unreservedly obeyed? We seek no leave from priest or pontiff to read them for ourselves; we are not mocked by the permission to judge of their doctrines, coupled with an injunction to interpret them in conformity with articles and catechisms. We put the sacred volume into the hands of those who are to be our future ministers in holy things, that they may use their own judgment on its contents, and call them to no account for the result of their examination. The difference between ourselves and other religious bodies in these respects, might enable an impartial observer to determine which side feared, and which invited, the application of the test of Scripture to its creed.”—P. 30.

The controversy that now rages between Roman Catholics and Protestants is noted with great sagacity by the preacher, and the turning point of the two parties is marked, as in favour of a third party, whom neither will acknowledge as Christian brethren.

“We have been told by the acutest champion of Popery in our own times, that Unitarians are of all Protestants the most consistent, and carry the principles of the Reformation to their fullest extent; * and in this declaration, though intended by its author as the bitterest taunt, we acknowledge a truth, while we despise the sneer. The orthodox Protestant, who has come to the contest, expecting an easy triumph over the Catholic, by proving to him how little of his creed is found in Scripture, will be staggered when the Catholic proves to him in his turn, how little of his own can be derived from it. He will find that he can escape from the admission of transubstantiation, only by that plea of figurative language which the Unitarian takes up to prove that a great deal of the popular theology is built on figures of speech, never designed by those who used them to be taken in a literal sense.”—P. 31.

Having discussed his subject, in this able, manly, and eloquent manner, Mr. Kenrick concludes with a warm recommendation of the UNITARIAN ASSOCIATION, of which he says, and is not the bare description its highest praise?—

“It avails itself of every method of presenting the principles of Unitarianism to public view; it collects the contributions of our wealthier and more flourishing communities, for the support of the feebler and more obscure; it unites us for the defence of those civil and religious privileges which we already enjoy, or the attainment of what is still wanting to the full birthright of British citizens; and it connects in brotherhood, sympathy, and mutual aid, our scattered churches, not only in this kingdom, but in distant quarters of the globe.”—P. 32.

The object of the Unitarian Association, which its present distinguished eulogist selects as peculiarly calculated to remove hindrances to the adoption of Unitarian principles, is “the promotion of popular instruction by means of the pulpit and the press.” (Pp. 32, 33.) The influence of the People upon

* “Lingard, Tracts, (1826,) pp. 42, 132.”

the cause of Divine truth is remarkably illustrated by the history of the first ages of the Christian Church.

"While philosophic minds were busied with those subtle speculations respecting the nature of God and the person of Christ, which at last usurped the place of the primitive faith, the plain and unlettered men held fast the doctrine of the Divine Unity, and refused to listen to the theories which the learned had devised for reconciling the monarchy of the One God with the deity of two other beings."—P. 33.

Numerous and long as have been our quotations from this Sermon, we cannot refrain from extracting the peroration, which is truly appropriate, and which breathes that calm and dignified spirit, which is to be acquired only by familiarity with heavenly truth, and by well-grounded confidence in the blessing of the Almighty Father.

"What then remains, but that I exhort you in the words of the same apostle, 'Brethren, be not weary in well-doing; for in due season ye shall reap if ye faint not'? If it were necessary for St. Paul twice to enforce this caution,* it will hardly be found superfluous by those who are engaged in an undertaking of which the fruits are necessarily in some measure distant. We are apt to consider these things rather with reference to the span of time which our earthly being occupies, than to the infinite duration of God and the vast extent of the counsels of his Providence. We cast the seed into the ground, and forthwith expect the harvest; but the great year of the Divine government is not divided by our signs and seasons; it stretches backward and forward into the depth of unknown ages. We believe that the cause in which we are engaged, being the cause of truth, virtue, and pure religion, must be successful, according to the just and wise dispensations of God; we know that already it has triumphed, and is going on to conquer; but the period is far distant, probably, when every thing that hindereth shall be taken out of the way. Let us not, then, abandon the good work in which we have engaged, disheartened because the pace of human improvement is so different from the lightning speed of our wishes and imaginations, far less in petulant discontent, because our labour is ill-requited and obscure. Let us rather 'lift up the hands that hang down and strengthen the feeble knees,' and having cheerfully and zealously discharged our part as advocates of the truth, leave the times and the seasons of its final establishment to Him, whose thoughts are not our thoughts, nor his ways our ways. Amen."—Pp. 35, 36.

Would they seriously peruse this and kindred sermons,† the opponents of Unitarianism would learn, that the Unitarians themselves are fully aware of the difficulties which beset their position in the Christian world, and not at all disposed to shrink from the contemplation of them, being well assured, from the testimony of the word of prophecy, that they will ultimately disappear before the power of the pure gospel; and Unitarians, who are fully convinced of the truth of their own system, but are sometimes discouraged by the gathering opposition to it, and the slow degree by which it takes possession of the public mind, may, by the arguments and considerations here presented to their view, satisfy themselves, that all hindrances to the simple doctrines of Christ, are by their very nature temporary, and that there are not wanting indications, even now, of the approach of the time for their being taken out of the way;—wherefore let them *thank God and take courage*.

* Gal. vi. 9; 2 Thess. iii. 13.

† We allude, particularly, to a sermon of Mr. Aspland's, bearing in some respects a near resemblance to this of Mr. Kenrick's, entitled "Causes of the Slow Progress of Christian Truth," preached before the Western Unitarian Society in 1825. 12mo. Hunter.

ART. II.—*Apologie der Neuern Theologie des Evangelischen Deutschlands, &c. An Apology for the Modern Theology of Evangelical Germany against its latest Opponent; or a Critique on the Work entitled "State of the Protestant Religion in Germany, by Hugh James Rose."* By Dr. C. J. Bretschneider, of Gotha. Halle, 1826. Pp. 66.

Der Zustand der Protestantischen Religion in Teutschland, &c. Rose's Four Discourses before the University of Cambridge, translated into German, with Notes by the Translator. Leipzig, 1826.

THE first of these works has been called forth by the appearance of the German translation of Mr. Rose's Four Discourses, of which the title is transcribed above, and of which some account may be seen in the first number of our present series (pp. 48—53). Whatever may have been the object of the "good-natured friend" who took the trouble to inform the German divines of all the evil which Mr. Rose had said of them,* we are glad that an able man and learned theologian, such as the author of this tract, has undertaken their defence, and exposed, as a native alone could effectually expose, the superficial knowledge and hasty conclusions of their passionate assailant.

Mr. Rose, as our readers may recollect, had congratulated his academical audience on that happy immunity which their church possessed from the innovations of error, and contrasted this with the awful defection of the Germans, ascribing the felicity of England to "the binding power of the articles which guide the faith" of the clergy. He represents himself as unwillingly bringing before the public such a mass of pernicious opinions as those which he has selected from the works of the Germans, and only overcoming his reluctance by the consideration that the poison was already extensively diffused by the writings of Schleusner, Rosenmüller, and Knipol; yet, when he has to assign a reason why he has not in a single instance endeavoured to refute the authors against whom he inveighs, he excuses himself by saying, that in nine cases out of ten the opinions of the German Rationalists are only those which have been a thousand times brought forward in the writings of the Deists and as often confuted. On these inconsistent assertions Dr. Bretschneider triumphantly observes,—

"What must we think of that man's capacity of judgment, who first of all says that he takes pen in hand to avert the progress of a corruption which from a foreign country threatens to insinuate itself into his own, and finishes by acknowledging, that this very corruption has long existed in a thousand works of his own countrymen? It is very true, that the writings of the English Freethinkers, Collins, Woolston, Tindal, Chubb, Morgan, were all prior to the existence of modern German theology; and at a later day England had her Paine; and we still read from time to time in the public papers, of works appearing in that country against Christianity. How weak and devoid of judgment then does Mr. Rose appear, when he says, that the Episcopal

(*) The translator professes to have undertaken his work, in order that "the frivolous or ignorant persons, who complain of German theologians and philosophers may be reduced to silence, or at least brought to reflection."—Pref. p. v. Dr. Bretschneider seems scarcely to give him credit for so friendly a purpose; but it is fair to say that his notes, which are not numerous, display no sympathy with the accuser. He very fairly states the question between Mr. Rose and the German theologians to be, "whether the Scriptures are to be interpreted according to grammatical and historical rule, or by the articles of a pre-established system of theological dogmas."—Pref. p. iii.

Church has been protected against the evil which has befallen the Germans by its articles, its church government, and its liturgy, and yet confesses that this evil has struck a thousand roots among his countrymen! Far be it from me to institute any sort of comparison between our modern theologians and those English Freethinkers whose aim is to ridicule Christianity and its history, and of whom one had the audacity to enter into a calculation of its probable duration, and to fix, if I mistake not, the twentieth century as the time in which it will cease to exist. What is the Episcopal Church benefited by the controul which she exercises over the faith of her members and her clergy, when, in this land of orthodoxy, the numbers of the church are constantly diminishing, and Unitarian, Methodist, Quaker, and Independent congregations are daily rising up and increasing their numbers?"—P. 21.

Mr. Rose had reproached the Protestants of Germany with claiming for themselves the liberty to alter their religious system, as the progress of knowledge furnished them with juster views; and, assuming, according to the usual practice of orthodox writers, that these juster views are merely arbitrary and wanton changes of opinion, charges them with exalting their own reason above the authority of the word of God. To this Dr. Bretschneider makes an admirable reply, applicable not only to Mr. Rose, but to every one in whose mind Christianity is so identified with the articles of his own church, that to attack the one is to him to be an infidel to the other.

"Mr. Rose has entirely misunderstood the point to which the words of Schröckh refer; he is not speaking of religion or Christianity, or the divine contents of the Bible, but of the theological system of the church, a thing to be carefully distinguished from Christianity. *The doctrine of the church, whether the evangelical or any other, is nothing else than the declaration of a certain number of Christians, how they understood the doctrine of the Bible, and what they believed it to be; and a Confession of Faith only shews what a certain church thought at a certain time respecting the sense of that divine revelation which is contained in the Scriptures.* Let not Mr. Rose imagine that this is a modern view of the matter, for the Augsburg Confession, the Catechisms of Luther, and the Articles of Schmalcalde, do not pretend to be any thing more than historical documents, shewing in what manner the teachers of the church understood and expounded the Scripture at a given time. (Form. Conc. epit. p. 572.) The clergy are then fully entitled to examine these opinions and interpretations, and, believing the authors of them to be fallible men, they could not do otherwise consistently with their reverence for divine truth. The two things which Mr. Rose confounds, the doctrinal system of the church and the doctrine of the Bible, are widely different indeed. Let him produce, if he can, a single passage of the Old or New Testament, in which is found the word *Trinity, Persons in the Godhead, Satisfaction, Arbitrary Election and Reprobation, Hereditary Sin, &c.*, or a passage in which it is declared that the Son is the second person in the Godhead, the Holy Ghost the third, the Father the first; or that the Son and Holy Ghost are God equal to and proceeding from the Father; or that Jesus has made satisfaction for sin; or that mankind, by Adam's fall, have lost the use of their reason and freewill. All this is nothing more than the church's system respecting the declarations of Scripture, a proof of the manner in which she interpreted the Bible at the time when these doctrines were laid down, and of the inferences which she drew from certain passages which are found in it; and to examine whether she was right or wrong in so doing is not only a right but a duty."—Pp. 27—30.

Mr. Rose found himself at a loss for some ground on which to justify the separation of the English Church from the Romish, and yet deny the right of other churches or individual Christians to exercise the same freedom on those articles of faith which the first Reformers preserved. He flattered

himself, however, that he had discovered a principle by which at once to vindicate his own church and condemn others, when he alleged, that its founders desired no *innovation* in religion, but only a *return* to the doctrines professed by those who lived “at the outset of the Christian system,” that is, the fathers of the first three centuries. His acute antagonist thus controverts the assumption that the Fathers are the best expositors of Scripture :

“He who can speak thus, can certainly never have cast a look upon the writings of the Fathers of the three first centuries : for the author comes down as low as the council of Chalcedon. As to the apostolical Fathers as they are called, Hermas, Barnabas, Ignatius, Clemens Romanus, they contain, with the exception of the Recognitions, no developement of Christian doctrine, of which we can make any use whatever ; they refer, as every one knows, very rarely to the words of Jesus and his apostles, and occupy themselves chiefly with the Old Testament, which they expound allegorically, and which their ignorance of Hebrew prevented them from understanding. As to the Recognitions and Clementine Homilies, the author cannot possibly have read them, if he thinks they contain a genuine testimony to the meaning of Divine Revelation. Will he, on the authority of the Clementines, admit that the Old Testament has been corrupted in a multitude of places, and contains many false and dangerous positions ; or will he agree with Barnabas, who fables in the fifth chapter of his Epistle, that Jesus chose the most sinful of all men for his apostles, (τοὺς ἰδίους ἀποστόλους ἐξελέξατο ὄντας ὑπὲρ πᾶσαν ἁμαρτίαν ἀνομιωτέρους,) or will he, with the same author (ch. xii.) believe, that the fourth book of Esdras contains divine prophecies of Christ, and that the allegorical interpretation of the Old Testament is the higher wisdom of Christians ? Or will he, with Hermas, say, (Past. i. 3, 10,) ‘Fast, and thou shalt receive divine revelations ;’ or, with the same author, (ibid i. 4, 2,) ‘The Lord sent his angel who presides over the wild beasts and is called Hegrin ;’ or that the apostles, after death, baptized in the invisible world ? (Ib. iii. 15.) If we advance beyond the apostolic Fathers, we find things still more strange, and which it is impossible to receive as a true exposition of divine revelation. So Justin Martyr says, (Cohort. ad gent. p. 19,) that the devil in Paradise persuaded Adam and Eve that they were gods, and this was the origin of idolatry ; that dæmons communicated magical books to men, (Apol. i. p. 44,) and that the divination of the pagans was accomplished by means of the souls of dead men, over whom they obtained power by incantations, and that the Logos or Son is the second power after God. (Ib. p. 59.)

“I am not, however, going to write a history of doctrines ; it may suffice to say, that the result of the perusal of the Fathers, down to the year 325, is no other than this ; they had not the doctrine of the Trinity, of hereditary sin, of the inability of man to perform any thing good, or of the satisfaction of Christ ; they had no clear conception of the atoning virtues of the death of Christ, and they held a variety of opinions respecting the origin of evil, and had many superstitious notions respecting angels, dæmons, the millennium, and other things. Such are the witnesses whom Mr. Rose would have us receive as the most credible interpreters of divine revelation, as the best expositors of Scripture !”—Pp. 32—35.

In our Review of Mr. Rose we noticed briefly the injustice of which he had been guilty, in classing together, and condemning under the common name of Rationalists, all who had departed in any degree from the antiquated doctrines of the Augsburg Confession. Dr. Bretschneider animadverts very severely on this :

“The incompetence of Mr. Rose is obvious in his very defective knowledge of German theology, and the form which it has assumed since 1750. In order rightly to understand and fairly to judge of it, it is necessary to at-

tend partly to the very different directions which it has taken, partly to the men by whom the impulse has been given, and partly to the degree of approbation which their respective opinions have obtained. For if these are not discriminated, but all deviations from the system of the church are thrown together under the title of ‘a mass of pernicious opinions,’ (according to the energetic expression of the English theologian,) gross injustice is committed, and ignorance of theology and its history betrayed. Even a superficial knowledge of its history, since the middle of the preceding century, would have furnished a *four-fold* distinction in the investigations respecting Christianity. *First*, there were some, in whose opinion revelation altogether was nothing but superstition, Jesus either a well-meaning enthusiast or an impostor, and Christianity a mass of errors, and who therefore thought they were doing a meritorious act in undermining its authority and exposing its weakness. These were the successors of the English and French Freethinkers, of whom, however, there were in Germany very few, and not one theologian among them. To this class belong Wünsch (the author of *Horus*) and the jurist Paalzow. A *second* class is formed of those who wished to promote natural religion at the expense of Christianity, who admitted the historical existence of Jesus, but no divine operation of any kind in his religion, and thought they could explain its origin and the events of his own life entirely by natural causes. They, therefore, represented the life of Jesus as a romance, himself a member of secret societies, and treated the Holy Scriptures as merely human books, which have been preserved by accident, and in which no word of God is contained. To this class belonged chiefly C. F. Bahrdt, who was, indeed, originally a theologian, but was soon removed from his office; the laymen Reimarus, author of the *Wolfenbüttel Fragments*, and Venturini, author of the *History of the great Prophet of Nazareth*. Perhaps Brennecke may be reckoned in the same class. A *third* and very different class is formed by those whom we commonly denominate *Rationalists*. They agree in recognizing in Christianity an institution at once divine, beneficent, and intended for the welfare of mankind; in Jesus, a messenger of Providence; and they believe that in the Scripture a true and eternal word of God is contained, which is destined to be preserved and diffused by means of Scripture. They only deny that in this there has been any supernatural and miraculous agency of God; they consider it to have been the object of Christianity to introduce into the world, to establish and to diffuse, a religion, to which reason is capable of attaining, and they therefore discriminate in Christianity the essential from the non-essential, the local and temporal from that which is of perpetual validity. To this class belonged among philosophers Steinbart, Kant, and Krug; among theologians W. A. Teller, Löffler, Thiess, Henke; and of living authors, J. E. C. Schmidt, de Wette, Paulus, Wegscheider, Röhr. Lastly, there is a *fourth* class, who regard the Bible as in a higher sense a divine revelation than the Rationalists do, assuming an agency of God in making it known, different from his ordinary Providence, while they at the same time carefully distinguish the periods of this divine instruction, and rest the divinity of the gospel more on its internal evidence than on miracles, and especially discriminate between the doctrine of Scripture and the belief of the Church, reform the latter according to the word of God, and subject revelation so far to the test of reason, that they hold that the former should contain nothing that is *contrary* to, though it may be *above* reason. This is the ground on which Doederlein, Morus, and Reinhard took their stand, and which Ammon, Schott, Niemeyer, Bretschneider and others continue to occupy. It is not less necessary to attend to the degree of credit enjoyed by the respective defenders of these four classes of opinions, and the extent to which they have been adopted by the theologians of Germany. The fancies of Bahrdt and Venturini, the attack of the *Wolfenbüttel Fragments*, Eck’s explanation of miracles from natural causes, and Brennecke’s hypothesis that our Saviour lived twenty-seven years on earth after his supposed ascension, never obtained much currency, and have been long con-

signed to oblivion. The conjectures and doubts of Semler respecting both the Bible itself and the most ancient works of the Christian Fathers were never generally adopted, and though the genuineness of several of the books of the New Testament has been called in question, none of them have been impeached on sufficient grounds, except the Epistle to the Hebrews, which even the ancient church rejected as not having proceeded from the Apostle Paul. On the other hand, systematic Rationalism, that of Röhr and Wegscheider, has been adopted indeed, but only by the minority of theologians; while the opinions of the fourth class have acquired for themselves a permanent footing amongst the majority, and their prevalence, not only among the clergy but also the laity, may be regarded as the decided result of the theological investigations of the last eighty years. The class of blind zealots for every thing which the symbolical books contain—doctrines not capable of proof from Scripture and repugnant to reason—the class in which are found the denunciators of all *rational* theology, is every day becoming more insignificant, and must by degrees die out.”—Pp. 45, et seq.

After this clear and candid statement we trust that no one, who has any regard for his own character, will repeat Mr. Rose's accusations of a denial of the divine authority of Christianity against the great body of German theologians. Dr. Bretschneider, who, from his station and experience, must know the fact better than one who has travelled hastily through the country, conversing of course by preference, where he could find them, with those *blind zealots* whose race is becoming extinct, assures us, that the class which comprehends the majority of the present German clergy, admits an agency of God in the revelation of Christianity, different from his ordinary Providence, that is, they are not antisupernaturalists. This information will be very unwelcome to those who would fain persuade men that faith and reason cannot be conciliated. We trust, however, that their love of truth will get the better in this instance of their hatred of reason, and that they will not persist in reiterating charges, advanced by a writer who could have no means of knowing their accuracy, and denied by one who has had the best opportunity of ascertaining their falsehood. We subjoin Dr. Bretschneider's concluding remarks :

“ We forgive Mr. Rose, as an Englishman, his inconsiderate attacks on so many respectable men, and on a whole order who are justly deserving of estimation. A thorough-bred Englishman easily takes the form for the essence of things, and considers the essence as in danger of being destroyed if the form is lost. He would think there was an end of all justice, if judges and barristers did not come into court in the gowns and wigs of elder days, and that the constitution of his country was ruined, if the Lord Chancellor did not sit in parliament on a woolsack. Just so Mr. Rose thinks there is an end of *religion*, if theology lays aside the stiff garb of the symbolical books, or the liturgy ceases to speak in the language of the sixteenth century, and that the ruin of the church is impending, because the clergy choose rather to take the Apostles for their teachers, than the theologians of the Reformation. The weakness of mankind has always led them to confound their notion of religion with religion itself, and to prophesy its destruction when any change took place in the mode of its conception. ‘Christianity is in danger,’ was the cry in the time of the Waldenses, of the Hussites, of Wickliff, and of the Reformation; and yet it was only the system of the Romish church that was in danger, and not religion, which, on the contrary, by means of these reformers, was invested with a garb more suited to the age, and inspired with new and more widely beneficial activity. Human modes of conception are ever changing; and had religion been so poor and narrow a thing that it could only exist in some one of these modes, it must long since have perished. It is not given to man to bind the Spirit of God in the letter of a liturgy or a confes-

sion of faith, or to fetter it by the acts of Romish councils or the Thirty-nine Articles of the episcopal church: it operates where it will, sanctifying the heart, through the medium of every form. And this sanctification is the principal thing. When we see it, accompanied by a Christian life, among those who here and there dissent from the creed of the great ecclesiastical societies, we may tranquillize ourselves and forbear to sound the alarm. The Spirit of God will continue its work of illuminating and sanctifying, and bring back the mind of man to the right path, if it have gone astray. May this thought calm the apprehensions of those who have been alarmed by the prognostics of Mr. Rose, and of similar prophets of evil!"

ART. III.—*Journal de la Société de la Morale Chrétienne. Journal of the Society of Christian Morality.* Vol. I. and II. Paris.

THIS Society was organized in December, 1821, at which time the Duke de la Rochefoucauld Liancourt was called to preside over the Institution. We cannot better explain the intentions of this Society than by giving an abstract of its prospectus, which was signed by all the original subscribers, and which forms the basis of the labours and the publications of its members:

"Though political science seems at present to occupy too exclusively those who reflect on the means of ameliorating the condition of mankind, and though there is a tendency to believe that the study and application of these sciences are sufficient for all the necessities of the human condition, yet it is certain that all the friends of truth have not the same exaggerated confidence in the effects of this social *mechanism*, and that many among them see the necessity of turning their attention, and that of their contemporaries, towards sources of improvement more abundant, and which more immediately affect us.

"To this end we constantly meet with writings and efforts full of zeal, the success of which is a sufficient reply to the detractors of our age; and it cannot be denied, that the present age is more fruitful than any which has preceded it, in useful discoveries, in generous projects, and in charitable establishments. Many societies have recently been formed, in different Christian countries, which labour with disinterestedness for the progressive civilization of mankind and the improvement of their moral and religious state. France has not remained a stranger to these laudable attempts. Useful associations have been formed in the capital and in the departments; and what is most consoling is, that, wherever they have been created, men of various opinions, laying aside their former prejudices, have united together; thinking, with reason, that their differences ought not to be an obstacle to any great good in which they are called to concur.

"Encouraged by these circumstances, and persuaded that most of the evils which mankind deplore are the effects of their own mistakes concerning what is necessary to their happiness, many friends of humanity think that the time has arrived when a society may be successfully established which may unite its efforts to recall men to the only source of true happiness, namely, to the precepts of Christianity—precepts essentially the same as the Creator has engraven in the hearts of all, but which Jesus Christ has developed and presented in a luminous and attractive manner, and recommended by the most powerful motives; though, unhappily, they are too little known, too little respected, and above all, too little followed. To interest men in the sacred code which embraces these divine precepts, to inspire them with the desire of searching into them more diligently, and thus to conduct them to those bene-

volent sentiments which shall dispose them to abjure all hatred, all bitterness and dissension, and to love one another, to treat each other as brethren, and in fine, to seek and procure peace; what end more delightful could be proposed? what more noble employment and direction could be given to our means and efforts? Such are the ends of this infant Society, which is to take the title of the *Society of Christian Morality, having for its object the application of the precepts of Christianity to the social relations.*

“Some have condemned this title as being too vague, and embracing too many objects not distinctly indicated. It must suffice at present to say, to all who are animated by generous sentiments, and the noble desire to concur in solacing the evils and diminishing the vices which afflict mankind, that the Society already exists; that it is composed, and will continue to be composed, of members from all communions; one of the fundamental articles of the statutes declaring that, in its proceedings, there shall be no question, except concerning truths on which different communions are agreed, and especially concerning the principles of that sacred morality on which the most bitter detractors of Christianity have been compelled to bestow their admiration; and that, in fine, the Society will abstain from touching on those points which have divided Christians; the discussion does not enter into the circle of its active duties.

“It will be perceived by the regulations, that whatever may give rise to discussions difficult in their nature, and contrary to the intentions of the Society, will be banished from its publications, and from all its proceedings. But, in avoiding what the Apostle calls *foolish and unlearned questions*, knowing that they do engender strifes, (2 Tim. ii. 23,) we shall insist so much the more on the sublime precepts of Christian morality, and upon the essential truths which serve as the basis for their support, concerning which there can be no dissension.

“Persuaded that such a project cannot fail to be approved, and full of confidence in Divine Providence, which is pleased to bless what is conceived with pious and charitable views, the founders of the Society trust that their hopes will be crowned with success; and they invite all who cherish the same sincere wishes for the good of mankind to participate with them in their undertaking.”

We have never seen it more fully recognized, and it is what mankind ever have been and still are very slow to realize, that Christianity is a great moral system; that it proclaims peace on earth and good-will to men; and that its doctrines are of little value separate from the moral ends which are made the test of their importance. Here are no reproachful allusions to Papists or Protestants—no revival of names which have set a nation on fire—of Janse-nist, Jesuit, or Huguenot. Equally free is the language of this prospectus from degraded views of human nature. While it avoids exalting dogmas above duties, it boasts not of the blessings of ignorance, as the mother of devotion. It treats mankind as beings in every respect worthy to be enlightened, and capable of forming opinions and exercising conscience for themselves. There is much in what we have now cited, and throughout this journal, to exalt our opinion of the present character and condition, and to encourage our hopes of the growing liberality and elevation of the French people.

When was it before in France (and how rare has it been in any country!) that Christians of different communions acted together for any purpose, in which Christianity was the professed basis of their operations? This enlightened toleration is one of the best evidences of religious and moral improvement.

Founded on such a broad basis of charity, as we have seen, it may readily be conceived that the Society would find some opponents among the Catho-

lies, who would be apt to think that a union, professedly on Christian grounds, between Protestants and Papists, would be to concede too much to the former : that it would be at least to acknowledge them as Christians, if it did not go far to countenance them as members of a true church. Accordingly, some individuals among the Roman Catholics blamed the conduct of those belonging to their church, who had thus associated themselves with members of other Christian communions. This induced M. Llorente, one of the council of administration, on his own account, and in behalf of other Roman Catholics who belonged to the Society of Christian Morality, to make a communication in their defence, a defence alike independent and conciliating.

“ Why is it,” he inquires, “ that some individuals of the Roman Catholic Church speak in the manner they do of the conduct of their fellow-worshipers, merely because they have co-operated with members of other communions? Charity to our neighbour, and the precepts which it imposes, have not been objects of controversy among different Christian communions, for more than three centuries. I know not the motive for censuring the union of a Roman Catholic Christian with Protestant Christians, for a common object, and one so worthy of all men who profess that evangelical morality which our divine Master, Jesus Christ, promulgated, in order that it might be practised by all Christians ; that is, by all who shall acknowledge the gospel as the fundamental law of morals, and who are not contented with a philosophical morality founded only in the laws of nature, and interpreted by philosophers instead of Christians.”

After some remarks, in which he professes that he and his Catholic associates consider themselves justified in the course they have adopted by “ the literal sense of the Sacred Scriptures,” M. Llorente proceeds to examine those texts which guard the true Christian against heretics, and to shew their inapplicability to Protestants as a body : citing also those passages which command mutual forbearance and brotherly love. All this is done with perfect deference to his own church ; and he concludes by saying,

“ It is sufficient for me to know, that neither Jesus Christ, nor the Apostles, nor my church, forbid me to associate with religious, pious, and charitable Christians, although they follow, as to certain doctrines, an opinion opposite to mine ; since that difference does not hinder our co-operation in works of charity. Not only is it not forbidden, but, on the contrary, the first law of Christianity (which is charity) commands me to unite with such a Society, since it affords me occasion and means of doing good, that I could not enjoy by myself, or when united only with other Catholics, who had not the opportunities which the Society of Christian Morality possesses, to spread the good doctrine through the known world.”

We have made these large extracts to shew what must be gratifying to every liberal and enlightened Christian ; namely, the truly evangelical spirit which inspires many distinguished men in France, belonging to the two great divisions of the church. Such a spirit, notwithstanding it is shewn by M. Llorente that its exercise in co-operation with Protestants is not inconsistent with fidelity to his own church, forms a new era in its history. Never before was the same liberality shewn to any great extent ; and the partition wall must have become exceedingly weakened, when so many distinguished members of a once *infallible church* are allowed to vindicate their union with other Christians, for the highest Christian purposes. We lament the decease of M. Llorente, which took place not long after his communication was published in the Journal. He was a distinguished ecclesiastic during a

great part of his life, and was always sincerely attached to his church : but, above all, he was an advocate for toleration from principle. Thus he was, in its proper sense, a member of the true Catholic Church ; for he was not afraid to call every good man, of every Christian communion, a Christian. Priestcraft must quail when she is approached by men so enlightened and benevolent, and, at the same time, so religious. Where she bears the greatest sway, learning stands aloof, or takes refuge in chilling infidelity. But we delight to hail every advance in toleration, believing that it will be attended with some proportional advances in religion.

We have occupied so much room in shewing the general spirit which pervades the Society of Christian Morality, that we are able only to name, in conclusion, some of the particular objects, to which its attention has been directed.

At the General Annual Meeting, 17th April, 1823, M. Remusat, one of the Secretaries, made a report of the past doings of the Society ; premising, that in consequence of its infancy he came rather to speak of what was designed than of what had been accomplished. After speaking of the legitimate influence of Christianity on moral conduct, and denying every thing sectarian in the Society, he claims for it the merit of being a new attempt at association, in a country where the principle of association is little known, and slow in its operation. He proceeds to mention what had been done for the well-being of the Society, and names some of the particular objects which had employed the attention of the council. At the meeting of the 8th of April, Joseph Price, one of the English Society of Friends, was present, and called the attention of the council to the consideration of the best *moral* means of effectually abolishing the *Slave Trade*. A committee was accordingly appointed for that purpose, and a report made by the Baron de Stael. It is highly gratifying as well as propitious to the cause of humanity, to find, as we do, from this report, and from other movements of the Society, that it is bringing into close alliance and cordial co-operation, not only the greatest philanthropists, but also individuals of the highest rank and greatest influence, in France and England ; promising something, we hope, for the cause of peace, and for the extinction of those national antipathies which have so long existed between those great rival countries.

CRITICAL NOTICES.

ART. IV.—*Lectures on the Evidences of Christianity, with an Introductory Lecture on Religion in General, and one on the Authenticity of the Jewish Scriptures ; delivered in the Unitarian Chapel, Preston, Lancashire.* By Robert Cree. 12mo. pp. 414. Preston, printed by Addison ; sold by Sherwood and Co., London. 1827.

How many more volumes must the Unitarians put out in defence of revealed religion, before the "orthodox" will drop the silly cry against them as unbe-

lievers ? The charge is rarely honest ; and where it is so, there must exist a degree of ignorance or of bigotry, or of both, which excites astonishment, but is well entitled to heartfelt pity. Regardless of those that make an unmeaning noise, to keep up one another's courage, the Unitarians will still, we trust, maintain their station in the Christian world as advocates of Divine Revelation. They alone can defend the gospel upon the true principles of reason and evidence. Other champions of Christianity are obliged to adopt their modes of reasoning when they meet the unbeliever in the field of argument.

The author of these "Lectures" does not make pretensions to originality; how little, indeed, can be said that is new upon such a subject! He aspires only to the merit of instructing the young and the poor. (Pref. p. viii.) For this end he is well qualified; and his "Lectures" will be read with satisfaction not only by these classes of the community, but also by those of other classes that feel a lively interest in their moral and spiritual welfare.

The following are the contents of the volume: Lect. 1. Introductory. 2. Authenticity of Jewish Scriptures. 3. Antecedent Probability of Christian Revelation. 4. Testimony. 5 and 6. Miracles. 7. Prophecy. 8 and 9. Internal Evidence. 10. Collateral Evidence.

From the last "Lecture," we select a few passages on the moral power of the Christian religion; and we shall be much gratified to learn that these specimens of Mr. Cree's style, and mode of argument and illustration, induce our readers to make his little volume their own.

"It was the influence of the religion of Jesus upon the human heart, which rendered the illustrious Newton, in the midst of his discoveries and his honours, simple and unostentatious as a child; which imbued his great mind with true Christian piety, candour, and charity; and which induced him to approve himself rather to God than to man.

"It was the influence of his divine Master's precepts and example, which caused William Penn to meet persecution, and imprisonment, and wrong, for the sake of religion and a good conscience. He chose rather to suffer affliction with the people of God than to enjoy the ease and disgrace of a time-serving spirit.

"It was the influence of Christianity which formed the mind of Locke to charity and goodness, and induced him to write his admirable letters on toleration; and, throughout life, to be the steady friend of civil and religious liberty.

"It was the influence of Christianity which formed the character of Doddridge, who declined the patronage of the great, and sacrificed proffered emoluments to the dictates of conscience. His habitual piety and Christian moderation may be gathered from the well-known beautiful lines which he wrote under the motto of his family arms:

"Live while we live, the epicure would say,
And seize the pleasures of the present day.

Live while we live, the sacred reader cries,
And give to God each moment as it flies.

Lord, in my views let both united be;
I live to pleasure when I live to thee.'

"It was the example of his divine Master which caused Howard to go about doing good, and, in his own country, to spend a great portion of his ample income in befriending the virtuous poor. It was in the true spirit of Christian benevolence that he visited the prisons of almost the whole continent of Europe and part of Asia, in order to alleviate the woes of the prisoner and captive, and to succour the unfortunate and the distressed wheresoever they might be found.

"It was the influence of Christianity which induced the learned Dr. Lardner to give his nights to the student's lamp, and to devote his talents to the service of his fellow-disciples, by collecting the evidence and elucidating the doctrines of the religion of his divine Master.

"It was the example of Christ which induced Lindsey to give up the preferments and the emoluments of the church, of which he was an ornament, and to sacrifice all his worldly interests for the sake of truth and a good conscience.

"It was the example of Christ which caused Whitefield and Wesley to lay aside the ease of ordinary life and duties, and to go about seeking to reclaim sinners from the error of their ways.

"It was the example of Christ which induced Priestley to labour incessantly in the service of his brethren; to endure calumny, and reproach, and persecution, for the sake of religious liberty and undiluted Christianity."—Pp. 383—385.

"But Christianity has not only been the means of forming to degrees of moral excellence, unknown to heathen times, many distinguished individuals, both of this and of every country wherein its authority has been acknowledged, but it has also exercised its holy and beneficial influence over all classes and descriptions of men. If, indeed, it were possible, that, like the systems of antiquity, it should be beneficial only to the studious few, if it were instrumental in forming only a comparatively small number of useful or brilliant characters, while it left the great mass of society unimproved and immoral, little could be hence inferred respecting its divine authority. The great distinction and glory of the Christian religion are, that like

the sun, or the air, or like the rain from heaven, it cheers and blesses all. To the poor, to the many, to collective man, the gospel addresses itself. It is not contained in a book burdened with terms of art, and obscured by logical subtleties. It is not the book of the learned, the scribe, the priest or the elder, but it is every man's book, and to its authority every man may appeal, and by its direction every man walk. Therefore the influence of Christianity is not to be sought for in any particular class or description of men, but in the condition and circumstances of the whole community. And herein will the benefit arising from the influence of the religion of Jesus be abundantly manifest, and herein does it furnish, abundantly, collateral evidence of its divine authority."—Pp. 386, 387.

"With regard to the objection arising from the comparatively small portion of mankind acknowledging the authority of Christianity, I observe, that this fact ought not to furnish an objection against Christianity, any more than that the comparatively small portion of mankind acknowledging the authority of truth in general, should furnish an objection against any particular truth. Truth, wheresoever it may be found, loses none of its divine character, is neither the less adapted to the circumstances of man, nor the less calculated to secure his improvement and happiness, although it may be, as in fact it is, unheeded and disallowed by the greater portion of the human race. In like manner, the divine nature of genuine Christianity is not changed,—it is neither the less adapted to the wants and circumstances of man, nor the less calculated to accomplish his improvement and secure his happiness, notwithstanding that the greater portion of mankind hitherto reject its authority. Like truth, of whatsoever kind, it is destined to make its beneficent progress in the world, although it may, at various times, and under particular circumstances, proceed by comparatively slow degrees. When, indeed, we consider the effects which Christianity originally produced—when we consider what a benign influence it exercised over the minds of numbers even during the times of its greatest corruptions—when we reflect that it formed the characters of those great men who were instrumental in resisting the further spread of these corruptions, and in commencing a reformation which is still in progress—when we consider that it has been the chief means of all those beneficial changes in the institutions of a great portion of the human race, that

have occurred since the era of the Reformation—when we consider what multitudes of every sect and party it is constantly forming to the practice of all righteousness, what may we not anticipate from its influence, when it shall have been restored to its ancient purity—when it shall have been freed from the complex and uncharitable doctrines, the contradictory creeds, and the unholy alliances of human origin? That it *will* be restored to its original state—that those uncharitable creeds which are yet permitted to disgrace the Christian world, and which counteract the benign operation of the gospel by furnishing spiritual weapons to the bigot, on the one side, and objections to the unbeliever, on the other, *will* be rejected, and only the truth as it is in Jesus, acknowledged—and that the unholy connexion between the church of Christ and the policies of this world *will* be dissolved, may be confidently looked for, when we consider what reforms have already taken place, and what a spirit of inquiry has gone forth amongst mankind. Then, and not till then, may men look for the rapid diffusion of the Christian religion, and the fulfilment of the prophetic Scriptures, 'The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.'"—Pp. 399—401.

ART. V.—*Journey from Buenos Ayres, through the Provinces of Cordova, Tucuman and Salta, to Potosi, &c., undertaken on behalf of the Chilian and Peruvian Mining Association.* By Captain Andrews. 1827. 2 Vols.

Not being disposed to decide between the rival opinions on the subject of South American Mining held by Capt. Andrews and Captain Head, (the latter of whom has, if report speak truly, the advantage of reviewing himself in the Quarterly,) we shall extract a passage marking the effect which the Revolution appears to be rapidly producing on the old ascendancy of the clergy. We wish there were reason to believe that any better system is likely to take the place of the old superstition when destroyed.

"Still even the relics of the papal edifice and of Spanish tyranny are secretly mouldering, and they fall one after another, without any external signs sufficiently obvious to alarm the observer who would arrest the progress of their destruction. From Cordova the aboli-

tion of the fees of the church has gradually spread throughout the united provinces of Peru. It was impossible, however, not to remark the want of personal attention observable on the occasion of the Bishop of La Paz passing through the city on his route from Upper Peru, whence he had been driven to embark at Buenos Ayres for Old Spain. If it were reasonable to feel regret for the decay of any church, the object of which was its own temporal ambition and emoluments, and the oppression and superstitious misleadings of its people, it must have been felt here. The doctors, canons, and friars, more especially the Franciscans, to which order the prelate belonged, swelled his train, and did their best to inspire respect. Every effort of the expiring influence of the church was exerted. A grand Bishop's Mass was celebrated with all the pomp, parade, and circumstance, of the Romish ritual, the impressive grandeur of which was overawing to the senses; but the people were far more intent on examining the person of this mean-looking little ecclesiastic during the ceremony of mitring and robing, than on any act of devotion.

"It had been so long since a service of the preceding nature had been witnessed at Cordova, that the master of the ceremonies had become rusty from disuse. He was several times at fault in attiring the bishop, at which the latter was evidently embarrassed. At the close of mass, he was again divested of his gorgeous frocking, and passing down the aisle of the cathedral, dispensed his blessing, but in a manner neither graceful nor dignified. At last he hurried from the edifice, as if mortified with receiving no other show of deference than a sly glance or two of adoration from an old *Beatifica*, and the beggarly implorings of some palsied kneeling incurables. He was followed across the Plaza by a few noisy boys, yelping, "El Obispo! El Obispo!"—a degradation which the prelate should have been spared by the provision of a carriage. This Misa de Gracia was succeeded a day or two afterwards by a grand procession, which obliged almost the whole city to come down on its knees. All the church influence in the place was put in requisition for this occasion, to obtain demonstrations of respect. The procession moved from the cathedral with sacerdotal pomp, and was nearly two hours performing the circuit of the Plaza. The time was filled up with the elevation of the host by the bishop at altars erected at the corners of the square, and gaudily decorated

with half the valuables, private and public, of the city. The governor and members of the Cabildo, and others, who followed the bishop with wax lights, seemed to view this pious pantomime as the last that would ever be exhibited there, and to be now granted rather as a tribute to fallen greatness than from any respect to the ceremony itself, which was truly worthy an age of the darkest superstition. The women, of whom there was a vast concourse, gave it, by their devout demeanour and sparkling eyes, an interest of which it would not otherwise be susceptible in the view of an Englishman not of the same faith."

ART. VI.—*Hints to Parents. No. VI. Religious Conversations, calculated for Young Children, during the first period of Education, in the Spirit of Pestalozzi's Method.* 1s. Harvey and Darton.

HAVING recently noticed the first five numbers of the work before us, it is due to our readers to give a slight account of the sixth, which has since been put into our hands, and heartily do we wish we could continue the same commendatory strain. There cannot, however, be any thing less Pestalozzian in spirit and execution than these religious conversations. They are cold and wordy; the instruction is altogether imparted by the parent, nor are the child's powers and feelings exercised. Our feeling has been that of extreme disappointment, mixed with surprise at this unwarrantable assumption of the name and authority of Pestalozzi. And we cannot help recurring to the prophetic words of that great individual: "The forms of my method will not escape from the common lot of all forms—they will fall into the hands of men who neither perceive nor seek their *spirit*, and in the hands of such men their effect will be lost in itself."—Pestalozzi's Preface to the Mother's Book.

ART. VII.—*A Second Appeal addressed to the Sons of Israel, the Chosen Nation, and to those of the Nations their Brethren who believe Jesus to be the Messiah.* By A. E. Caisson. 8vo. pp. 12. London, 1827, Hunter.

WE gave some account, p. 603, of the first "Appeal" of this Israelite to his brethren. In this "Second," he addresses Christians as well as Jews; and we think his remonstrances and

warnings are entitled to the serious attention of both communities. He considers both as transgressors against the religious law acknowledged severally by them, and he calls upon the Jew to look to Moses, and upon the Christian to look to Christ.

We have space but for one extract :

“ Our Holy Writings are filled with the reproaches of the prophets against our fathers of the house of Israel, for their repeated rebellions, their departures from the law. The prophets that they had set up for themselves, prophesied falsely ; and the priests bore rule through their means, and the people loved to have it so. Is not this reproof equally applicable to the nations, which profess to be the followers of Jesus ? Have not their prophets prophesied falsely ? Do not priests bear rule through their means, and do not the people love to have it so ? If the Holy Land was at one time polluted with images of false gods, has not Europe, and all the nations who have received the gospel, been defiled with images, and with crosses set upon their places of worship ? Nay, do not the people now delight in these things, and delight in having the picture of a dead man before their eyes in the midst of their devotions ?

“ The picture of a dead man, or the picture of a man in the agonies of death in a place of worship—what a horrible conception ! What a profanation of every thing that is sacred ! What think ye, that Louis the Eighteenth, when he returned to France, would have thought of a procession to congratulate him, which carried on high the representation of the guillotine, presenting to him pictures of the miserable catastrophe which ended the days of his brother on a scaffold ?—So far from this being the case, all the pictures and prints relative to that transaction were carefully secluded from the public view.—Will the Supreme, then, do you think, be pleased with representations of the sufferings of his beloved Son ? Does he require to be put in mind every week of his agony and bloody sweat, his death and sufferings on the cross ? No, my brethren ; the Supreme is to be approached in a very different manner. This talk of agonies too much resembles the cutting and slashing of the priests of Baal, by which they attempted to provoke the attention of a god, who was peradventure asleep, or on a journey.”—Pp. 6, 7.

This convert from the Hebrews to Unitarian Christianity, promises his na-

tion “ a future address ;” and we heartily wish that his “ Appeals” may awaken the House of Israel from their slumber of ages. He may, perchance, also stir up inquiry into the strange worship of Christendom, in the minds of some Christians whom the expostulations of native fellow-christians have hitherto failed of impressing.

ART. VIII.—*The Crown of Righteousness. A Discourse delivered at Bridport, April 29, 1827, on occasion of the Death of the Rev. G. Barker Wawne.* By Edward Whitfield. 8vo. pp. 28. Exeter, printed by Besley ; sold by R. Hunter, London.

MR. WAWNE was a truly amiable, respectable, and useful Christian pastor, and will be remembered by his generation with affectionate regret. The preacher of his Funeral Sermon has done justice, but not more than justice, to his superior talents and many virtues. From this interesting tribute to his memory we glean a few particulars relating to his exemplary life and Christian death.

“ By one of those events which to the eye of mortals is inscrutable, our deceased friend was deprived, at a very early age, of the blessings of maternal tenderness and instruction. To him, however, such was the goodness of his disposition, this loss was of less consequence than to many ; and he advanced in life displaying great sobriety of mind, and evincing such a thirst for knowledge as no acquisitions could assuage.”—Pp. 17, 18. “ Born and educated amongst the Wesleyan Methodists, his first religious impressions were, of course, in harmony with the opinions of that sect of Christians ; but his mind could not rest satisfied with them. He sought for himself till conviction came upon him ; till one by one, he relinquished their peculiar tenets, and professed the faith inculcated in that passage of Scripture, ‘ There is one God, and one Mediator between God and men, the man Christ Jesus.’ At this time he was entering on the world, and his prospects were smiling. The way to success, and even to wealth, was opening before him. But he could not chain his mind to business. He longed to be more than commonly useful in the world ; he aspired to the office which he held in this place with such distinguished honour to himself and advantage to you. His flattering prospects were relinquished without a sigh ;

and he removed to Manchester College, York, that he might pursue that course of study, which should fit him for his ministerial labours. During the five years he spent in that retirement, his conduct was exemplary. There, knowledge poured itself like a flood around him, and he drank deeply—too deeply perhaps of its stream. There, his application was intense; and there, probably, he laid the foundation of that disorder which eventually wasted his frame and hastened his dissolution. There, he gained at once the esteem of his tutors and the love of his colleagues.”—Pp. 18, 19. “At the time our deceased friend was completing his academical studies, you, my brethren, incurred a severe loss by the death of the pastor who for many years had directed your worship, and watched over your eternal interests. In your view, he appeared worthy to succeed to the pastoral office; and the diligence and faithfulness with which he laboured among you, proved that you were not mistaken—evinced the wisdom of your choice.”—P. 19. “Whilst health permitted the exertion, he laboured to diffuse the knowledge of the truth as it is in Jesus, and to fix in the minds of others the principles and hopes by which himself was influenced. When sickness had rendered him unequal to the task, he still continued to regard them as of supreme importance, and to derive from them constant support. Of this it is in my power to furnish you with a gratifying proof:—Conversing a few days before his death with the friend who was constantly at his side during his lamented indisposition, and who attended him with a brother’s care, on the words of the Psalmist, ‘The sacrifices of God are a broken spirit, a broken and contrite heart, O God, thou wilt not despise;’ he observed, ‘Is it not strange that so many persons can be found in this enlightened age who believe implicitly in the popular doctrine of the Atonement? At this time, when I am turning my thoughts in every direction, I do assure you that the truth of the Unitarian doctrine seems to shine out more and more clearly.”—Pp. 22, 23. “He would fain have been longer the active and faithful minister; but he submitted with pious resignation to the will of God. His confidence was invigorated by the Apostle’s declaration to the Hebrews, ‘Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.’ It was this passage, so consolatory to the Christian, that called

forth from him the following energetic and powerful words: ‘What shall it profit a man if he gain the whole world and lose his confidence in the truth of these declarations?’ Such passages are the very touchstone whereon to try our faith!”—Pp. 23, 24. “In the last hours of his life, gratitude beamed in his eyes, and the words of thankfulness fell from his lips. ‘I am very thankful to the Almighty,’ he said, ‘for the gracious manner in which he has supported me during my long illness. I think as my afflictions increase, that my patience becomes greater to endure them.’”—P. 24.

These passages shew how worthy a successor Mr. Wawne was to the gentle and pious Mr. Howe. The Unitarian congregation at Bridport were singularly happy in the ministry of two such exemplary pastors, and we hope and trust that the effects of their labours will long continue to be seen in the temper and conduct of their surviving people. The conclusion of Mr. Whitfield’s Sermon must have made a deep impression at the time of delivery, and will, we are persuaded, never be forgotten by the Bridport Unitarians: it is an affecting proof of the anxiety of their late minister in his closing moments for their spiritual and eternal welfare.

“That he continued to cherish the liveliest attachment towards you even to the last hours of his existence, you are about to receive an interesting testimony. From one of his papers I have transcribed the following passage: the circumstances in which it was written, and those in which it is now read to you, render it peculiarly solemn and affecting. Take it as the dying farewell—the dying benediction of your beloved pastor. ‘I cannot refrain from expressing, though briefly, my devout and earnest interest towards the whole of the Christian society of which I have been the unworthy minister. May their abundant kindness to me be rewarded by the best of all gifts, the blessing of the God and Father of our Lord Jesus Christ! May he guide them by his counsel here, and receive them to everlasting felicity beyond the grave! But oh! let all and each of them remember, day by day, ‘that whatsoever a man soweth that he shall also reap. He that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting!’”—P. 27, 28.

OBITUARY.

UGO FOSCOLO.

LATELY died at *Chiswick*, in his 49th year, UGO FOSCOLO, a man in whose praise Italy was justly enthusiastic as one of her ornaments, the most distinguished for talents, character, and acquirements, though her intestine troubles drove him to consume the prime of his life in exile, and often in distress. Foscolo's family was originally Zantiote, he himself being born under the dominion of Venice, in the Adriatic, on board a frigate of that state, as he mentions in one of the best of his odes :

“ *Ebbi in quel mar la culla,*” &c.

He was in early youth implicated in some democratic movements in Venice, and was summoned before the Inquisitors of State. His mother, a high-spirited lady, though a great Aristocrat, is said to have cried out to him in Greek as he passed to the Tribunal, “ *Die, but do not dishonour thyself by betraying thy friends.*” He was, however, discharged, and by the advice of friends went to Tuscany, where, before he had attained twenty years, he wrote his tragedy *Tieste*, from which Alfieri pronounced that the young poet would attain a celebrity surpassing his own.

Returning to Venice, he entered upon public life on the occasion of the negotiations with Buonaparte, as to the fate of Venice, which ended in his betraying that republic, and the confidence of those whom he had encouraged in the promotion of democratic principles, binding them to his purpose, in the vain hope that he would favour Italian independence. The Venetian Republic, it is needless to add, was sold to Austria.

Venice being no longer a country for Foscolo, he retired into Lombardy, then “ the Cisalpine Republic,” where he wrote his romance, entitled “ *Ultime Lettere di Jacopo Ortis.*” “ *No Italian*” (it is an Italian who so observes) “ having once read can ever forget it, or can rest satisfied with a single perusal, so full is it of ardent sentiment, and of the purest love of Italy, which he adored.”

Foscolo then entered into the army, the only walk of life which seemed open to him. He was shut up in Geneva during the famous siege of 1799 with Massina, but found time to write two of the most beautiful odes the Italians can boast. He continued after the battle of

Marengo in the army, but had long lost his relish for French politics. On one memorable occasion, the Congress of the Cisalpine Republics at Lyons, under the Consular authority, at which Foscolo attended as Deputy (we believe) of Pavia, full of the bitterness of disappointment of his hopes for the real independence of Italy, he eagerly seized the opportunity to pour forth his mind fully and freely to the face of the oppressor. He rose and delivered a speech, no less remarkable for the high-toned spirit of independence, than for energy of thought, feeling, and expression. If a panegyric was expected by the Consul from a flattering slave, he was woefully disappointed, for Foscolo proceeded to draw a strong and eloquent picture of the abuses and oppression of the Government, and with rapid and masterly strokes of satire flashed the follies and crimes of the agents and ministers of a foreign power in the face of the consular despotism which employed them. His delivery was bold, easy, and unconstrained. With his hands resting on the back of his chair, he spoke his whole soul freely for more than three hours ; and such was the rapidity, energy, and authority of his manner, as to defy or disarm all power of interruption. This speech he afterwards published, with a motto from Sophocles, which he, against whom it had been pointed, would understand, “ *My soul groans for my country, for myself, and for thee.*”

To Buonaparte personally he said, “ There is not one of the nobler qualities of thy mind which we do not find in the pages of history ; in the profound policy of Tiberius, in the philosophic spirit of Marcus Aurelius, in the munificent patronage of letters by Leo X. If most of these supreme arbiters of the destinies of our species have been unable to preserve their memories from everlasting stains, it is because they were men and mortal, as thou art. Forget not that it was neither the hopes nor the fears of their contemporaries, but the voice of posterity which pronounced just sentences upon their tombs. Numerous and illustrious are the examples which have rendered sacred the maxim of the wise ; let no man be accounted happy or virtuous on this side the grave !”

Foscolo was, however, too heedless and open to be much dreaded as a poli-

tical enemy. He remained for a considerable time afterwards in an Italian regiment, in which, about 1805, he formed part of "the Army of England." Disgusted with the service, and despairing of his country, he, at this time, first formed the desire of transporting himself, a voluntary exile, to England. This design, however, he for a time abandoned, but he left the army, disliking its commander, and himself obnoxious from the freedom of his politics. He, however, retained his rank as Captain. In 1807, he published at Brescia, his celebrated little poem, "I Sepolcri."

In 1809, he was appointed Professor of Literature at the University of Pavia; and opened his course with one of the most splendid and *liberal* orations ever delivered in Italy, "Dell' Origine e dell' Ufficio della Letteratura." This oration was immediately followed by one of Buonaparte's decisive measures, the suppression of the professorships of literature not only in Pavia but at Padua and Bologna. Foscolo, therefore, was a professor only two months.

In 1812, he wrote another tragedy, "Ajace," which was politically applied, whether the author designed it or not, and he left the kingdom of Italy for Florence, where several other minor performances were written by him, and particularly a biting satire in Latin against some of those whom he esteemed his rivals or persecutors, entitled "Dydymi Clerici Prophetæ minimi Hypercalypseos Liber singularis."

During this period he cultivated the English language, and translated Sterne's *Sentimental Journey*. He also began and finished insulated portions of the great work for which he was so well qualified, and which should have immortalized his name, the translation and illustration of Homer. The first and third books of the *Iliad* have been published. Fragments of other books were translated, but the work was, from his extreme fastidiousness, and his enthusiastic admiration (amounting almost to awe) of the original, exceedingly laborious, and therefore taken up only at intervals.

In 1814, he was promoted to the rank of Major, by the Regency at Milan, after the fall of Buonaparte, and he once more appeared on the stage of Italian politics, rousing his countrymen by eloquent addresses, and endeavouring in vain to enlist England in the cause of Italian independence. It has been said that he was implicated in a secret attempt to expel the Austrians from Italy on the failure of his avowed scheme: his own account,

however, (and we believe the truth,) was, that he could not bring his mind to swear an allegiance to Austria, which might have imposed upon him military services in her interests. He resigned his employments, (the emoluments of which formed a considerable income,) and went to Switzerland, and thence to England, in a great degree, if not entirely, a voluntary exile.

His reputation secured him a cordial, we might say a brilliant, reception here, from the highest ranks of literature, fashion, and nobility. Nothing could be more fascinating and interesting than his conversation, particularly on literary subjects, and his favourite authors, Homer, Dante, and Shakspeare. He spoke with great fluency, energy, and brilliancy; his erudition was vast; and his memory tenacious in an extraordinary degree. Those who knew him at his cottage (which, from the controversy on the *Æolic Digamma*, in which he took an active part, he called *Digamma Cottage*) saw him in the midst of all that exquisite and refined taste could devise to adorn his small but elegant dwelling—where every thing was his own contrivance; and if he afterwards gradually sunk into retirement and comparative oblivion, it was certainly, it must be owned, in a great degree his own fault. He was not the man to cultivate or even endure the patronage of any one long. He felt himself out of his proper sphere. An exile's life (as he would frequently, after the fervour of political zeal had grown cooler, acknowledge and bitterly lament) is often necessarily one of social and even of moral degradation. Strong passions, ardent genius, and eccentricities, for which it is impossible to expect that adequate allowances will be ordinarily made, often placed him in positions from which his was not a judgment or temper which knew how to withdraw with prudence or dexterity. Yet none who knew him ceased under any circumstances to regard him with respect and esteem, and in his last days of pain and disease the mention of his situation sufficed to bring around him all the consolations which liberality and friendship could minister to his infirmities.

His pen was, during his residence in England, busily employed. Some of his papers in the *Edinburgh* and *Quarterly Reviews* are well known. The greater part of his literary engagements were on subjects of temporary interest and for the purpose of immediate pecuniary support. His *Essays on Petrarch*, his *Ricciarda* (a tragedy), and the first volume

of his Dantes, (containing most able introductory dissertations,) were his only works of a higher character. But it was not to the absence of desire to do greater things and to leave works more durably worthy of his name and country, that we should attribute the necessity for such an exhortation to nobler attempts as that which lately appeared in the Quarterly Review from the pen of one most capable of duly estimating his great powers. The terms of the appeal were most flattering, but they, at the same time, sharpened the pain of a mind which found itself subdued by the more craving urgency of providing for immediate necessities. In the prosecution of a last and most laborious effort of this sort, conducted under circumstances of great privation and affliction, his constitution gave way, and a few months of inaction ended in his death. He met its gradual approach with perfect resignation, and a feeling long ago expressed in the concluding line of one of his beautiful sonnets, selected by his friends as an appropriate legend for his tombstone,

‘Fors’ io da morte avrò fama e riposo.”

One of the subjects on which his memory was well stored, and in which he took the greatest interest, was the politico-religious history of Italy during the middle and immediately succeeding ages. He had made some progress in a historical romance, of which Bern. Ochino was the hero, and which was to have led through a series of adventures in various countries of Europe, illustrative of the then state of manners, literature, and religious opinion.

Of some of the valuable information which this distinguished man possessed, we should have been allowed the benefit, had his life been spared. Foscolo, whose curiosity and thirst of information were always active and eager, was one of our readers, and the last book he read was Dr. M'Crie's history of the attempts at reformation in Italy, which he perused with the design of communicating through our pages the result of his own observations on many points, which Dr. M'Crie's imperfect work brought to his recollection, and on various collateral topics, about which our stock of information is exceedingly meagre, while his own store of materials was most abundant.

MRS. ANN GLAZE.

May 11, at Jersey-City, opposite New York, U. S., MARY ANN, wife of Mr. W.

GLAZE, of the glass manufactory, lately established in that new and rising town. Mrs. Glaze was the only sister of the Rev. J. B. Bristowe, of Ringwood, Hants. She was born near Stourbridge, Worcestershire; and, with her family, belonged to the Presbyterian congregation in that town. Some years after her marriage, accompanied by her father, and mother, and three young daughters, she set sail from Liverpool to New York, whither her husband had previously emigrated; and for many years the family resided in that city. After the death of her parents, Mr. Glaze, with his wife and daughters, settled at Jersey-City, where this much-respected woman died after a short illness. Her remains were interred in the burial-ground belonging to St. John's Church, New York, near those of her honoured parents. Mr. Ware, the Unitarian Minister, being from home, the Rev. Mr. Jones, lately arrived from England, performed part of the funeral service in Mr. Glaze's dwelling-house, and then attended the corpse across the river to New York, and concluded the whole at the grave, in the presence of many sincere mourners, most of them, indeed, natives of Great Britain, who voluntarily appeared in black, as a mark of respect to their deceased friend and country-woman.

MR. BENJAMIN CHILLEY PINE.

Sept. 10, at his residence, *Rock Villa, Tunbridge Wells*, Mr. BENJAMIN CHILLEY PINE, in the 49th year of his age. After serving the usual term of apprenticeship with the late Mr. Ebenezer Johnston, he entered into business at Maidstone, and established the concern which was afterwards, and up to the time of his death, carried on under the firm of Pine and Ellis. His extraordinary power of mind and general aptitude for business, joined to the most inflexible integrity, were well calculated to insure him distinction in any path of life however elevated, and contributed much to that success in business by which he was latterly induced to contemplate a partial withdrawal from its more active duties, with a view to the fuller enjoyment of his family, and the cultivation of those less laborious pursuits from which he anticipated gratification in the decline of life. These pleasing prospects, however, were not destined to be realized. The seeds of consumption, early seated in his constitution, developed themselves a few months ago into fatal maturity, and hurried their victim with an awful though not painful rapidity to the tomb.

His children, all of that age at which a father's care and guidance are most peculiarly valuable, feel with their bereaved mother that they have sustained an unspeakable loss: and his numerous other relatives, with a large circle of friends who knew and appreciated his virtues, will long be deeply sensible of the void occasioned by his death.

In religious sentiment Mr. Pine identified himself with Unitarians, and exemplified in his last illness that placid resignation which it is so eminently the province of genuine Christianity to inspire.

His remains were committed to the earth, with an impressive address, by the Rev. B. Mardon, in the ground at Tovil near Maidstone—a spot most romantically situated, and originally purchased and devoted to the purposes of sepulture by a remote ancestor of the deceased.

J. E.

REV. D. DAVIS.

THERE were some errors in our account of Mr. Davis. (See p. 692.) Mr. Thomas, of Leominster, was *Joshua*, not Josiah Thomas: and Mr. Evans, of Stockton, is *Benjamin*, and not John Evans.

There is no burying-ground attached to the Meeting-house at Llwyn-rhyd Owen. The body was taken from the dwelling-house to the Chapel, which is within a short distance, and there Mr. Jones preached his sermon: it was then conveyed to the Church of Llanwenog, four miles distant, in the burial-ground of which it was deposited.

Mr. Thomas Lloyd, the Tutor at Swansea, was the *nephew*, not the son, of the Rev. David Lloyd.

A note, subjoined to the Obituary, in p. 693 of the Repository, contains an error [corrected above] respecting the paternity of Mr. Thomas Lloyd, who was not a son* of the truly Reverend and renowned David Lloyd, but of his brother, Mr. John Lloyd, a Cardigan-shire farmer of estimable qualifications,

* Filius?..... Quantum instar in ipso est!

Hec miserande puer! Manibus date lilia plenis:

Purpureos spargam flores, animamque nepotis

His saltem accumulem donis, et fungar inani

Munere.

that rendered him a worthy member of the intelligent family to which he was allied. During intervals of leisure from rural avocations, he searched the Scriptures, or read the works of Locke, concerning whose Essay he was apt to discourse with fluency and energy in his own native Cambrian dialect.

Without pretending to erudition himself, he fondly anticipated the gradual proficiency of his son, in whom he discerned very promising abilities, and fostered the warmest aspirations to excel. The high-minded youth put forth the "tender leaves of hope," like the blossoms of a delicate plant, that immaturely dies in the shade of its native bower. The name of Thomas Lloyd is enshrined with profound regard in the bosom of all who were ever sensible of his exalted worth. He was reared in the school of the Rev. David Davis, of whom a valuable memoir was communicated in the Repository.

In his academical studies this juvenile professor held himself principally indebted for intelligence and taste, to the favourable auspices of his accomplished tutor, Dr. Kippis. He was deeply enamoured of truth and literature, but, above all, exulted to contemplate the glory of the Homeric Muse, and the dramatic perfection of her offspring, the Greek tragedians. The exercise of his profession at Swansea was attended with pains and hardships, that bordered on severe adversity. His office resembled a penance, like that of raising grapes from wild vines, too old and crabbed to yield "nectarine fruits." The asperities of such labour were not adapted to heal a "soul in anguish," or allay the irritations of a "troubled spirit." Under the insidious ravages of an irremediable disease, which he bore with more than heroic fortitude, he might say, with Christian resignation, "I die daily." From his own example as well as his instructions, he was eminently qualified to inspire the breast of docile and ingenuous youth with enthusiastic love of learning and science, and with the admiration of all that is true, venerable, and lovely, of every virtue and every praise.* This liberal, conscientious advocate of free inquiry was exhilarated

* Mi 'nsegnavate come l'uom s'eterna.
Dante, dell' *Inferno*, Canto xv. v. 85.

Ego vero te, Carissime, cum vitæ flore, tum mortis opportunitate, divino consilio, et ortum et extinctam esse arbitror. Cicero.

and enchanted, in his views of brilliant discoveries, by the rising eminence of Dr. Priestley in the elevated rank of Natural Philosopher as well as Theological Reformer.

His personal appearance was lofty and commanding, his stature was tall, and his benign, majestic countenance indicated the youthful grace and dignity of his mind.* In his public devotional addresses to the Deity, he was singularly impressive and solemn; while from his emaciated frame, he seemed on the eve of his departure from the earth, and in the prime of life to have attained to an extraordinary degree of honourable age. He was a man whose approbation it was happiness to experience; but the renewal of this felicity is probably deferred as one of the celestial enjoyments prepared for the wise and good† in the everlasting mansions of the blest. The last evening of his days was clear,

* Quod si habitum quoque ejus posterì noscere velint, gratia his supererat: nihil metùs in vultu: sublimior quam decentior fuit.

Hyacinthine locks
Round from his parted forelock manly
hung
Clust'ring. *Paradise Lost.*

† Si quis piorum manibus locus; si ut sapientibus placet, non cum corpore extinguunt animæ magnæ: placidè quiescas; nosque te si natura suppetit, similitudine decoremus: forma mentis æterna. *Tacit. Agric.*

If that high world, which lies beyond
Our own, surviving Love endears;
If there the cherish'd heart be fond,
The eye the same, except in tears—
How

serene, consolatory to his friends, and instinct with the hope of immortality. He expired at his father's house, in the twenty-fifth year of his life.*

In the Memoirs of a Dissenting Minister, the writer, who, perhaps, was best† qualified to appreciate and disclose his superior merits, has sketched his character in a few masterly traits of exquisite fidelity and pathos, flowing from the heart of a dearly cherished associate, who loved him as a brother, and revered him as a benefactor and friend.

W. EVANS.

Park Wood, 17th Sept., 1827.

How welcome those untrodden spheres!
How sweet this very hour to die!
To soar from earth and find all fears
Lost in thy light—Eternity!
Hebrew Melodies.

* Ὡς οφελεν θανεειν εν χειρσιν εμηςι.
Iliad, xxii, ver. 426.

† Quocum et domus communis: et id, in quo est omnis vis amicitiae, voluntatum, studiorum, sententiarum summa consensio.

Εξ αγαθων αγαθοι. *Aristotle.* Philosophers of the Socratic school declare, that right education trains the human mind to place its affections of love or hate, joy or grief, on their proper objects: even as the earth is drest in order to nourish and bring forth corn: Προς το καλος χαιρειν και μισειν, αςπερ γην την θρεψουσιν το σπερμα. *Aristot. de Mor. B. x.*

Animæ, quales neque candidiores
Terra tulit; neque queis me sit devinctior alter.

INTELLIGENCE.

Eastern Unitarian Society.

THE Fifteenth Anniversary of the Eastern Unitarian Society was held at Halesworth, in Suffolk, on Wednesday and Thursday, the 4th and 5th of July. The meeting was this year transferred, with the kind consent of the friends of Yarmouth, to Halesworth, where the Society had never before held their anniversary. On Wednesday evening, the service was introduced by the Rev. H. R.

Bowles, of Yarmouth; and the Rev. James Martineau, who has finished his studies at York, preached from John iv. 35: "Lift up your eyes and look on the fields; for they are white already to harvest," &c.—enlarging on the exertions which the present age demands, and facilities it affords for the diffusion of knowledge and truth. On Thursday morning, the Rev. S. S. Toms, of Framlingham, introduced the service; the Rev. E. Tagart, of Norwich, followed; and the Rev. M. Mau-

rice, of Southampton, preached from Acts ii. 42: "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayer." The sermon was a simple but forcible statement of the pure truth and genuine spirit of the gospel. It was listened to with earnest attention; and was well calculated to remove prejudice against Unitarian Christianity, as well as to leave a powerful religious impression on all who heard it. At the urgent request of the Society, Mr. Maurice has kindly consented to allow the sermon to be printed.

After the services, an encouraging report of the state of the Society was read, in which were embodied interesting communications from Norwich, Yarmouth, and Framlingham, respecting the state of the congregations in those places; and also an account from Mr. Latham of his labours in the neighbourhood. He stated that the attendance at Bramfield had greatly increased. It was agreed that a Report of the Society should be printed and circulated annually, with a catalogue of the Tracts.

The services at Halesworth were well attended; and, on the whole, there is considerable prospect of raising an Unitarian congregation there. The chapel was lately in the occupation of the Methodists. With the aid of some gentlemen at Norwich, the fixtures were purchased, and the place is hired at a moderate rent for six years. The experiment is, therefore, made without much risk. A few years ago Unitarianism was hardly known in the neighbourhood; now it has several respectable and sincere supporters.

In the afternoon, forty-six gentlemen sat down to dinner at the Swan Inn. The Rev. M. Maurice presided on the occasion, surrounded by many of his old friends and former pupils. Appropriate sentiments were given; and Messrs. Maurice, Toms, Latham, Martineau, and Tagart, addressed the Meeting at some length. The thanks of the Society were voted to Lord J. Russell, for his readiness to assist the Dissenters in obtaining a repeal of the Corporation and Test Acts. Several ladies were present after the dinner. The day passed with the utmost harmony, and the meeting separated, confirmed in the opinion that Unitarianism is a system of Christian union and religious improvement.

E. T.

Norwich.

Tenterden District Meeting.

ON Thursday, August 2, the Annual Meeting of the Tenterden branch of the Kent and Sussex Unitarian Association was held at Tenterden. The service commenced at three o'clock. The Rev. James Taplin, of Battle, read the Scriptures, and engaged in the devotional exercises; and the Rev. Edward Talbot delivered a discourse from Matt. v. 16. In his discourse the preacher took occasion to insist upon the peculiar duties of the Unitarian Christian, in consequence of the peculiarity of his situation. He observed that it rested with him to complete a reformation as yet left very imperfect, both as regarded the Unity of God, and his dealings with his creatures; that if the Unitarian loved his fellow-christians, he could not but desire that the same cheering views of God and his dispensations, which were his own chief joy, should brighten the hopes of all who called themselves by the name of Christ.

But the preacher dwelt particularly upon the obligation of the Unitarian to give publicity to his sentiments, from the certainty that if he did not do so, infidelity must widely and rapidly spread; for whilst Christianity is viewed only through its corrupted forms, it must necessarily be rejected by thinking men.

After the conclusion of the service, the friends, to the number of 100, retired to an inn, where they took tea. After tea, the Rev. B. Mardon was called to the Chair: he was supported by the Rev. James Taplin as Vice-president. To both these gentlemen the meeting was highly indebted for that flow of kind and Christian feeling which characterized it. The Rev. L. Holden, and his newly elected assistant, the Rev. E. Talbot, Mr. Hughes, of Yeovil; Mr. Blundell, of Northiam; Mr. Grove, of Benenden, and other friends, addressed the meeting. About eight o'clock the company broke up.

E. T.

Somerset and Dorset Unitarian Association.

THE Seventeenth Meeting of this Association was held at Dorchester, on Wednesday, Sept. 5, 1827, on which occasion the Revds. J. G. Teggin, and E. Whitfield, offered up the prayers of the congregation, and the Rev. W. S. Brown, of Bridgwater, delivered a discourse on Repentance, from 2 Cor. vii. 10.

At the close of this service, the usual

business of the Society was transacted, when the Secretary stated, that three tracts had been printed and circulated in the district since the last meeting; viz. Channing's Dedication Sermon at New York, Wright's Summary of the Leading Truths of Christianity, and Aspland's Efficacy of Unitarianism in the Hour of Death: in the whole 1000 copies. A resolution was also passed that the next meeting of the Association should be held at Taunton, on Good-Friday, 1828.

A large party of friends afterwards dined together. Thomas Fisher, Esq., kindly presided, and contributed much to the pleasure of the meeting. The usual toasts were given, which called forth pleasing addresses from several of the gentlemen present. Not the least interesting part of the afternoon's employment was the admission of eight new members. The party separated early to prepare for the evening service, which was introduced by Mr. Walker. Mr. Squire, of Manchester College, York, preached on the occasion, taking his text from Luke x. 2.

Both discourses were heard with much attention, and the members of the Association afterwards separated, much gratified and not unimproved, it is hoped, by the proceedings of the day.

E. WHITFIELD.

Ilminster.

Oldbury Double Lecture.

ON Tuesday, September 11th, was the anniversary of the Double Lecture, at Oldbury. The Rev. John Howard Ryland conducted the devotional service. The Rev. John Reynell Wreford preached from Rom. x. 8, 9, "*That is the word of faith which we preach, That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved.*" The Rev. James Scott preached from Prov. iv. 18, "*But the path of the just is as the shining light, that shineth more and more unto the perfect day.*" The ministers, ten in number, and their friends afterwards dined together, Archibald Kenrick, Esq., being in the Chair. The Rev. J. Cooper and the Rev. J. H. Ryland were appointed to preach at the next Lecture.

It was stated by the Rev. Thomas Bowen, of Walsall, that the meeting-house just erected in that town would be opened for public worship on Friday, October 26th. The Rev. James Scott

and the Rev. John Kentish were to preach on the occasion.

J. H. B.

Southern Unitarian Fund.

THE Annual Meeting of the Southern Unitarian Fund Society was held at Portsmouth, on Thursday, September the 20th. The Rev. E. Kell conducted the devotional service, in the morning, at the General Baptist Chapel; and the Rev. T. W. Horsfield preached from 1 Cor. x. 41, particularly insisting on the importance of *glorifying God* by just conceptions of his nature and attributes, and the diffusion of such sentiments amongst mankind. In the evening the Rev. J. Fullagar introduced the service at the Unitarian Chapel, High Street, and the Rev. T. W. Horsfield delivered an excellent sermon from Titus ii. 11—14, controverting a position lately advanced by a celebrated Review, "that morality has no necessary connexion with religion," and ably illustrating the importance of enlightened views of religious truth to the promotion of superior excellence of heart and conduct. After divine service, in the morning, the Rev. Joseph Brent was called to the Chair, and the Rev. Russell Scott read the Report, from which it appeared, that in addition to the "Fortnight Lecture," supported at Portsmouth, during the winter, by the neighbouring ministers, several attempts had been made to introduce Unitarianism into towns destitute of scriptural worship, which had failed principally from the want of a missionary to carry them into effect. It was, therefore, unanimously resolved, "that the Committee be requested to correspond with the Secretary of the Sussex Unitarian Association on the subject of supporting a Missionary by the joint efforts of the two Societies." The members and friends of the Society afterwards dined together at the Fountain Inn, A Clarke, Esq., of Newport, in the Chair.

E. K.

Opening of the Unitarian Chapel at Northampton.

OUR readers will learn with pleasure the formation of a congregation for Unitarian worship at Northampton, the principal town of a county in which no society of that denomination has hitherto existed, and the opening of a chapel for their use, on Friday, September 21st.

This undertaking arose from the se-

cession of a considerable portion of the congregation, formerly assembling at Castle-hill Meeting-house, under the care of the late Rev. John Horsey, a minister, who had in that place, for upwards of fifty years, endeavoured to promote the grand principles of the unity of God, of his infinite goodness and mercy, and the perfect rectitude of his administration; of the right and the duty of a free and full investigation of the Scriptures, and of a candid and tolerant temper and conduct towards every one who bore the Christian name. Had the same liberal spirit continued to adorn the pulpit once filled by a Doddridge, no division might have taken place, but the choice of a successor being vested not in the subscribers, but in the communicants, a majority of the latter were induced to acquiesce in the introduction of Trinitarian and Calvinistic preaching; and to hear a minister of such sentiments, who zealously maintained the most obnoxious tenets of his creed, and reprobated every opposing opinion, was what the others could not submit to. In this situation, although it was to many of the seceders a painful task to quit a place associated with a thousand interesting recollections, yet they felt that they had a sacred duty to perform to their own families, to the public, and, above all, to God; that the time was come when they ought to separate themselves from unscriptural worship, and endeavour to form a congregation for the worship of the one true God, even the Father of our Lord Jesus Christ. Their secession being the result of reason and judgment, was not disgraced on their part by the acerbity and violence usually attending religious differences. Although they had much cause for irritation, they knew their duty as Christians, and withdrew themselves silently and peacefully.

Their first object was to obtain a suitable place for public worship; this they found in the Old Wesleyan Methodist Chapel, then used as a Sunday-school, which was purchased at a reasonable rate. On this measure being known, several other respectable individuals of Unitarian sentiments came forward with alacrity to join the proposed society; the united number was still comparatively few, and their means scanty, but they commenced a subscription towards defraying the expense of pewing and fitting up the Chapel, in aid of which, a former inhabitant of Northampton, feeling a deep interest in the

establishment of rational and scriptural worship there, presented them with a munificent donation; and the British and Foreign Unitarian Association gave their assistance in every way with the utmost readiness and liberality. The building is fitted up in a very neat and commodious manner, and is capable of seating three hundred persons.

On Friday, September 21st, the Chapel was opened for Unitarian worship, when the Rev. Charles Berry, of Leicester, commenced the services by prayer and reading the Scripture, and the Rev. R. Aspland, of Hackney, preached to a respectable congregation a most able vindication of Unitarianism, from 1 Cor. iv. 13, "Being defamed we entreat."

Most of the society, and many friends from a distance, dined together at the Ram Inn, and in the course of the afternoon very interesting addresses were made by the Revds. R. Aspland, C. Berry, W. Field, of Warwick, and Mr. R. Surridge, of London.

In the evening the Rev. W. Field preached an impressive discourse to a crowded congregation, from Genesis xxviii. 17, "How dreadful is this place!" &c.

The Chapel was supplied, on Sunday, September 23rd, by the Rev. R. Aspland in the morning and evening, and by the Rev. W. Field in the afternoon, on which occasions, as well as on the day of opening, productive collections were made at the doors.

The following gentlemen have since supplied the pulpit:

- Sep. 30. Rev. Thomas Madge, of Essex-street Chapel.
- Oct. 7. Rev. R. Wright, formerly Unitarian Missionary.
- 14. Rev. T. Rees, LL.D., of Stamford-street Chapel.
- 21. Rev. Hugh Hutton, of Birmingham.

The attendance has continued much the same as at first, the Chapel being always crowded in the evening.

Bolton District Association.

THE Third Half-yearly Meeting of this Association was held at Chowbent, on Thursday, September 27th. The Rev. William Probert, of Walmsley, conducted the devotional services. The Rev. William Tate, of Chorley, delivered an extemporaneous discourse on the Corruptions of the Church of England, proving its resemblance to that spirit of antichrist referred to by John in his

first Epistle, iv. 3, "And this is that spirit of antichrist whereof ye have heard that it should come." The preacher compared the marks of antichrist described in the Scriptures with certain prominent features of the Church established by law in this country, and dwelt upon their correspondence in three particulars, viz. 1st, spiritual dominion, 2dly, the usurpation of conscience, and, 3dly, as pandering to worldly principles, ambition, fashion, wealth, &c. In his introductory remarks Mr. Tate made a touching allusion to the late Rev. George Walker, whom he had heard, for the first and only time, address a large audience on the subject of nonconformity in the place where he himself then stood.

After dinner Mr. Darbishire was invited to the Chair, in the unavoidable absence of Mr. Sanderson. Mr. Ragland was appointed supporter to Mr. Probert at the next meeting, which was ordered to be held at Chorley, on the last Thursday in April. This alteration in the time of holding the future spring meetings of the Association is intended to be permanent, as the former day, Good Friday, was thought to interfere with meetings of a similar nature in the neighbourhood. The Secretary read a syllabus of the lectures in the course of delivery at Eagley Bridge, a village within three miles of Bolton, where there is a service every Sunday evening under the patronage of the Association. It was stated that the attendance was sufficiently encouraging to continue the experiment during the winter months, and that Messrs. Whitehead, Probert, and Baker, had kindly offered to supply it for that period. The Secretary also stated that a small library was about to be formed in the village, under the direction of a lady who had taken a kind interest in the success of the Lectures.

B.

Ordination at Newbury.

ON Wednesday, the 17th of October, the Rev. Peter Thomas Davies, formerly of the Presbyterian College, Carmarthen, South Wales, and nephew of the Rev. David Peter, the Senior Tutor to that valuable public Institution, was ordained to the Pastoral Charge of the Presbyterian Congregation assembling at the Upper Meeting-house, in Newbury, Berks, over which, for the last twenty-three years, the Rev. John Kitcat had so ably discharged the ministerial office.

The services of the day commenced with prayer and reading appropriate portions of Scripture, by the Rev. John Scott Porter, of Carter Lane, Doctors' Commons, London. The Rev. David Davison, of the Old Jewry Chapel, in Jewin Street, London, having delivered an excellent address explanatory of the church discipline and principles of Dissenters, asked the usual questions, to which the Rev. P. T. Davies replied in the most satisfactory and feeling manner. The Rev. Robert Aspland, of Hackney, then offered up the Ordination Prayer, after which the Rev. Dr. Thomas Rees, of Stamford Street, Blackfriars, from 1 Tim. iv. 16, made a most impressive and energetic charge to the minister, in which he pointed out the various and arduous duties devolving on him as a Christian pastor. The Ordination Sermon was delivered by the Rev. David Peter Davies, of Makeney House, near Derby, who, in a judicious discourse from 1 Thess. ii. 19, forcibly reminded the congregation of the duties towards the Pastor of their choice, which by their voluntary election of him they had undertaken to perform; and the service was concluded with prayer by the Rev. David Davison.

We understand that the members of the congregation have expressed themselves so highly gratified with the Ordination Service, as to desire that application should be made to the several gentlemen who took part in it, for permission to allow it to be printed and published; and we hope ere long that we shall have the pleasure of announcing to our friends that the request has been complied with.

Newbury.

NOTICES.

THE Rev. John Hincks, of Belfast, has been unanimously chosen Pastor of the Unitarian Congregation, Renshaw Street, Liverpool, to succeed his brother, the Rev. William Hincks, removed to the College, York.

THE Rev. R. K. Philp, of Falmouth, has accepted the Ministry of the Unitarian Congregation at Lincoln; and the Chapel there, after having been closed several months for repair and improvement, was Re-opened by him on the 26th ultimo.

The Quakers and the Tithes.

WE extract the following passage from the Yearly Epistle of the Quakers on the subject of tithes. We often hear inquiries made why in all the efforts made by the Dissenters to get rid of the most objectionable consequences of Ecclesiastical usurpation and monopoly, the Quakers take no part, and are heard of on these subjects only in connexion with the *pecuniary* effects of the system, and their pocket sufferings, as Nonconformists :

“ The amount of the sufferings of our members, as reported to this meeting, including the charges of distraint, is upwards of fourteen thousand six hundred pounds,

“ We have no cause to believe that our ancient testimony against all ecclesiastical demands is losing ground amongst us; but we think it right to revive in your remembrance those considerations which led to its adoption, and which induced our pious predecessors to undergo many and grievous hardships in its support. You know, beloved friends, that it has been the uniform belief of our Society, that our blessed Lord and Saviour, by his coming, put an end to that priesthood, and to the provision for its support, as well as to those ceremonial usages, which were before ordained; and that he came to introduce a dispensation, pure and spiritual in its nature. The present system of tithes, against which our early friends as well as ourselves have borne testimony, was no institution of our holy Head and High-Priest, the great Christian Lawgiver. It had no existence in the purest and earliest age of his Church; but was gradually introduced as superstition and apostacy spread over the Christian world. It is further our belief, and it has been uniformly that of the Society, that the ministry of the gospel is to be without money and without price; that as the gift is free, the exercise of it is to be free also; and that the office is to be filled by those only who feel themselves called of God through the power of the Holy Spirit, who in their preaching, as well as in their circumspect lives and conversation, are giving proof of this call. Impressed as we are with these views, we feel ourselves conscientiously restrained from the payment of those demands which are made for the support of such a system; or from any compromise whereby such a payment is to be insured. A forced maintenance of an established ministry is, in our appre-

hension, a violation of those great privileges which God, in his wisdom and goodness, designed to bestow upon the human race, when he sent his Son to redeem the world, and by the power of the Holy Spirit to lead and guide mankind into all truth.

“ Whilst thus setting forth the grounds of this testimony, we gratefully remember the kindness with which our religious scruples are often regarded by those who have to support and to enforce the laws by which we are affected.”

FOREIGN.

AMERICA.

WE have received the Twentieth Number of the (American) *Christian Examiner*, from which we extract the following :

“ Unitarian Mission at Calcutta.

“ The Society for the promotion of Christianity in India, some time since, pledged itself to provide, and authorized its executive Committee to transmit to the Unitarian Committee, of Calcutta, 600 dollars per annum, for ten years, in case of the establishment of a Unitarian mission in that place. The first payment has accordingly been made out of the funds arising from subscriptions for this object. We state the fact in the hope of drawing the attention of the liberally-disposed to the wants and plans of the Society.”

“ The Miltonian.

“ This is a political newspaper, published in Northumberland County, in the heart of Pennsylvania, and extensively circulated in the Western parts of that State. Several numbers of it fell into our hands a few months ago, and we found each of them to contain spirited and able articles in favour of Unitarianism. We are happy to learn that though this had been going on for some time, the patronage of the paper had not suffered, on the whole, in consequence. We regard this as one of the clearest evidences that can be given of the rapid progress of liberal opinions throughout our country; for, ten years ago, we do not believe that any editor in the Union would have dared to insert articles, like those above-mentioned, in a political journal. We only wish that more sympathy could be excited amongst us in favour of those, who, at a distance from the strong places of Unitarianism, and

almost unsupported, are bearing their testimony to the truth with a martyr's spirit, and sometimes with a martyr's sacrifices."—The same number of the *Christian Examiner* likewise contains a very long and interesting letter from William Roberts, of Madras, to a gentleman at Boston, giving an account of his little church and schools at Pursauwukum. We are glad to see that our American brethren are taking an interest in this indefatigable though humble labourer in the field of divine truth.

American Unitarian Association.

THE Second Anniversary of this Association was celebrated on Tuesday evening, May 29th. The spirit and interest of the occasion were precisely such as its best friends could wish. The meeting, of which a large portion, we were pleased to see, consisted of ladies, was opened with prayer by Dr. Thayer, of Lancaster. The proceedings of the last celebration were then read, and the Treasurer made his report, which was accepted. The annual report of the Executive Committee was read and accepted. The thanks of the Association were voted to the Committee for the faithful manner in which they had discharged their duties the last year, and their report directed to be printed and circulated as a tract. It is now in the press.

Rev. Mr. Gannett, of Boston, offered the following resolution:

"That the opportunities for the spread of Unitarian truth, which are daily presenting themselves, call for new exertions on the part of its friends, and a great increase of the number of its teachers."

Mr. Gannett explained his views of this subject, and glanced at the state of things, particularly in the West, which pressingly demand, not merely the passing of the resolution, but prompt and unwearied exertions to carry it into effect. But before this demand can be answered we must have more funds and more labourers. Tracts too are wanted, and complaint was made that writers could not be found to produce them, though the motives for exertion in this way are most powerful. The speaker then referred to Mr. Thomas, the gentleman who some time ago travelled in the Western States under the direction of the Executive Committee, to collect information respecting the religious state of that part of our country. He was asked for the result of his inquiries. He seconded Mr. Gannett's resolution,

and gave an interesting account of the field there opening for the spread of Unitarian sentiments, in the course of which he bore most honourable testimony to the character of that rapidly increasing sect of Unitarians, known by the name of Christians.

Rev. Mr. Colman, of Salem, next made some remarks on the mode of supplying the wants of the West, which were not fully understood at the time, but which, as explained on the replies of Mr. Saltonstall, of Salem, and Mr. Tappan, of Boston, recommended, that where preachers were wanting and could not be supplied by educated men from this or other sections of the country, intelligent laymen should be encouraged to preach and administer the ordinances for themselves. After an animated discussion of these and other points made by Mr. Colman, the resolution was adopted.

Rev. H. Ware, jun., of Boston, proposed a resolution in the following words:

"That this Association regard with peculiar interest, the establishment, by the Executive Committee, of a domestic mission in the city of Boston, and the encouragement which it has received."

After noticing the origin and progress of this establishment, Mr. Ware referred for a more full account of it to Rev. Dr. Tuckerman, the present missionary. Dr. Tuckerman testified to the good it had done and was still doing, and especially to the adaptation which his experience every day proved there was of Unitarianism to the capacities and wants of the poor. The resolution was adopted.

Rev. Mr. Palfrey, of Boston, next offered a resolution as follows:

"That this Association reciprocate the expressions of sympathy and regard they have received from the British and Foreign Unitarian Association, and rejoice in the exertions of the friends of truth in England and on the continent of Europe."

Mr. George Bond spoke to the high character of the English Unitarians, and seconded the resolution, which was passed.

Judge Story, of Salem, proposed the following resolution:

"That the present time particularly demands the faithful services of the friends of Religious Liberty."

We will not attempt to do justice to the eloquent speech with which the offering of this resolution was followed. The question of religious liberty, as was justly observed, swallows up all others;

and when there is fit occasion of alarm on this subject, it becomes every friend of his country, every faithful servant of his God, to be up and doing. What the learned judge especially referred to was the late attempt at usurpation over the consciences of their brethren, made by certain reverend counsellors at Groton, and exposed in our last number. We were proud to find the stand we then took, also maintained by one of the highest legal authorities of the nation.

At an adjourned meeting on Wednesday, after the choice of officers, and a vote of thanks to the late treasurer, it was, on the motion of Rev. H. Ware, jun., voted, that two messengers be appointed by the Executive Committee to meet the Christian Conference at West Bloomfield, N. Y., which is to be held in September next.

On motion of Mr. Thayer, it was proposed that the Constitution be so far amended as to add to the Executive Committee a Secretary for Foreign Affairs.

This last measure we regard as particularly important. The relations of the Association are every day extending themselves at home as well as abroad, and the duties of the present secretary have become very arduous. We rejoice in the necessity of the appointment proposed, as it is another indication of the blessing of God upon the labours of this most interesting society.—*Christian Examiner* XXI.

Indian Mission.

We have great pleasure in announcing that a letter has been received from Mr. Adam, of Calcutta, dated the 17th of May last, in which he states that he has been enabled to resume his labours as an Unitarian Missionary, by the aid of the funds raised in India, England, and America. He relinquished, about the beginning of May, his secular engagement, in order to give up the whole of his time to the duties arising from his new appointment.

CORRESPONDENCE.

THE letter of "An Old Student of T.C. D.," arrived too late to be noticed in the last number. The Conductors will at all times readily admit corrections of misstatements that may have appeared in their pages, provided those corrections be properly authenticated. The article relating to Trinity College, Dublin, was communicated by a highly respectable Irish Clergyman of the Established Church, who gave his name to the Conductors, but, for private reasons, wished it not to be appended to the printed letter. If their present Correspondent will authenticate his "Contradiction" in the same way, by transmitting his name to the Conductors, for their justification, his communication shall be immediately inserted, with no other signature than that which he has himself attached to it.

Through the kindness of her surviving relatives, the Conductors are happy to say, that they have received more of the late estimable Mrs. Barbauld's discourses; one, written for the commencement of the year, will be inserted in the number for January.

E. T. will find his poem in the present number. Communications from anonymous correspondents cannot be answered *by post*.

The Conductors would not willingly disoblige any "Constant Reader." If their correspondent G. will submit his Hymn to the perusal of the very respectable ministers of the *Meeting House* in which he states it to have been written, they will, in a few words, explain to him why it could not appear in the pages of the *Monthly Repository*.—"The Winter's Evening" must be excluded for like reasons. "*Agglomerating thick November's ruins*," is only one of many lines which is neither *poetry* nor intelligible *English*.

The present Number contains some articles of Home Intelligence which had been unavoidably postponed to make room for other matters.

Several articles intended for insertion in the General Correspondence department will appear as soon as room can be allotted to them, consistently with a due regard to variety in the subjects.—Communications have come to hand from J. J. T.; R. A. M.; and Jarchi.

ERRATA.

P. 757, col. 2, for Vatican Manuscript "Bible," read Vatican Manuscript *B*.
for "Ellogians," read *Alogians*.