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SERMONS FOR FAMILIES.*

GREAT perplexity is often felt by heads of families who wish to provide sufficient religious instruction for all who are under their care, as to the best method of supplying the wants of each. No one method will do all that is needful for the various members of a family. Children must be encouraged to lay open their little minds to their parents, to relate their hopes and fears about reward and punishment, to express their narrow conceptions of the Divine attributes, their curiosity about things unseen, their love for Jesus, and their wonder at his miracles, with a freedom which a parent alone should witness, and a simplicity which, while it causes the parent's heart to glow, would excite a smile in any other hearer. The information given to children at such times is unsuitable to servants, and to the older persons in a family; while the admonitions and instruction which domestics may require are equally inappropriate to other members of the household. Children must be taught at the parents' knees; their older brethren must be animated by sweet converse held at other times; and servants must be instructed and admonished in private, with needful plainness and familiarity. But it is in the highest degree desirable to bring together these differing minds, and unite them in the pursuit of religious improvement. It is desirable to promote the increase of religious principle and feeling in each by sympathy with all the rest; and every conscientious parent will be anxious to testify his regard for sacred things by making those most dear to him participate frequently with himself in the privilege of prayer and praise, and in the pursuit of the highest wisdom. He will express the same determination with one† who in no variation of circumstances forfeited the word he had pledged, that "wherever he had a tent, God should have an altar."

The greatest drawback from the advantage and pleasure of family religious instruction is the difficulty in the choice of a form, and in the selection of

* Sermons, designed to be used in Families. Edited by the Rev. J. R. Beard. 8vo. pp. 440. Manchester: T. Forrest. 1829.

† Howard the Philanthropist.

materials. The service must not be long, lest the children be weary; if short, it must be impressive and comprehensive, or its influence will immediately pass away. There must be novelty to attract, and variety to engage the attention; there must be solemnity enough to inspire awe, and cheerfulness enough to excite sympathy and banish restraint. That all these objects should be attained, is perhaps too much to expect: but they should all be aimed at. The Scriptures should, of course, be more frequently read than any other book, and their contents made as interesting as possible by judicious selection, and, where it is practicable, by a *vivâ voce* explanation from the reader. But with this Scripture reading should be joined other kinds. Sometimes a plain and striking illustration of a religious truth or moral duty which has occurred in private study may be advantageously connected with a chapter of the Testament. In some cases a short work on a practical subject may be read continuously. But sermons are, perhaps, all things considered, the best means of family religious instruction.

To those far advanced in moral and intellectual cultivation, sermons are generally but an unsatisfactory kind of reading. The truths of the gospel are of vast and various extent as well as importance; but, in this species of composition, every subject must be treated of at a certain length, and no other; and even when developed in a series of sermons, there must be a conclusion to each, and the attention is called off almost as soon as engaged. It must often happen in discourses of the greatest length, that, however clearly a proposition may be laid down, its corroborating arguments must be merely stated, and not urged; and its consequences intimated, and not displayed; so that either the proposition, its proofs, or its results, must be taken *on trust*. But those who think deeply, and thirst after the purest supplies of religious knowledge, have access to fountains of wisdom which give out a deeper and wider stream; and will remember, what is too often forgotten, that sermons are not primarily intended for closet reading; but to fulfil purposes which cannot be answered by a more complete and copious communication of truth. Sermons are intended to convey instruction to those who have limited means, or no opportunity whatever of obtaining it from books. They are designed to awaken consciences which seldom hear any other voice of exhortation, and to arouse minds which are only occasionally withdrawn from the occupations and seductions of the world; and according to their intention should they be judged.

To effect these purposes, sermons should be made as interesting as possible, by variety in the subjects, and by a much greater ease, if not familiarity of style, than is found in the generality of discourses. The supreme importance of their objects cannot but ensure sufficient dignity; and the preacher need seldom fear to dishonour the cause by employing vivacity of illustration and liveliness of style. The more like speeches, and the less like essays, sermons are, the better. Formality is more injurious in this than in any other kind of composition. Did not Robinson's discourses produce a greater and better effect than ten times the number of formal essays that we are still too often in the way of hearing? Religion did not, from this cause, lose one particle of its dignity in Robinson's hands; while the hearts and minds of thousands were warmed and filled. We have often grieved that his sermons were not adapted for family reading; as it is difficult to find any where a volume of discourses which in any degree answers the purpose. A collection of sermons by one author, however good, goes but a very little way in supplying the wants of a family. If the style suits some hearers, it is not adapted to the capacities or tastes of others; and it is almost inevitable that

some will listen unprofitably. This difficulty is so great a discouragement to the heads of families, that many who approve of family religious instruction as well as worship, are deterred from the practice, or go through the duty with dissatisfaction.

Such persons are under great obligations to the writers of the discourses before us. How much and how long the want of such a volume has been felt, the heads of almost every family in our connexion well know: how far this collection is adapted to supply the deficiency so long lamented, we shall have great pleasure in expressing our conviction. No less than seventeen writers have contributed their aid; and by this means so great a variety of matter and of style is ensured, that it will be strange if any parent is not able to select what will be profitable to every member of his household.

“In the selection of the compositions of which the volume consists, two objects have been proposed—to provide discourses fitted to benefit the heads of families in their private meditations; and others, suited to be read aloud in the miscellaneous assembly of the family circle.”

Of the first class are a discourse on Family Worship, and two on the Religious and Moral Education of the Young. The second class includes all the rest.

The first-mentioned sermon is admirable; and we believe that no conscientious parents can read it without being animated to reflection, if not to conviction. The practice of family worship is advocated on the grounds of love and gratitude to God, and a regard to the best interests of those whose welfare he has given in charge to his servants. The force of the arguments is irresistible, and the energy with which they are urged will appear in the following extract:

“Let family prayer be introduced into a house, the virtue of whose inmates is inconstant and fluctuating, and it will most powerfully tend to give their virtue consistency, and strength, and durability. The cause of their inconstancy is to be found in the weakness of religious influences. The public offices of devotion impress their mind and affect their conduct; but their operation is short, because their influences are intermitting. The bustle, and turmoil, and pleasures of the world, dissipate its effects, and before religious impressions are renewed, the heart is again engaged on the side of sin. But again comes the one day partially devoted to religion; and again the six *wholly devoted to the world*; and though there may be the sigh of contrition, and the wavering wish, and fitful offices of piety, sin gains the mastery through the frequency and continuity of its influences. Could this be the case, if the morning's dawn and evening's shade invited to family prayer? Religious impressions would daily receive accessions of strength. The facility to attend to spiritual and unseen objects, as well as a relish of their joys, would gradually arise in the mind; and soon would the influences of religion be enabled to countervail those of the world. The statedness of the hours allotted to devotion would effectually secure the continuity of its operation against the interruptions of indolence, the chills of indifference, and the too frequently misnamed peremptory calls of business. The call of God would not then, as it now so often does, sink unheeded on the ear; nor the solicitations of virtue be listened to only during the momentary exhaustion or partial slumber of worldly gratifications.”—P. 348.

The sermons on the “Religious and Moral Education of the Young” are perhaps the most conspicuous in the volume, from the universal interest of the subject, and from the peculiar animation of the style. The subject is of such vast extent and such awful import, that it seems to require no little courage to undertake it under such restrictions as the kind of composition

imposes, and no little judgment to adduce the most striking considerations and enforce the most awful sanctions. The task is, however, effected as well as perhaps is possible within such limits. The most important objects of Christian education are pointed out, with a rapid sketch of the best means of attaining them; and the heart of many a Christian mother will, we doubt not, glow with pleasure as she reads the exhortations and receives the encouragement of one who evidently knows how tender are her anxieties, how ardent her hopes and fears for her offspring. We say, the Christian *mother*; because for her these sermons were chiefly designed, though not to her actually addressed. The writer declares his firm persuasion,

“That if we knew the early history of the eminent men who have most adorned and benefited the world, we might trace back the stream of their usefulness and their fame to the nursery—to the pure fountain of maternal prudence and affection.”—“In the earliest and most important years of existence her influence is of unspeakable consequence. The first dawning of reason, the first stirring of passion, the first line of character, are marked by her eye. Her familiarity and affection remove all restraint, and she can distinctly perceive the very inmost workings of the heart and mind. ‘From earliest dawn till latest eve,’ her eye follows the beloved object of her hopes and fears; so that she enjoys constant opportunities of checking every symptom of folly, encouraging every appearance of virtue, and deducing lessons of improvement from every occurrence, and from every surrounding object.”

Hence are adduced arguments for a solid and enlarged system of female education, which few can, with any appearance of reason, attempt to gainsay, or will be inclined to oppose.

“With regard to the management of children, no talents, no endowments can be too high for so important a task. Even in the lowest mechanical employment the artisan requires to understand the proper use of his implements and the nature of the materials upon which he is to operate; and surely, a Christian mother, whose own mind is either a waste or a wilderness, must be totally unfitted for enlarging the understandings, cultivating the dispositions, regulating the principles, and forming the habits of her offspring. In truth, such a mother is doubly unfitted for her station: first, by incapacity; and again, in being unable to secure that filial reverence and respect which are essential to the due efficacy of all parental instruction.”—P. 372.

The necessity of early controlling the temper, infusing religious feeling, and establishing moral principles, is the chief subject of these two sermons; and they also contain valuable hints on points of minor importance, and conclude with striking appeals to parents and children on their reciprocal duties. The delineation of the mode in which early emotions of piety should be excited is beautiful, but it is too long to be extracted. We cannot refrain, however, from quoting one other passage, which excites emotions in other hearts besides those to which it is especially addressed.

“There is one class of young persons upon whom, above all others, I would, with my whole heart, press the duty of filial reverence and obedience; I mean those who have but one parent—a widowed mother. If there be any being in existence who peculiarly and forcibly claims our sympathy, it is a faithful wife, bereft of her earthly stay, and shelter, and consolation. In the early hours of her deprivation, ‘she refuses to be comforted;’ but under the gracious Providence of God, the violence of her grief subsides into sadness; and among the first objects that rekindle an attachment to life, are the smiles and prattle of her children. In one, she traces the features, in another, the dispositions, in a third, the mind of him that was; and, in the fulness of her heart, she gradually becomes reconciled to her lot, whilst she anticipates for

those dear pledges of her affection many years of happiness and honour. Her morning care, her daily watchfulness, her nightly thought, and her prayer to heaven, are all for their prosperity. The object which is dearest to her eyes is the smile of their faces; and the music which is sweetest to her ear is the cheerful sound of their voices. And shall those who are thus cherished, who are thus beloved, turn, with the fabled ingratitude of the serpent, and fix a deadly sting in the very bosom that warined them into life? O, my young friends, if Heaven, in its inscrutable wisdom, has deprived, or should deprive, any of you of one parent, do not, by your perversity and ingratitude, 'bring the other with sorrow to the grave;' but let it be your happier and better part to supply, as far as possible, by your affectionate respect and good conduct, the loss which has been sustained. To treat a widowed mother with ingratitude is one of the most degrading and heartless crimes in the whole catalogue of human offences."—P. 413.

There is such extensive variety among the discourses intended for the instruction of the family circle, that we must make some attempt at classifying them, before we can enter on a review of their merits. They must be classed according to their degrees of usefulness and fitness for the purpose they were designed to answer. Those which declare the design, illustrate the doctrines, and teach the value of Christianity, are, beyond all question, the most valuable class of sermons. The next place we would assign to those which illustrate Scripture characters or facts of the Scripture history, following up such illustrations by judicious practical applications. The third class may include those which enforce morality with a clearness which shall be universally intelligible, accompanied by a refinement of thought and polish of style which shall make them as acceptable to the educated as to the uneducated. A lower place must be assigned to those which teach plain truths in the plainest manner, which may be understood by all, but rely for their interest upon their truth alone. In the last class are those which are addressed to the finer sensibilities of refined minds, and whose influence, however powerful and salutary where experienced, is confined to a few.

It must be distinctly understood, that this classification regards *general usefulness*; and that, in particular instances, the order of the five classes we have mentioned, may be, if not reversed, at least changed. There may be minds which would derive more improvement from an appeal to the finer sensibilities than from the most eloquent enforcement of moral truth; and in other cases, the most homely application to self-interest may do more good than the beautiful development of a striking Scripture character. It must also be remembered that the merit of these classes is comparative, and that there is often so much positive usefulness as well as beauty in those to which we have assigned the lowest place, as to excite our high respect and warm approbation as well as sympathy.

Such are the sermons before us on the "Mutual Support and Comfort of Virtuous Kindred," on the "Union of Religion with Friendship," and "On the Example of Christ in the Formation and Conduct of our Friendships."

In all these discourses, so beautiful a picture is given of virtuous friendship, whether between members of the same family, or where the kindred is only spiritual, that their practical efficacy must be great on those who are fitted to read them with true understanding and enjoyment. Husbands and wives may read them together: an affectionate family may draw together in the retirement of their quiet home to profit by them: when friends lament their temporary separation, they may here find consolation: when a survivor mourns a deeper bereavement, he may by these be brought to look with complacency on the past and with hope on the future: and those

who have repaid the love of kindred with ingratitude, may here encounter the piercing rebuke which may be the precursor of a "godly sorrow." It is the object of them all to shew that religion is the only safe foundation of friendship, the increase of religion its chief object; and religious communion its noblest enjoyment: while the influence of human affections is reciprocal in deepening and strengthening religious impressions and motives:

"No doubt, religious considerations alone ought to be, and are, sufficient to withstand the power of temptation. But when, as may happen in minds which are far from rejecting them, the attention given to them is imperfect, or when their influence is weakened by the strength of opposing passions, their place may be supplied, or their dictates seconded, with happy effect, by thoughts of a more human origin—thoughts that will take their stand by our affections, and plead the cause of heaven in the language of earth—thoughts of the reproaches which we shall read, if we do not hear them, in the altered countenance of friends—thoughts of the anguish which will wring the manly bosom of a father, of the tears which will long be shed in secret by a mother or a sister—if the friend, if the brother, if the child should dash down the hope built on him into shameful ruin. But besides the encouragement to honourable perseverance, and the powerful dissuasives from yielding to any disgraceful inclination, which he has who feels depending upon himself the hope and honest pride of a virtuous family, he has the satisfaction, on every occasion which brings a rational pleasure to himself, to receive a reflection, and, in that reflection, an increase of his own contentment, from the glad looks and warm hearts of his kindred and friends. No virtuous hope can dawn upon him—no prospect of happiness open before him—but it is made brighter by the sincerity of their congratulation. Like the light of a beautiful morning, his joy is not one single beam or of one single colour, but is repeated to him again and again from a variety of objects, touching and gilding every point of the scene upon which he turns his grateful eye, and, as it is reflected from each, borrowing some additional charm. Loudly as the advocates of folly's pleasures may sound their praises, thickly as they may twine the roses with which they crown their idol, there is no enjoyment which they can boast, comparable to the fulness of pure delight which swells up in the hearts of virtuous friends and relatives with the thought or the sight of each other's happiness. If there can be on earth any anticipation of the feelings with which the spirits of the just made perfect will carry on their interchange of sentiments and affections, it must be in the house of the righteous, in the ready kindness, the mutual good wishes, the honest and hearty congratulations, the common, pervading flow of complacency, satisfaction, and joy, which may be imagined—nay, which, I trust, has often been felt in the intercourse of a virtuous and united family."—*Mutual Support and Comfort of Virtuous Kindred*, p. 84.

"In the tedious hours of absence, how powerful is the influence of religion to calm the anxieties and keep alive the sympathies of friendship! Friends who have a lively faith, a firm confidence in an omnipresent God, need never consider themselves as separate or far distant from each other. Mountains may intervene, oceans may roll between them; one may dwell on the bosom of the boundless deep, the other far inland, in the valley among the hills, yet are they not apart; they have a bond of union of which the world thinks not; they are and feel themselves united in Him 'who is never far from any one of us,' but 'in whom,' at every instant of time, 'we live, and move, and have our being.' God is with them as their common Father, Benefactor, and Friend. He is with them also as the benignant hearer of their mutual prayers and intercessions for each other: these, how distant soever the offerers, like flames of the same altar, meet and mingle as they ascend, an accepted sacrifice before his throne. Others may hold a tardy intercourse by embassy or

letter; but they whose friendship religion has consecrated are daily one, in that God whose vital presence is felt always and every where, 'in the void waste, as in the city full.' Think you, my friends, that the pious mother, when she sends the children of her love into a world beset with difficulties and dangers—when she accompanies them, perhaps, with lingering steps to the confines of the paternal home, the shores of the green and peaceful spot of their nativity—when she gives them the parting blessing, and marks, with tearful eyes, the receding vessel that bears them from her view to distant, it may be barbarous and inclement climes—when she resigns them from the bosom of domestic purity to a society, the influences of which are so often found fatally destructive—think you that, in that trying hour, she derives no comfort from her piety—from the reflection that when she cannot see them, God will see them; that when she cannot know their absent sorrows, God will know them; that when her hand can no longer minister to their pains and sicknesses, the God of their fathers, a God of mercy and loving-kindness, will still be theirs? Yes, my friends, these reflections do bring peace and comfort to the Christian mother's bosom. As she returns to her dwelling, she lifts up her heart with gratitude, and commends her treasures with faith to the care of the great Comforter. With assured and joyful confidence, her heart implores upon the objects of her love the fervent blessing of the patriarch: 'God before whom my fathers did walk, the God who fed me all my life long, unto this day, the angel who redeemed me from all evil, bless the lads!' Are such comforts, then, peculiar to the mother or the father? Are they to be tasted only in the parental relation? Far from it. Every one who has absent friends, and believes in an omnipresent God, may enjoy them if he will. When the apostle concluded each epistle to his converts with such breathings of pious love as these—'Peace be to the brethren, and love, with faith, from God the Father and the Lord Jesus Christ;' 'Grace be with all them that love the Lord Jesus Christ in sincerity;' 'Now, the Lord of peace himself give you peace always by all means: The Lord be with you all;'—when, I say, he thus concluded his admirable epistles, his fervent soul acknowledged the power of religion to soothe the regrets and calm the anxieties of absence."—*The Union of Religion with Friendship recommended*, p. 253.

Friendship thus hallowed is sanctioned by the example of Christ, and by the spirit of his religion :

"The character of Christ, as delineated in the New Testament, beautiful and perfect as it unquestionably is, is human all over: the sympathies of the man break out on every occasion; refined and sanctified by the spirit of God. Nor, in thus conceiving our Saviour to share in the gentle and kindly feelings of our nature, am I aware of introducing any idea derogatory to the greatness of his mission, and the excellence of his character. On the contrary, in all this I see only a bitter censure on those false philosophers who would fain make us perfect by suppressing the natural movements of the heart; who would substitute a cold and calculating estimate of duty, for the warm and living morality of the religion of Jesus; who would proscribe the partialities of friendship and the tenderness of affection, as inconsistent with universal benevolence, and the dignity of our nature."—*The Example of Christ, &c.*, p. 218.

In the next class we comprehend those discourses which teach plain truths in the plainest manner, and which may, therefore, be profitable to all, and should come amiss to none; though, as they depend for their interest on their truth alone, they are apt to be listened to with less attention than their importance deserves. It is well that the style of such sermons should be familiar—almost colloquial; as every degree of formality goes far towards weakening their effect. There are several excellent discourses of this class in the present volume, which cannot but be useful to each

member of a family circle, as they teach duties which children must learn, which servants should be taught to regard, and of which the wisest require to be frequently reminded. We venture to predict that those which are written in a lively style will be the most useful. We would notice three sermons on "the Duty of Bearing one another's Burdens," on "Diligence in availing Ourselves of peculiar Opportunities," and we were about to include two very good sermons on the "Government of the Thoughts;" but the style is scarcely plain enough to place them in this class.

The first-mentioned three are excellent in their way. Their object is to shew the duty of bearing with the infirmities arising from differences of understanding, affections, and temper, between man and man; with wrong conduct, with the consequences of affliction, with all the painful circumstances which impair the pleasures of mutual intercourse. This forbearance is enforced by motives drawn from a regard to our own well-being, to our obligations towards others, and the obedience we owe to "the law of Christ." The following extract will give an idea of the matter and style of these discourses:

"In like manner, those whom Providence has favoured with a larger share of knowledge and learning should not despise the more limited knowledge and less correct opinions of the ignorant and uninstructed; but patiently bear, and mildly rectify, their errors. Let knowledge be always attended with modesty and good nature, and then it will be truly ornamental. The light of the sun is given by the benevolent Author of nature for the common good of all. Are you possessed of a superior share of intellectual light? Diffuse it freely for the common good of all within your influence who may want it; but let it be, like the natural light, soft and gentle in its impression, delightful and cheering in its influence and effects, on every mind you would illuminate. Would you be honoured for your knowledge, and make all around you sensible of the superiority of your wisdom? Fail not to adorn that wisdom with an equal degree of modesty and candour; be not eager or hasty to assume, but rather speak with diffidence; make your instructions easy and agreeable to those to whom you would address them, and then be sure of all the respect, esteem, and deference, you may wish for. There is no better proof of true greatness of mind than condescension; of true wisdom, than to make all proper allowances for the ignorant, and to impart knowledge to them acceptably. Arrogance, on any account, is very mean and foolish; but arrogance, on pretence or in consequence of superior knowledge, is in the highest degree contemptible."—P. 165.

We are rather surprised that the desire of obtaining honour for superiority of wisdom should be admitted as a motive to kind condescension; and to find another passage afterwards expressing the same idea:

"It is a great pity you should have the opportunity; but in reality you have a fine occasion for displaying the superior excellence of your own spirit and character; and to carry your attainment of it to a still higher perfection."

Can these passages mean any thing but to recommend self-command from a desire of applause? And is it consistent with the spirit of Christianity to urge such a motive upon the very lowest minds?

The sermon on the text, "I must work the work of him that sent me, while it is day," is well calculated to rouse the energies of the timid and the indolent. It is animated and animating. After reminding his hearers of their accountability for all the powers bestowed on them, the writer continues—

“ Such reflections as these will have a great tendency to exalt a man’s ideas of the dignity of his nature, and of the real extent and value of his intellectual and rational powers. A person accustomed to such views of the constitution which God has given him, will be animated by a noble ambition to act worthily of his high and honourable descent. He will be impressed with an elevated idea of the natural strength of the human faculties, and will not be deterred from excellent and useful undertakings the moment that any thing in the shape of an obstacle presents itself. This is a habit in which, whether from a natural timidity, or from an injudicious education, mankind in general are extremely apt to indulge. They have been so long accustomed to yield every thing on the slightest opposition or struggle, that they presently lose even the power of contending with difficulties. Such persons seem often to have no idea of *trying* the real extent of their powers, and never think of putting forth their strength to the utmost. The smooth and easy path suits them best; where no extraordinary effort is required; where every thing goes on in a sort of regular routine. Whether it be from a weakness of character, from constitutional timidity, or from an acquired habit of estimating their abilities by too low a standard, they seem utterly unable to rouse the whole power of their minds to active and efficient exertion. They are not necessarily indolent, but they are not *energetic*. More just and elevated views of the dignity of human nature, would tend greatly to promote a spirit of activity and diligence. We should then form a rational estimate in the outset of the value and cost of every acquisition, and no longer suffer ourselves to be dismayed and deprived of all presence of mind by the appearance of any obstacle that requires a struggle to overcome it.”—P. 44.

Of a higher rank than these are those compositions which, faithful to the truth, clear to the reason, intelligible to the understanding, and familiar to the hearts of all, have, besides, a hidden beauty which brings them home to the minds of the educated and refined. Every corroborating influence should be secured in the service of religion. Every agent which can assist its operation, every support which can uphold its claims, every power which can confirm its dominion in the human breast, should be enlisted in its train. The pleasures of imagination and taste should be associated with religion, that each may give to each “ a double charm.” As long as the faculties of the mind are engaged in their due order and proportion, religion will be honoured and aided by their united devotion. It is undoubtedly true that a stronger appeal should be made to some than to others; to the moral than the intellectual powers, and to the reason and judgment, than to the imagination and taste. But the more general, the more powerful will be the appeal. Those are the most efficient ministers of religion who press the gospel truths with force upon tender and upon careless consciences, and fix alike the attention of benighted and illuminated minds; who can insinuate their influence into the most contracted intellects, while they extend the bounds of the most enlarged. Those are the most faithful teachings which penetrate to the hearts of the careless multitude, while they abide deep within the recesses of the most sensitive soul. Those are the most faithful teachings to which the dumb eye looks up, to which the infant ear is turned, while the aspiring spirit is restrained, and the disciplined heart glows, beneath their influence. Those are the most faithful teachings which, like the decree that is destined to bring into eternal union Jew and Gentile, bond and free, establish a relation of brotherhood between the ignorant and the heaven-taught, the wanderer of the earth and the citizen of heaven. Those are the most faithful teachings which resemble the glad-tidings from above, in the union of truth and beauty, of energy and delicacy, of simplicity and sublimity. Such, in the course of ages, may be the teachings of the ser-

vants of Christianity, when the human mind shall be more imbued with its spirit, more cheered by its light, more refined by its operation than at present; when a clearer knowledge and readier access to other minds shall have been obtained, and Christians shall have learned to love the souls of others as their own. Christianity will be preached to perfection, when it is understood, felt, and practised, to perfection. In the mean while, they are the most honoured depositaries of its treasures who can diffuse them the most widely, and so scatter the seed, that, whether it fall by the way-side, or on rocky places, or on prepared ground, it may yield some increase from every soil.

That these fruits have rewarded the labours of some honoured teachers among us we know; that they will again, we feel confident, as we read some of the beautiful discourses before us, which are well fitted to come home to the business and bosom of all who hear them. We are able to add a list of discourses, whose practical efficacy is unspeakably enhanced by their beauty of style and sentiment. That their efficacy is thus enhanced, no one, we think, will question. We will try an instance. No observation is more common than that the gospel is adapted to all minds. Every hearer has been told this over and over again; yet it is desirable that he should bear it always in mind. It may be, and is, frequently conveyed to him in words which make no impression, because no interest is substituted for the vanished novelty of the idea. But let him hear the following passage:

“In the Scriptures we have divine truth, the truth of God, which makes ‘*wise unto salvation* ;’ that eternal word, which is the object of faith, the rule of morals, and the source of hope: but *how* have we it? Not in the forms which legislative authority and philosophical speculation are accustomed to assume; not in those in which scholastic theology delights. If it had, it would not have been so universally intelligible; it would not have been so universally interesting; it would not have been so universally welcome; and, therefore, it would not have been so extensively beneficent. That word is there—but it is there enveloped (not obscured) in history, poetry, and parable; pointing to the lilies of the field, crowned with the stars of heaven, thundering in the majesty of prophetic denunciation, and nestling in the unpolluted bosom of childhood, perfecting praise out of the mouth of babes and sucklings; and therefore is it the light which lighteth every man that cometh into the world. If it be not the book of the philosopher, that is the fault of the philosopher; the misfortune, or rather the punishment, of his superciliousness, and not the demonstration of his mental dignity. It is, what is much better than being peculiarly the book of the philosopher, in the sound judgment of the soundest philosophy—it is the people’s book; a volume, which he who runs may read, and which, by its diversified contents, yet ever interesting in their diversity, invites the perusal of every one who treads the path of life, whether with rapid or lagging step, with burdened or lightsome heart, and bearing the weight of robes or chains. Its voice of mercy sounds in every ear, ‘Come unto me, all ye that labour, and are heavy laden, and I will give you rest.’”—P. 275.

Can the dullest fail to comprehend this? Can the most refined hear without emotion? Can any one who has listened ever forget it?

In this third class, of which we are now speaking, are included two sermons on the “Government of the Temper,” and on “the Proper Treatment of Ill Temper in others,” on “Christian Contentment,” on “the Best Preparation for a Time of Sickness,” and “God our Father.”

In the first-mentioned two there is sound philosophy blended with plain common sense, and recommended by equal perspicuity and elegance of

style. The subject admits not of much pathos, and ornament would be unsuitable ; yet is there enough of both to add another charm to the sterling excellence of the composition. We think these two discourses, in their way, the best in the volume. It is difficult to decide where to begin or when to leave off extracting, where every passage appears of almost equal value. But we cannot choose amiss :

“ There are not wanting either reasons or rules for the government of the temper, even when the answer, the calm, deliberate answer to such a question, convinces us that we have serious cause for complaint or censure. Let it be that the language or conduct of another has done us real and great injustice. Is this more than we ought to expect, or to be prepared for bearing, in a world where, among other purposes, we are placed to be exercised by trials of Christian patience? Surely our religion is something that ought to be carried with us into every business and occurrence of our lives. We are only half believers if our faith be not available for every situation, every scene, in which we can be placed ; and if the trial of our faith, whether on trivial or important occasions, do not work patience. Yet it is a common error and misfortune of those who make pretensions to religion, and even of those who really understand and feel much of its power and its value, to treat it as if its dignity would be lessened by its being made familiar with our daily walks of social and domestic life. It is reserved as something that is to secure our integrity when exposed to great temptations, or to console us in our great afflictions. It is remembered as a refuge and shelter from the furious storm ; but it should also be remembered as the light, the sunshine of every day, and our vital breath at every moment. We arrange and divide our several duties ; we make distinctions of the virtues and affections which we ought to cultivate ; we enumerate and classify the motives to different modes of conduct ; we have our considerations of prudence, of justice, of humanity ; but one word—religion—a true and hearty principle of religion, is itself all these things, and more than all : it is the source and life of every right thought, the essence of all pure and amiable feeling, the soul of all morality and all virtue. To be religious, then, deeply, devoutly, and practically religious, as it is the same with being every thing else that is excellent, so is it a certain rule for the attainment of charity which ‘ is not easily provoked.’ A good temper is the natural and constant homage of a truly religious man to that God whom he believes to be love, and to dwell in those who dwell in love.”—P. 61.

“ — And even where the Christian spirit of meekness and patience has to contend with the most ungentle and unreasonable natures, it is by no means a hopeless contest. Perhaps the hardest trial of such a spirit, and one which should seem attended with the greatest discouragements, is, when a dutiful child sees himself excluded by an unreasonable prejudice and an unjust partiality from his share in the affections of a parent ; when, notwithstanding the most unremitting attention and care in the performance of every filial duty, he yet sees the whole fondness of the parental heart bestowed upon another, who neither deserves it, nor cares for it ; when the object of this unjust neglect and dislike, though left by the unworthy favourite to support and tend his parent in poverty, feebleness, and sickness, still sees all his assistance, all his sacrifices, all his attentions, received with cold and sullen indifference, or, perhaps, with peevish and dissatisfied complaints. It is a melancholy fact in the history of human nature, that there have been instances of so strange and unhappy a temper as we have supposed on the part of the parent. But it is also an honourable fact in the annals of human virtue and human piety, that there have been instances in which even such a temper has not provoked the patience, or wearied out the kindness of the child. And do these histories always close without announcing any victory on the part of filial perseverance? Do they not sometimes tell us of the parent’s being won over to

reasonableness, and good temper, and just affection? Or, do they tell us that the child has thought himself entirely without his reward, even when the acknowledgment of his cares, and thanks for his kindness, and regret for the injustice done him, have not been expressed, till he has felt and read them all in the dying pressure of his parent's hand, and the last tearful, lingering gleam of his parent's eye?"—P. 74.

The discourse on Christian Contentment infuses some of the spirit it recommends. It cheers by its animation, while it instructs by its wisdom. Often as the subject has been treated, it is here any thing but dull. Contentment is distinguished from a gloomy affectation of indifference to the ordinary pains and pleasures of life, from resignation, and from a careless inattention to the future: and enforced by the consideration of the Apostle's words, that "we brought nothing into this world, and it is certain we can carry nothing out." All this is easily comprehended; but we should wonder if this discourse should, like too many as easy of comprehension, be immediately forgotten.

It is difficult to say how much of the deep interest of the sermon "On the best Preparation for a Time of Sickness," is attributable to the nature of the subject, and how much to the manner in which it is treated. The subject is one of universal concern; and we have often had occasion to observe, that in most moral and religious works, those portions are read the first and the oftenest which relate to sickness and death. Those who have experienced the evils of lingering sickness, are conscious of a thrilling pleasure in reviving their associations; and others feel a curiosity to know what they are to experience when that infliction arrives which comes to all, or almost all. Every word spoken on this subject, therefore, approves itself to the memory of the one class of persons, and to the anticipations of the other, and is listened to as the experience of a companion, or the prediction of a prophet. This discourse, therefore, is received with eagerness, and read with favourable prepossession. But if it were not, if it related to the lowest and least interesting subject of Christian morals, the power and beauty conspicuous in it, would find their way to the mind and heart. That it abounds in truth, the experience of many a sufferer can bear witness, both in the delineation of the infliction and in the promise of consolation. Whether the duty of preparation be powerfully and beautifully enforced, let the reader judge from his own feelings.

"Yes, great and manifold and bitter are the evils of lingering sickness. The paroxysm of pain when but one sensation is felt—the sensation of anguish; consciousness reduced to the consciousness of suffering; the weariness of tossing on a feverish bed, exclaiming, in the morning, 'Would to God it were evening!' and in the evening, 'Would to God it were morning!' watching the gradual fading of day into night, and again the gradual brightening of night into day, but without exertion in the one, or repose in the other; seeing inanimate nature pursuing its destined course, suns rising and setting, moons waxing and waning, flowers opening and withering, all moving, rolling on, and answering the great end of being without knowing it, while with us consciousness is only that of passive existence; hearing from afar the bustle and stir of this mighty world, where there is so much doing and to be done, and where even the weakest and humblest has his sphere of action, and ministers something to the sum of happiness and improvement; but hearing it only as if we were in the grave, and the busy crowd rushed by us or over us; the painful and humbling sensation of being not only a blank, but a burden in society; the feeling of helplessness and dependence on others, even for the merest trifles, which only the tenderest

care in them can make tolerable, and which no kindness can entirely repress; the weakness which ever forbids efforts to which imagination incessantly urges, till the mind sinks in its vain struggle with the infirmities of the body, shattered and exhausted, like the bird beating against the bars of its cage; the thousand anxieties about dear and perhaps helpless survivors, suffering in our sufferings, and orphaned in our loss; the revoltings of nature at pain, decline, extinction; these are evils which require an antidote; the bare possibility of exposure to these should make the healthiest ask, How shall I support them? Banish not that question till the time come! it will be then too late. There are resources, but they must all be previously accumulated.” —“Pre-eminent is the necessity of religious principle, which should ensure all the rest, and which is essential to crown their work. O, wretched is he who, in that sick room, which may be only the antichamber of the grave, is yet wholly unfurnished with the medicine of the mind; who has never thought of his nature, his prospects, his duty, his God; who has never applied himself to the enriching his intellect with important truth, to the cultivation of his heart for holy affections, to the formation of his character in righteous habits!” —“The neglect, the perversion, the rejection of religious principles, alike rob the soul of the best security against that trying season. Then is it that faith triumphs. I mean by faith, not the mere mental act of credence in a proposition, but a firm trust in God, our Creator, our Father. This is the one thing needful for religious consolation. To know that all events are ordered by him, and that he is love, is enough for man to know for his support and hope. Give us but these principles, (and Nature, Providence, and Christianity, teach and confirm and demonstrate these,) and you give us all. Death is destroyed, and the grave becomes the passage to a better life. When Jesus taught us to call God our Father in heaven, he poured a flood of consolation on the world.” —Pp. 208, 212, 213.

The nature and extent of this consolation, with the other blessings which result from the paternal relation of the Deity to his creatures, are beautifully developed in the discourse, from the text “When ye pray, say, Our Father who art in heaven.” The name of Father is shewn to be not only the most endearing appellation, but the most expressive of the great characters of Divine Providence and human duty: as God is the giver and preserver of life and its powers, and superintends their employment, and pours out on the human race his inexhaustible goodness, and exercises them with the discipline of affliction, which, no less than his bounty, is paternal. We give the opening paragraph, and wish that we had room for more.

“The Scriptures, kindly adapting themselves to the conceptions of man, represent God under various human characters. All such descriptions of the Infinite Creator must be imperfect; but their purpose is answered, if they impress the mind with a livelier sense of the relation in which we stand to him, or touch the heart with any religious emotion. The character of a Father, under which the Christian is taught to address God in the prayer from which my text is taken, is at once the most interesting and the most comprehensive of all by which he has condescended to make himself known. The very name bespeaks our reverence, submission, and love. It brings to our minds the first object of our young affections; and to him who has been blessed with wise and affectionate parents, calls up an image of authority blended with kindness, of tender care and unwearied watchfulness, of long-suffering indulgence, tempered with salutary restraint. The countenance never wears an expression so truly heavenly as the complacent smile of parental love. In this affection there is no taint of selfishness, no heat of passion; yet neither selfishness prompts to such exertion, nor passion to such sacrifices. What figure, then, could be chosen more adapted to express the qualities of Divine Love, than to call God our Father who is in heaven?” —P. 329.

Discourses which illustrate Scripture characters, or facts of the Scripture history, following up such illustrations by practical applications, seem to us more valuable, in a general way, than any class we have yet described. The approach to narrative attracts the attention ; the descriptions of natural scenery, of customs, and manners, among the Orientals, which are necessarily introduced, are interesting to the curiosity and the taste ; and moral lessons are, in this instance, as in all others, more powerfully enforced by example than by precept alone. The reasonings and exhortations of the teacher are more readily and permanently associated with a narrative than with a single verse ; and when, by the skill of the teacher, a new light is cast on some point of history, or a fresh beauty is made to invest the character selected for instruction, there is a strong probability that the discourse will rise up before the mind of the hearer whenever that part of the history engages his attention, and that an impression once made will never be lost. Every one of our readers will probably be here reminded of strong and useful impressions received from sermons of this class,—on the history of Joseph, the deaths of Moses and Aaron, or of Eli ; on the various parts of the history of David, of Elijah, of Jonah ; on the book of Job, on the character of Daniel, and the thousand other topics of interest and instruction which the Old Testament affords, and which yet are as nothing compared with the after creation of beauty in the New. Hearers are under peculiar obligations to those teachers who enable them to derive new light and life from their Bible reading, and by these specific instructions, aid them in their emulation of those “ who, through faith and patience, inherit the promises.” There is but one sermon of this class in the volume before us : but it is a beautiful specimen. It is on the “ Character of Ruth,” and will, we doubt not, do more good than half a dozen essays on humble fidelity and filial duty.

As the grand object of religious teaching is to make men Christians, those instructions are unquestionably of the highest rank which exhibit the nature and design, and demonstrate the value of Christianity. If faith is to be implanted and cherished, the objects of faith must be exhibited and recommended. If the gospel is to be received as glad-tidings, it must be shewn that these tidings came from heaven. If men are to be taught to overcome the world, they must be furnished with strength from above, and instructed where to seek and how to apply the power. If the teachings of Christ are to be implicitly received, their divine authority must be established. If the sanctions of the gospel are to be regarded, its rules observed, its spirit imbibed, its consolations experienced, its efficacy secured, men must know what they believe, and why they believe it. Men may be made moral by moral teaching alone ; but to become Christians, they must be taught Christianity. Before they can be animated to self-sacrifice, they must be convinced that the pearl is of such great price that the accumulated riches of the world are as dust in comparison. In order to give them strength to uproot every evil desire and motive, to extinguish every corrupt affection, we must shew at whose command they are to deny themselves, and what dependence they may place on the word of promise. Moral preaching will not, or ought not, to satisfy the wants of those within whose reach God has placed the “ strong meat” which may nourish them to the perfection of their spiritual stature : and even if moral enforcements are sanctioned by a reference to the gospel, and illustrated by an appeal to the example of Christ, those sanctions and that appeal will speak but feebly to those who have never been taught the awful origin of the one, or the vast

import of the other. Many, we fear very many, persons pass through life, respectably perhaps, under the name of Christians, and not disgracing their profession by immoral conduct, who yet leave the world as ignorant of the peculiar nature, design, and value of Christianity, as when they came into it; and though, no doubt, benefited in various ways by its influences, yet insensible to its celestial beauty, and uninitiated into its mysteries of holiness and peace. What have not the instructors of such to answer for? They may have pointed out the path in which men should walk; they may have inculcated moral truth; they may have preached a future life: but unless they have ascribed their authority to him who is the way, the truth, and the life, they have not discharged their commission. Let them teach morals, but not to the exclusion of Christian doctrine: let them open the ears of their hearers to the accents of nature, but not so as to overpower the voice of revelation. Moral teaching is good; religious teaching is better; but Christian doctrine is the treasure which all who have shared are bound to diffuse: and unless they administer it faithfully, though they may save from gross sin and utter destruction, they fail to work that thorough purification and to establish that heavenly peace which it is their duty and their privilege to impart.

It is too well known that, as a body, we lie under the reproach of undervaluing Christianity. How far the censure is founded in truth, or whether there is any justice in it at all, it is not now our purpose to inquire. But we are obliged to express our regret that there is little in the volume before us which will tend to abate the reproach, or remove the stigma. In this large collection of sermons, there is but one which can, with any propriety, be included in the highest class of religious discourses. Our surprise is equal to our regret: for we cannot imagine how such a deficiency can have been occasioned. The blame, wherever it rests, undoubtedly does not attach to the writers of the sermons before us; for each is answerable only for his own; and each sermon is complete in itself, because it was not the design of any one to shew the nature and value of Christianity. In almost every sermon we find some recognition of its divine origin, some reference to its standard of morals, some appeal to its sanctions; and this is all which the purpose of the writer, and the nature of his subject, in most cases, required. But, taking the volume as a whole, this is not enough; and it does not fully answer the purpose of family religious instruction, while it is entirely silent concerning the peculiar duties and privileges imposed and conferred by the gospel. If a Christian and a Deist were to read this volume together, it is probable that the one would wish to add more than the other would desire to omit: that deficiency would be more obvious to the one, than superabundance to the other. But it is not yet too late to supply the defect, from whatever cause arising. A new edition of the work is, it is said, likely to be issued ere long: and it is our most earnest recommendation, that in the place of a few of the present collection which may be spared without material injury, some discourses on the nature, design, and value of Christianity, should be substituted. We do not mean sermons on the evidences: they would not consist with the plan of the work, and may be had elsewhere. We mean discourses which shew why the moral influences of Christianity are superior to those of all other religions; how it is adapted to the mind of man, and what human nature may become under its operation, and wherein the surpassing value of its consolations and promises consists. There must be stores of such discourses in the study of every

Christian minister. Let some of them be brought out to give a crowning value to this useful and beautiful volume.

The discourse to which we have alluded is a valuable one, entitled "Religion an inward Principle." The religion which was taught by Christ and his apostles, being "the hidden man of the heart," is shewn not to be dependent on particular modes of faith and worship. It is also clear that no man can, without presumption, form a judgment on the power of the religious principle in another: that religion cannot flourish in the heart, without the agency of God accompanying the strenuous diligence of man; that religion can scarcely be endangered by causes altogether external, and is not amenable to human laws, nor dependent on human patronage.

"Lastly, since religion is a principle, the inseparable alliance between the possession of its spirit and our happiness, both present and future, is placed in a new and striking light. The happiness of man cannot be independent on the mind. *That* must be its seat, and that, under God, its source. Now, habits of religious temper and conduct, compose the religious character; and this character, created by the blessing of God on the instructions of his word, the ordinances of his house, the efforts of a wise education, and the vicissitudes of mortal events, is another name for the substantial bliss of human beings. Even in this life we find it the parent of satisfaction and joy, which no other habit or state can afford, and the soother of sorrows, which refuse every other comforter. But its noblest triumphs—thanks be rendered unto the God and Father of our Lord Jesus Christ for the assurance—will be displayed in the life which is to come. The purest happiness of the mind, will be the happiness of heaven: and the degree of it will be greatest in the cases of those whose religion is most eminently 'the hidden man of the heart.'"—P. 24.

It only remains for us to express our hope that the heads of families will testify the gratitude which they cannot but feel to the Editor and Authors of this valuable work, by applying it to the purpose designed; by endeavouring to render the offices of domestic worship instrumental "in extending the prevalence of vital and personal religion."

SENTIMENTS OF CERTAIN CHURCH-OF-ENGLAND MEN ON THE CATHOLIC CLAIMS.*

ALTHOUGH what is called *the Catholic question* has been most happily determined, we are still desirous of recording some of the reasonings which the disputants have severally employed, as well as those on which we ourselves rely. In the controversy lately waged, nothing was more observable than the scanty list of tracts on either side. The press was chiefly used for vulgar placards and hand-bills. There was no *literary* warfare. By one description of men the strength of the case was placed on its merits, and on the wisdom and equity of the Legislature; while by another it was rested in appeals—some of them not a little inflammatory—to the honest prepossessions of the multitude, in favour of what are styled *Protestant*

* A Letter to a Country Clergyman on his "Serious Appeal to the Bible." From a Resident Member of the University. Oxford. 1829. Pp. 23. 8vo.

doctrines and discipline ; appeals which, however sincere, were totally irrelevant to the point at issue.

It cannot be disguised that the majority of the clerical members of the Church of England shewed themselves decidedly opposed to Catholic emancipation.* One class—they who have the addition of *evangelical*—were not the least strenuous adversaries of the measure. Yet, even among this division of the clergy, as well as among the lay members of the denomination, we beheld individual exceptions, and gladly hailed them as patterns of an understanding more comprehensive and, we must add, of a sense of charity and justice more truly *Christian*, than characterizes the larger portion of their brethren. We conjecture that the writer of the pamphlet which gives rise to these observations, is of this respectable minority. Almost perfectly *evangelical* he appears to be in spirit : perhaps moderately so in discipline and doctrine. However this be, we welcome him as a sensible, intelligent, and unpretending author, who proposes it as his single aim to serve the cause of truth, equity, and brotherly kindness.

The anonymous individual, whom, in this private print, he addresses, made a “ serious appeal to the Bible ” against concession. He announced to the people of England that the Legislature was about to plunge them into the guilt of a great *national sin*, and that “ it was certainly to be expected that if they consented to the Roman Catholic Relief Bill, God would withdraw his favour, and visit them with heavy judgments.” That man ought to be an inspired prophet, who delivers such an oracle and such a menace. Against the sentiment and the threatening the present letter is directed : nor could its author fail of being aware that he had chosen the unpopular side.

“ A noble opponent of Emancipation is pleased to warn us against ‘ the legal establishment of superstition and idolatry ; ’ and even the more moderate of your party seem to take it for granted, that while they are actuated only by a pure and disinterested attachment to Protestantism, those who differ from them are sacrificing Christian principle to worldly expediency. Yet among them I know of several, and I believe there are many more, who are not influenced by terror or personal interest, and do not conceal an indifference or hatred to religion under the specious name of liberality. They have no object at heart but the good of their country, and the honour of their religion ; and they endeavour to evince the orthodoxy of their faith by shewing that it brings forth the fruits of the spirit, and to prove their confidence in the excellence of their church, by trusting its defence, under God’s Providence, not to Acts of Parliament, but to the conformity of its doctrine with Scripture. In this crisis of religious excitation they have daily experience that they have taken the unpopular side, and have the mortification of being set down by the majority of their neighbours as secret abettors of Popery. This imputation they might be content to bear from the ignorant and unthinking : for these we hardly expect should understand that we can do justice or shew mercy to those whose religion we condemn ; but when the charge is repeated by men of education, when members of Parliament and ‘ country clergymen ’ assert that we are betraying the Protestant cause, our silence may be construed into an acknowledgment of guilt. As one of this party, therefore, I enter my protest against so uncharitable and so unjust a conclusion ; and while I give the Anti-catholic full credit for zeal and sincerity, I claim from him equal candour, and expect that he should not question our attachment to Protestantism, because we cannot discover in the

* P. 22.

Bible a single text that favours intolerance, or authorizes our supporting religion by legal disabilities.”—Pp. 3—5.

This introduction is fair and manly : the writer supports it by valid reasoning :

“ All believers in the providence and moral attributes of the Deity, must acknowledge, that his will, whenever it can be ascertained, ought to determine our conduct ; and I as a Christian agree with you, that we ought to take the Bible for our guide, and to look to that for instruction in public as well as in private affairs ; but with this reservation, that it is not the letter but the spirit of the inspired volume that is to guide us. The spirit of the Bible cannot mislead us, but it is possible to mistake that spirit, if we do not consider the circumstances under which the several books that compose it were written, and the purposes they were designed to answer ; for, though its moral precepts are ‘ worthy of all acceptance,’ it contains other instructions fit to be communicated at the time, but which it was not intended that Christians should follow.”—P. 6.

The correspondent of the “ Country Clergyman,” properly instances in the Mosaic ritual and civil administration, and thus pursues his argument :

“ — the notion long prevailed, that setting aside such laws as were obviously obsolete, the code of the Israelites was to be the political guide of Christians ; and there is scarcely a book of Statutes in modern Europe which will not afford ample evidence of the accuracy of this assertion. Our own usury law is a striking example. The taking of interest is now universally allowed to have been forbidden by Moses on political grounds, and the most scrupulous Christian of our days has no doubt of the innocence of the practice ; yet the canon law condemns it as a sin, and even liberal casuists of a former age regard it as of a questionable character. It is also from the Old Testament misunderstood that those who maintain it to be the duty of the State to punish heresy derive their arguments and their example. They argue, that as the law of Moses condemns idolaters to death, the Christian ought not to be more indulgent to the infidel and the blasphemer. We all now allow that there is here a misconception in not perceiving the different nature of modern governments and the Jewish constitution, which was a theocracy, that is, a state in which the Deity was the King, and in which consequently the worshiper of other gods was guilty of high treason, and amenable to punishment in this world, as well as the next. To all of us this is plain, yet wise and good men of former ages unhappily did not make this discovery ; and the reasonings of many about this very Roman Catholic question now, prove that they have not followed out this truth into all its legitimate consequences. ‘ My kingdom,’ said our blessed Lord to Pilate, ‘ is not of this world ;’ and he himself immediately draws the important conclusion, that if it were, his servants would fight in its defence. The kingdom of *Christ*, to be extended to all mankind, was not like to the kingdom of *God*, which was limited to the natural descendants of Abraham. The religion of the Jews was incorporated with the State, and therefore was of this world as well in the exercise of it as in the rewards and punishments whereby it was administered ; but the very reason which made it proper that it should be united by divine appointment to the State, made it fit that Christianity should be left free and independent.”—Pp. 7, 8.

These are admirable sentiments, proceed from whom they may : but we especially welcome them from “ a Resident Member of the University” of Oxford ; and if, perchance, he is one of its Professors and Heads of Houses, we shall yet more rejoice that the influence of station is accompanied by so much soberness of mind and serious good sense, and by such exemplary

kindness and moderation. His inferences from "the conduct of pious Israelites, who resided in foreign countries, or lived before the giving of the law," are not less satisfactory :

"The cases of Joseph and Daniel, of Nehemiah and Mordecai, shew that such could hold high offices and administer affairs in unbelieving kingdoms without forfeiting the favour of God; yet the two former, who seem to have filled the office of prime minister, must have deliberated in council with persons whose religious rites they regarded as an abomination. Our Lord did not concur in opinion with his countrymen, who condemned those Jews that collected the taxes of the idolatrous Romans; and by his decision respecting the tribute money, he recognized the authority in temporal matters of a heathen sovereign. St. Peter and St. Paul both enforce the duties of subjects; and the latter declares that the constituted authorities, though they were then heathen, were ordained of God: and it is notorious, that he had himself neither as Jew nor Christian any scruple to avail himself of the privileges of a Roman citizen, though it brought him into a closer union than he need have been in with an unbelieving government. It appears that the Christian on his admission into the church neither renounced his allegiance, nor any peculiar privileges he might enjoy."—Pp. 9, 10.

As the "Country Clergyman" derived some of his weapons against *concession* from "the book of the Revelation," the "Resident Member of the University" fairly wrests these weapons from him :

"The portion of Scripture upon which you build is confessedly obscure, and learned men have never yet agreed in its interpretation. The word of God no doubt is '*Truth*,' and the prophecies upon which you rely, being a part of that word, are *true*; but it is strange that you should not perceive that your premises are not that infallible word, but the meaning assigned to it by fallible men. You observe, that the wisest and best Christians have never hesitated in applying these prophecies to the church of Rome; yet other divines, who are regarded as no less eminent, have arrived at a different conclusion. A moral precept or an historical fact is understood in the same sense by all, but the interpretation of such prophecies is a matter of *uncertainty*, and the ablest expounder can claim no more for his than high *probability*. If we deny the probability, the foundation is removed, and the whole superstructure falls of course. As a Protestant, claiming the right of private judgment, I am not bound to prefer the comments of Mede and Newton to those of Grotius and Hammond, or with Whitby I may plead my inability to fathom the depths of the Apocalypse.

"Is it then pious, is it reasonable, to assert, that we are rejecting God's *own testimony*, when we are only rejecting uncertain human interpretations, which none can now prove to be true, and which time may prove to be false? But supposing that I allow your premises, why am I bound to acquiesce in your conclusions, since one of your own interpreters* has taught me to draw a different lesson from the Bible?"—Pp. 10—12.

Of "the intolerant, arrogant, and domineering spirit that in the dark ages characterized" the "clergy" of "Papal Rome," the "Resident Member" says,

"A long and almost universal empire gave it full scope for its development; and when the world grew weary of the yoke, and some nations had succeeded in throwing it off, they endeavoured to rivet the chain with craft and cruelty. That spirit must be odious in the sight of the supreme Head of the Church, who 'came not to be ministered to but to minister,' and who commanded his followers to be meek and lowly, to call no one master upon

* Mr. Davison.

earth, and to love each other as brethren; but that spirit unhappily is not peculiar to Rome."—Pp. 13, 14.

The writer then makes an acknowledgment which, probably, would startle his friend, the "Country Clergyman."

"I recollect, that though Rome has raised up a superstructure of 'hay and stubble,' she has built it upon the 'true *foundation*;' and that though she may be accused of 'worshiping angels,' she still 'holds the head;' and corrupt as she is, I consider her with our most approved divines to be a true church."—P. 14.

The *foundation** is the Messiahship of Jesus: to "hold the head," is to own him as Lord and Christ. On this simple basis other churches than the church of Rome have also erected structures that will not endure the fire of a rigid scrutiny.

In the following remarks a discrimination is exercised, of which we cordially approve:

"I am aware that many call her [the church of Rome] idolatrous, and they refer to the declaration to that effect required from members of Parliament; but though I grant that *my* adoration of the consecrated wafer would be idolatrous, I regard it as no more than reasonable and proper respect† in those who believe that it hath been transubstantiated into the glorified body of the Redeemer. The hasty reader, when he finds them called *idolaters*, is led to degrade them to the level of the *heathen*, and to apply to them texts that were written of persons who worshiped *idols instead* of the true God."—P. 14.

Whether the next observation of the "Resident Member" be as just and candid as what we have been transcribing, let our readers determine:

"— many who would refuse admission into civil offices to idolaters properly so called, might grant them to those who, after all that can be laid to their charge, believe in the same Creator, Redeemer, and Sanctifier, as themselves; yet such is the force of a name, that chiefly upon this account they would exclude them, while they have never been shocked at the admission of those who think they need neither redemption nor sanctification, who deny the divinity of our Lord, and 'count the blood of the covenant an unholy thing.'"—Pp. 14, 15.

We agree indeed with this writer that names have great *force*. They ought, therefore, to be employed with all possible correctness and precision: and distinctness of ideas, inasmuch as it would produce distinctness of language, might be of essential service to the interests of truth and charity. The remark applies to *terms* and *words* generally, as well as to *names*. What, for example, does the "Resident Member" mean by the phrase, the divinity of our Lord? The expression is ambiguous. It may signify, "the divinity of the mission of Jesus Christ:" or it may import, "the popular tenet of the deity of his person." Yet these are not identical articles of belief. The difference between them is palpable and important; amounting to the difference between a fact and an opinion, between a faith resting on historical testimony, and a faith derived from sound, or, it may be, unsound, interpretation.

As this author ~~speaks~~ of those "who think they need neither redemption nor sanctification, and count the blood of the covenant an unholy thing," we

* 1 Cor. iii. 10.

† This is said consistently enough with the writer's views, though not with those of *all* his readers.

must conclude that the persons whom he so periphrastically designates do not embrace the religion of Jesus Christ, under *any* form; and to professed Christians the representation can neither in equity nor in decency be judged applicable. There are no Christians who think they need neither redemption nor sanctification; there are no Christians who count the blood of the covenant an unholy thing. Many there doubtless are who do not explain every text or phrase of Scripture in the same manner with the "Resident Member;" but he knows the distinction between God's *infallible* word and man's fallible comments: he knows that it is neither pious nor reasonable to accuse men of rejecting God's own testimony, when perhaps they are only rejecting human interpretations,—at best uncertain, and, probably, even false.

Let us confess that, as soon as we read the sentence which we last copied from his pamphlet, we turned, involuntarily, to the effusions of a deceased writer of another spirit and order: we recollected a circular letter from Dr. Horsley, then Bishop of St. David's, to the clergy of his diocese, recommending contributions for the French clergy, of whom he declares that they are "more endeared to us [to English Episcopalians] by the example they exhibit of patient suffering for conscience' sake, than estranged by what we deem their errors and corruptions: more near and dear to us, in truth, by far, than some who, affecting to be called our Protestant brethren, have no other title to the name of Protestant, than a Jew or a Pagan, who not being a Christian, is for that reason only not a Papist."* Who can fail to perceive what class of individuals the Prelate had in view? It would have given us unfeigned pleasure not to have been thus reminded of him by a single passage in the "Letter to a Country Clergyman."

On the worthy author of that letter, and on his readers and ours, we urge our appeal to the writings of the New Testament. Without hesitation and reserve, we ask, What scriptural, what legitimate test have we of a man's being a Christian believer, if not his acknowledgment, from the heart, and with the mouth, *that Jesus is the Christ?*† No other creed is required: no other is admissible. When Locke published his "Reasonableness of Christianity," he rendered two grand services to that last and fullest Revelation of the Divine Will: he placed a main division of its evidences in a new and striking light; and, as far as argument could go, he laid the axe at the root of bigotry, intolerance, unkindness, arrogance, and spiritual usurpation, among those who bear the Christian name.

There is a shocking want of consistency in all who, denying infallibility to the Bishop of Rome, and even *protesting* against the exercise of any human authority in matters of religion, do, nevertheless, in their own persons lay a virtual claim to infallibility. No papal decision or denunciation can well surpass Bp. Horsley's decision and denunciation in respect of the class of men to whom he refuses the title of Christians—a class, let it never be forgotten, to which *Lardner* belonged. We have lately met with some most unbecoming and offensive language directed against the same body.‡ These things are extremely trying to the feelings of persons who receive, not perhaps individually, but collectively, such wrongs and insults. Let them be borne with fortitude, with patience, with an earnest, affectionate endeavour to promote the study of the Scriptures, as one of the most likely and effectual

* See Garnham's Sermon, Trinity College, Cambridge, Dec. 19, 1793.

† Rom. x. 9; the only creed (we speak it deliberately, advisedly, and therefore confidently) which the New Testament presents.

‡ Christian Reformer for April 1829, p. 190, and Christian Pioneer, May 1829, 307.

means of rendering Christians modest, humble, forbearing, and charitable; and with a steady appeal to the judgment of Perfect Goodness and Unerring Wisdom. Bigotry is sometimes the fruit of a man's bad temper, and of his creed, of undue self-love, of high self-conceit; while it is quite as frequently the growth of superficial knowledge and a contracted understanding.

Christian peace, good-will, and concord, and the order of civil society, depend, in a considerable degree, on the practical recognition of two principles—that “our own creeds are not necessarily the standard by which to judge of the sincerity of other men's belief in Jesus Christ,” and that “political rights and privileges should belong to *all* the subjects of a state, without any reference to their theological opinions.” When these principles are obeyed, the improvement of human affairs will be rapidly accelerated.

The letter before us, judiciously exposes the unreasonableness of making the imagined truth or falsehood of religious tenets a qualification for civil offices, or a ground of exclusion from them. It is by an extremely slow process that the world comes to admit such lessons of tolerance and equity; but *the Catholic Relief Act* will have done more to impress a sense of justice and toleration on the minds of our fellow-subjects and fellow-men than the labours of the ablest philosophers and divines for many past centuries. Even among learned, exemplary, and usually candid Protestants, a sentiment has long prevailed, which, unfounded in itself, tended, we think, to delay the season of the complete toleration of their Catholic neighbours. With some portion of astonishment, but with more of regret, we have seen in the writings of *Lardner*—generally so impartial, mild, and wise—an argument from the faith of the Church of Rome to its [real or supposed] intolerance: and, as his reasoning appears to us incorrect, and, under a change of circumstances, might be productive of some bad effects, we will take this occasion of examining into its validity.

In his concluding observations on Diocletian's persecution,* he properly gives the following caution:

“If we would effectually secure ourselves from temptations to persecution, let us take care to derive our religion from the books of the Old and New Testament, without adding other doctrines, not found in them, as important parts of religion.”

Of this advice we own the wisdom. A mind really enlightened and well informed on the subject of religion, can scarcely fail of being the seat of charity and perfect toleration. But we must object to the illustration and the statement which *Lardner* subjoins:

“Where transubstantiation, or other like absurdities are taught as articles of religion, there will be persecution.”

This proposition we deem too broad and unqualified. Dr. *Lardner* had just been speaking of *temptations to persecution*: and had he now said, and contented himself with saying, that some creeds present temptations to persecution, while others are calculated to preserve us from it, his remark would have been less exceptionable.

He speaks of “transubstantiation, or other like absurdities.” Now, by this kind of expression, he, no doubt, means all those complex articles of religion, which the feeble, restless wisdom of man has added to the plain

* Works, (1788,) Vol. VIII. pp. 328, 329.

and simple doctrines of revelation. We admit, then, that whatever tenets human fancy conceives and proposes as points of faith, human power is often invited and found ready to support. But the alliance between an unscriptural, scholastic creed, and the employment of external force in its behalf, arises not so much from the quality of the creed as from the possession and the love of power on the part of its framers and adherents.

"Ancient Gentilism," adds Lardner, "could not stand before the light of the gospel. It was absurd, and could not be maintained by reason and argument. The Christians, therefore, were continually gaining ground. They drew men off from the temples, from sacrifices, from the religious solemnities, from public sports and entertainments. This was a provocation to Heathen people, which they could not endure; they had recourse, therefore, to violence, and tried every possible way to discourage the progress of the Christian religion."

It is true, "they had recourse to violence," because they felt extreme mortification at being so opposed, and *because they had the power of the state on their side, and could with ease direct it against the Christians.* That the Pagans were really vanquished in argument, and by reason, is unquestionable; but it does not follow that they were conscious of being so vanquished; and it is probable that they looked upon even this sort of victory as their own.*

In Dr. Lardner's opinion, "if Gentilism had been revived, Heathen persecutions would have been repeated, and the cruelties of former times would have been practised over again with equal or if possible with redoubled rage and violence." Nor can we dissent from this opinion. The revival of Gentilism must have been effected by means of arms and power in the hands of Gentile commanders and magistrates; and, as a matter of course, the same power would have been exercised in repeated and aggravated persecutions of the dissidents.

"The Emperor Julian," we are told, "could not help being a persecutor, like his admired Marcus Antoninus," &c. Such examples are, in truth, very much to our purpose. Of all men Marcus Antoninus and Julian were among the most unlikely to be sensible of the weakness of their several reasonings on theology and morals. If it be inquired, what made them persecutors; we must answer, their pride and vanity, combined with that imperial power which so intoxicates the votaries of refined self-interest, and can be wielded, at will, against the objects of their contempt and hatred.

"So," concludes Lardner, "it will be always. An absurd religion cannot maintain itself by reason and argument; it needs, and will have, recourse to force and violence for its support."

We repeat that we cannot fully acquiesce in his conclusion. Some individuals, when pressed by arguments which they cannot repel, are observed to be peevish, fretful, angry; and Lucian, if our memory is correct, has a pretty story of *Jupiter and Mercury*† to that effect. But, as to bodies of men, and the proximate cause of persecution, the fact, we presume, must be

* Charles the Second, in persecuting the Scottish Covenanters, and Louis the Fourteenth, in dragooning the Hugonots, are illustrations of the argument in this paragraph.

† Jupiter takes up his thunderbolts; and Mercury thence infers, that "the sire of gods and men," has the worst of the argument.

explained chiefly by the habit and the facility, which so long subsisted, and even yet subsist, of upholding theological tenets by secular authority. Dis-unite church and state : let the magistrate's dominion be merely civil ; and all sorts and measures of public, general persecution are at an end ; though the spirit of bigotry may still shew itself, unavoidably, in private life, and be considerably annoying.

Surely Lardner's language would have been less unguarded, had he not indulged in that warm hostility to a complete toleration of Roman Catholics, which was more natural and becoming in our forefathers than it has been in some of their descendants. Perhaps there is scarcely a society of men, respecting which we may not venture to affirm,

“ Lenior et melior fis accedente senecta.”

If we associate the idea of intolerance with any class of religious sentiments, there may be danger of our justifying or exercising practical intolerance towards the professors of those sentiments—and this by way of precaution and self-defence. Such a use of his reasoning Lardner, we know, would have been the first to deprecate ; yet that this would be a natural application of it, seems perfectly clear.

We offer no apology for these animadversions on one among our most *favourite* (such is our own attachment to him)—certainly, our most valuable—divines. Truth is the object we have in view ; and our aim is to be the advocates of it, with deep respect, indeed, for the judgment of such men as Lardner, yet with a freedom from the implicit reception of opinions delivered by writers of high and merited authority. Possibly, we may be accused of having digressed from a notice of the pages of the Letter of the “ Resident Member.” Be it, however, recollected that something which fell from him occasioned our remarks on *Toleration*, and that, in our suggestions as to the method of our securing it, we have pleaded a cause which, manifestly, he has much at heart.

The remainder of his pamphlet claims our most unqualified approbation. More particularly, we share in his astonishment, “ that those who have religious scruples against the Relief Bill, have never petitioned against the annual parliamentary grant to Maynooth College.” That grant, so far as it goes, is *establishment*, is a direct and open encouragement ; not more exceptionable, however, than a *regium donum* to Irish and to English Protestant Nonconformists ! Auspicious, indeed, will be the era, when *the voluntary efforts of men* shall be the only source whence the means of Public Worship and Instruction are supplied !

“ A government,” observes this writer, “ is justified in not tolerating doctrines positively and plainly repugnant to morality.” For *doctrines* he should have said *practices* ; and then not a single dissentient to his remark could have been found. Immoral acts, if they be *overt*, are criminal acts, and come under the cognizance of the magistrate ; though even here a wise Legislator will be cautious not to make his jurisdiction very extensive or very discretionary. As to the *expediency* of employing the civil power for putting down the self-immolation of widows in India, we have at least our doubts : we do not look at the thing abstractedly ; in that view, the decision might be easy ; but perhaps the worst, or nearly the worst, of evils springing from erroneous systems of religion, are best obviated and corrected by the slow yet sure operation of views more enlightened and humane. Here, as on some other topics, we differ from the respectable correspondent of the

"Country Clergyman," yet his letter is so admirably calculated to expose and counteract the *odium theologicum*, which, even now, disgraces and injures the world, nor least our own nation, that we must bestow upon it our humble but cordial praise, and are much better pleased to contemplate the points where we meet, than those from which we mutually, and, we hope, amicably, diverge.

N.

NATURAL HISTORY OF ENTHUSIASM.

(Continued from p. 425.)

WE resume with pleasure our analysis of this interesting work. The reader has already been furnished, in our last number, with a general idea of its object and character, and with the outline and copious specimens of the first three sections, which treat of Enthusiasm, secular and religious; Enthusiasm in Devotion; and Enthusiastic perversions of the doctrine of Divine Influence. The fourth section contains an interesting history of the various forms of Heresy originated by Enthusiasm. The author reverts to the persuasion, which he believes to be generally entertained, that a change and renovation presently awaits the Christian church. He states that the various forms of ancient heresy having disappeared, all differences now draw round one great controversy—relating to the authority of the Scriptures. On this controversy, he anticipates, ere long, a coalescence of the whole Christian world; the Romish doctrine of the subordination of the authority of the Scriptures to that of the priest being likely to be overthrown by the progress of knowledge and of civil liberty, if not previously exploded by other means; the sceptical sects of Christianity falling back into the ranks of infidelity; and the great Protestant body agreeing to bury their differences in oblivion, and to acknowledge "one Lord, one faith, one baptism." In these anticipations we cannot altogether sympathize. We see no reason to believe that the abolition of the Romish domination is near at hand, though doubtless advancing to its overthrow. What sects of the Protestant world those are "which agree in affirming the subordination of Scripture to the dogmas of Natural Theology; in other words, to every man's notion of what religion *ought* to be," we do not distinctly perceive; nor can we agree that the great majority of the Protestant body "knows of nothing in theology that is not affirmed or fairly implied in the Bible." It may be true that divisions arise "from mere misunderstandings of abstract phrases—unknown to the language of Scripture;" but while these phrases are pertinaciously retained, as they still are, the prospect of union in religious faith is yet distant; and though fully convinced "that this trifling with things sacred must come to an end," we fear it will yet be long before the body is so fitly joined together as to make perpetual increase of itself in the fulfilment of the law of love.

No subject of speculation affords a wider field for the extravagances of enthusiasm than Prophetic Interpretation. The process is thus described:

"Disappointment is, perhaps, the most frequent of all the occasional causes of insanity; but the sudden kindling of hope sometimes produces the same lamentable effect. Yet before this emotion can exert so fatal an influence, the expected good must appear in the light of the strongest probability; and

even if the vagueness of a distant futurity intervenes, the swellings of desire and joy are quelled, and reason maintains its seat. On this principle, perhaps, it is that the vast and highly exciting hope of immortal life very rarely, even in susceptible minds, generates that kind of emotion which brings with it the hazard of mental derangement. Religious madness, when it occurs, is most often the madness of despondency. But if the glories of heaven might, by any means, and in contravention of the established order of things, be brought out from the dimness and concealment of the unseen world, and be placed ostensibly on this side of the darkness and coldness of death, and be linked with objects familiarly known, they might then press so forcibly upon the passion of hope, and so inflame excitable imaginations, that real insanity, or an approach towards it, would probably, in some instances, be the consequence.

“A provision against mischiefs of this kind is evidently contained in the extreme reserve of the Scriptures on all subjects connected with the unseen world. This reserve is so singular, and so extraordinary, seeing that the Jewish poets, prophets, and preachers, were Asiatics, that it affords no trivial proof of the divine origination of the books: an intelligent advocate of the Bible will choose to rest an argument rather upon the paucity of its discoveries than upon their plenitude.”—“But a confident and dogmatical interpretation of those prophecies that are supposed to be on the eve of fulfilment, has manifestly a tendency thus to bring forth the wonders of the unseen world, and to connect them in sensible contact with the familiar objects and events of the present state. And such interpretations may be held with so full and overwhelming a persuasion of their truth, that heaven and its splendours may seem to stand at the door of our very homes:—to-morrow, perhaps, the hastening crisis of the nations shall lift the veil which so long has hidden the brightness of the eternal throne from mortal eyes—each turn of public affairs; a war—a truce—a conspiracy—a royal marriage—may be the immediate precursor of that new era, wherein it shall no longer be true, as heretofore, that ‘the things eternal are unseen.’”—Pp. 97, 98.

To those lovers of truth who bring to the study of the Bible all the vigour of thought, all the knowledge and intelligence of which they are masters, new evidences of its truth will be continually brought out which are unmarked by superficial observers. Of this kind is the evidence intimated in one of the paragraphs we have just quoted. The same mind which recognizes in the seventh heaven of Mahomet the production of an earth-born imagination, will discern the impossibility of conveying to the human mind any conception of the realities of the unseen world, while he is convinced that the framers of a new religion would not forego so powerful a means of influencing the minds of those whom they designed to delude. Many impostors might have imagined a better heaven than that of Mahomet; but no impostor or enthusiast would have refrained from describing an unseen world which he affirmed to exist. Much less would he be able to reveal just so much as would be sufficient to arouse the hopes and fears of his followers, while he rendered it impossible for them to form the most remote conceptions of the nature of those spiritual regions on which their expectations were fixed. A wisdom above that of man is here discernible in adapting the revelation to the minds which are to receive it,—in apportioning the light to the strength of the organ which is prepared for it. A love above that of man to man is also discernible in the care with which the human mind is protected from the ravages of a wild imagination; and while roused to the utmost degree of activity by intimations substantial, though obscure, is restrained from extravagance by that very obscurity. This gentle restraint on human faculties, this tender care of human weakness, proceeds from the

same love which draws the veil of darkness over a wearied world, and "tempers the wind to the shorn lamb."

The sixth section contains a history of Enthusiastic Perversions of the Doctrine of a Particular Providence. These perversions are exhibited either in a narrow and sordid solicitude about petty interests, or by an impious petulance when unwarranted expectations are disappointed :

"Minds of a puny form, who draw hourly, from the matters of their personal comfort or indulgence, so many occasions of prayer and praise, are most often seen to be insensible to motives of a higher kind;—they have no perception of the relative magnitude of objects;—no sense of proportion: they feel little or no interest in what does not affect themselves. We ought, however, to grant indulgence to the infirmity of the feeble:—if the soul be indeed incapable of expansion, it is better it should be devout in trifles than not devout at all. Yet these small folks have need to be warned of the danger of mistaking the gratulations of selfishness for the gratitude of piety. It is a rare perfection of the intellectual and moral faculties which allows all objects, great and small, to be distinctly perceived, and perceived in their relative magnitudes. A soul of this high finish may be devout on common occasions without trifling; it will gather up the fragments of the divine bounty, that 'nothing be lost,' and yet hold its energies and its solicitudes free for the embrace of momentous cares."—P. 140.

The folly and impiety of murmuring under the disappointment of unreasonable expectations needs no proof; but we are ably reminded by our author that a law of subordination manifestly pervades that part of the government of God with which we are acquainted; and that while lesser interests are the component parts of greater, the dispensations of Providence are as perfect towards each individual of mankind as if he were the sole inhabitant of an only world. This law, well understood, cannot but cherish at the same time a firm trust and a profound humility.

"This perfect fitting and finishing of the machinery of Providence to individual interests must be premised; yet it is not less true, that in almost every event of life the remote consequences vastly outweigh the proximate in actual amount of importance. Every man prospers, or is overthrown; lives or dies; not for himself, but that he may sustain those around him, or that he may give them place: and who shall attempt to measure the circle within which are comprised these extensive dependencies? On principles even of mathematical calculation, each individual of the human family may be demonstrated to hold in his hand the centre lines of an interminable web-work, on which are sustained the fortunes of multitudes of his successors. These implicated consequences, if summed together, make up therefore a weight of human weal or woe that is reflected back with an incalculable momentum upon the lot of each. Every one then is bound to remember that the personal sufferings, or peculiar vicissitudes, or toils, through which he is called to pass, are to be estimated and explained only in an immeasurably small proportion if his single welfare is regarded, while their full price and value are not to be computed unless the drops of the morning dew could be numbered."—P. 144.

The events of human life are declared to be (though in themselves fixed and foreknown to God) divisible into two classes, as they appear to us. The one calculable, the other fortuitous. The course of the material world, the permanent principles of human nature, and the established order of the social system, though liable to interruptions, are so far constant as to afford a basis for anticipation: on this basis we should ground our actions; while, taught by experience how many occurrences may intervene which no human

sagacity could foresee, we must be prepared to surrender our purposes, to relinquish our desires, and submit to disappointment, when our calculations, however reasonable, are defeated. Calculable events are, in a manner, our own; and we should make use of them as the materials with which to build up our moral constitution. Fortuitous events belong to God alone, and to attempt to establish any dominion over them, is enthusiasm and impiety. Such enthusiasm leads to a delusive and fatal expectation of special boons in reward of services, and it is evident that under human controul events would tend constantly to our moral deterioration, while,

“In the divine management of the fortuities of life, there may be very plainly perceived a dispensation of moral exercise, specifically adapted to the temper and powers of the individual. No one can look back upon his own history without meeting unquestionable instances of this sort of educational adjustment of his lot, effected by means that were wholly independent of his own choice or agency. The casual meeting with a stranger, or an unexpected interview with a friend; the accidental postponement of affairs; the loss of a letter, a shower, a trivial indisposition, the caprice of an associate—these, or similar fortuities, have been the determining causes of events, not only important in themselves, but of peculiar significance and use in that process of discipline which the character of the individual was to undergo. These new currents in the course of life proved, in the issue, specifically proper for putting in action the latent faculties of the mind, or for holding in check its dangerous propensities. Whoever is quite unconscious of this sort of *overruling* of his affairs by means of apparent accidents, must be very little addicted to habits of intelligent reflection.”—Pp. 133, 134.

In pointing out the incongruity (according to these principles) of speaking of any dispensations of Providence as *mysterious*, the writer attributes the error, in part, to the popular misunderstanding of the language of Scripture, by which Heaven is believed to be an abode of quiescent bliss, exempt from the necessity of action. While all the arrangements of the present state manifestly tend to generate habits of strenuous exertion, while the Scriptures describe the mortal life as a life of warfare, a scene of labour, a toilsome pilgrimage, and at the same time declare that as we now sow we shall hereafter reap, and that the deeds done in the body will be the grounds of our future happiness or misery, it is absurd in the extreme to imagine that we are to spend an eternity in what we now call repose. Action may be unattended with difficulty, exertion with weariness, and the pursuit of intellectual objects with perplexity; but that there will be exertion, strenuous and perpetual, there is no reason to doubt:

“A man eminently gifted by nature for important and peculiar services, and trained to perform them by a long and arduous discipline, and now just entering upon the course of successful beneficence, and perhaps actually holding in his hand the welfare of a family, or a province, or an empire, is suddenly smitten to the earth by disease or accident. Sad ruin of a rare machinery of intellectual and moral power! But while the thoughtless may deplore for an hour their irreparable loss, the thoughtful few muse rather than weep; and in order to conceal from themselves the irreverence of their own repinings, exclaim, ‘How mysterious are the ways of Heaven!’ Yes; but in the present instance, what is mysterious? Not that human life should at all periods be liable to disease, or the human frame always vulnerable.”—P. 148.

“Still,” we continue in the words of Dr. Channing,* “the question

* Memoir of Gallison.

may be asked, ‘ Why was he taken from so much usefulness ?’ Were that state laid open to us, into which he is removed, we should have an answer. We should see that this world is not the only one where intellect is unfolded, and the heart and active powers find objects. We might see that such a spirit as his was needed now in another and nobler province of creation ; and that all God’s providence towards him had been training and fitting him to be born, if we may so speak, at this very time, into the future world, there to perform offices and receive blessings which only a mind so framed and gifted could sustain and enjoy. He is not lost, nor is he exiled from his true happiness. An enlightened, just, and good mind, is a citizen of the universe, and has faculties and affections which correspond to all God’s works. Why would we limit it to earth, perhaps the lowest world in this immense creation ? Why shall not the spirit, which has given proof of its divine origin and heavenly tendency, be suffered to rise to its proper abode ?”

We agree with the writer of the volume before us, that considerations like these are not foreign to his argument, as the perplexities which arise from the dispensations of Providence may be greatly lessened by holding the most reasonable anticipations which the mind can attain of our state in a future world.

After pointing out, at the beginning of the 7th Section, the wide difference between the spontaneous kindness of the heart and Christian philanthropy, the writer proceeds to mark the peculiarities which distinguish the latter : viz. that it is vicarious, obligatory, rewardable, subordinate to an efficient agency, and an expression of grateful love.

We feel ourselves compelled to dissent entirely from the view taken of the first of these peculiarities of Christian philanthropy. The writer observes, more than once in the course of his work, that “ the great principle of vicarious suffering forms the centre of Christianity :” and he here adds, that it spreads itself through the subordinate parts of the system, and is the pervading, if not the invariable, law of Christian beneficence. This is not the place in which to enter on a discussion of the various ways of receiving the doctrine of the Atonement : we can now only notice the present application of what the writer esteems the central principle of Christianity. The philanthropist suffers by participation, not by substitution. The object of his benevolent regard obtains relief, not by his benefactor taking upon him his guilt or his sorrow ; but by their united exertions to remove the guilt, and remedy the sorrow. And if we frequently say that one takes upon him the griefs of another, and that a sufferer is lightened of his burden by the benevolence which shares it, we mean nothing more than to describe the operation of the laws of human sympathy by which the benevolent heart is softened, and the oppressed is lightened. If any proof be needed, it is found in cases where the sorrows of the benevolent produce no apparent effect but on themselves. A minister of religion, whose heart is glowing with piety and benevolence, attends the last hours of a convicted criminal. The wretch is hardened ; he listens with apathy and indifference while his benefactor weeps, exhorts, or prays : he dies insensible, neither fearing God nor regarding man. His benefactor suffers acutely and long ; but who will say that he takes on him the guilt and suffering of the criminal ? The guilt remains, the suffering will ensue. The prayers of the righteous may avail something for the pardon of the one, and the alleviation of the other ; but it is monstrous to affirm that in this case the guilt of the criminal is imputed to his benefactor, or that the benevolent sorrow of the latter is so

much deducted from the punishment which awaits the former. If a philanthropist visit a family suffering at the same time under poverty and affliction of some other kind which he cannot remove, he remedies the one and shares the other. He feeds the hungry, clothes the naked, and weeps with those who weep. But in neither case does he remove their sorrows upon himself; he does not suffer cold and hunger for them on the one hand, nor does his sympathy remove the cause of their grief, on the other. The sorrows and joys of every man issue from the workings of his own heart; and it is as manifestly impossible to grieve or rejoice, as to breathe, or sleep, or think, by substitution. By communicating our thoughts to others, we induce them to think; but they think with, and not for us. The principle of vicarious suffering, however applied, appears to us as inconsistent with our nature, as it is incompatible with our conceptions of the Divine justice and mercy.

Christian philanthropy is obligatory: and though natural religion enforces the same obligation, it is by considerations much less efficacious in promoting humility than those by which the Christian is actuated. This obligation is clearly laid down, and, in the following passage, strikingly illustrated:

“Let it, for example, have been given to a man to receive superior mental endowments—force of understanding, solidity of judgment, and richness of imagination, command of language, and graces of utterance—a soul fraught with expansive kindness, and not more kind than courageous; and let him, thus furnished by nature, have enjoyed the advantages of rank, and wealth, and secular influence; and let it have been his lot, in the prime of life, to be stationed just on the fortunate centre of peculiar opportunities: and then let it have happened that a fourth part of the human family, cruelly maltreated, stood as clients at his door, imploring help: and let him, in the very teeth of ferocious selfishness, have achieved deliverance for these suffering millions, and have given a deadly blow to the Moloch of blood and rapacity: and let him have been lifted to the heavens on the loud acclamations of all civilized nations, and blessed amid the sighs and joys of the ransomed poor, and his name diffused, like a charm, through every barbarous dialect of a continent: let all this signal felicity have belonged to the lot of a Christian—a Christian well taught in the principles of his religion; nevertheless, in the midst of his honest joy, he will find place rather for humiliation than for that vain excitement and exultation wherewith a man of merely natural benevolence would not fail, in like circumstances, to be intoxicated. Without at all allowing the exaggerations of an affected humility, the triumphant philanthropist confesses that he is nothing; and far from deeming himself to have surpassed the requirements of the law of Christ, feels that he has done less than his duty.”—“Christian philanthropy, thus broadly and solidly based on a sense of unlimited obligation, acquires a character essentially differing from that of spontaneous kindness; and while, as a source of relief to the wretched, it is rendered immensely more copious, is, at the same time, secured against the flatteries of self-love, and the excesses of enthusiasm, by the solemn sanctions of an unbounded responsibility.”—Pp. 170, 171.

The hope of reward is undoubtedly necessary to stimulate the early exertions of Christian benevolence; and subsequently, the perception of the disproportion between the feeble service and the eternal reward tends to encourage humility, and not to foster a regard to self-interest. The balancing of motives to pure benevolence is another manifestation of Divine Wisdom in the formation of the Christian scheme. Christian philanthropy is the instrument of a higher and efficient agency. Man may plant and water; but it is God who giveth the increase. Believing thus, and placing no undue

reliance on second causes, the philanthropist is undismayed by disappointment, and prosecutes his work in the temper of mind proper to a subordinate agent, hoping all things, but arrogating nothing.

Lastly, Christian beneficence is an expression of grateful love. Zeal must be actuated by the highest love, or it will degenerate into activity of the imagination rather than the heart: but under that influence, "it may reach the height even of a seraphic energy, without enthusiasm."

In the 8th and 9th Sections we have an interesting history of ancient Monachism, with an exposition of the causes of that enthusiasm which produced such disastrous consequences to the Christian world. No circumstance in the whole history of the human mind seems more easy to be accounted for than the rise of this species of enthusiasm. There are few of us who, even now, with all the tremendous consequences of their errors developed before us, can withhold our sympathy from the earlier recluses, or feel any wonder at their belief, that the way to cherish piety and purity was to flee from the seductions and contaminations of the world. We cannot divest ourselves of a feeling of respect for those whose self-denial was so vigorous and protracted; and though perfectly aware that spiritual pride was usually both the cause and effect of their unnatural mode of life, the unquestionable strength and occasional purity of motive revealed by their actions, excite our admiration, in spite of ourselves. While we doubt whether any motive could induce us to spend our lives on the top of a pillar, or to resign ourselves to dirt, disease, and hunger, till death should relieve us from our sufferings, we cannot but respect that energy which, however perverted, we believe to be more powerful than our own. While we are grateful for the light of history and experience, we feel that we are yet liable to mistake the way to heaven, and that in the gloom which formerly overspread the Christian world, we should probably have chosen the steep and thorny road, which, no less than the primrose path, was crowded with wanderers and outcasts. We are therefore glad to admit the excuses which may be made for those who first went astray, and while we view with abhorrence the practices originated by Monachism, it is satisfactory to ascertain how far the earlier recluses were answerable for them. Driven into the wilderness by persecution, many remained for the sake of safety; and being remarkable for piety, others retired also for the sake of imitating their example. The practice was sanctioned and enjoined by the venerable fathers of the church; their suffrage was handed down to successive generations, while evil consequences were accumulating, of which their originators never dreamed. The blame of the after-issues of erroneous notions and practices should not be imputed to one age, and the criminality should be shared by many generations. The differences of constitutional temperament, of habits and manners, between the first Christians and ourselves, must also be taken into the account. As our author says,

"The Christian of England in the nineteenth century, and the Christian of Syria in the second, stand almost at the extremest points of opposition in all the non-essentials of human nature; and the former must possess great pliability of imagination, and much of the philosophic temper, as well as the spirit of Christian charity, fairly and fully to appreciate the motives and conduct of the latter."

A variety of extenuating circumstances besides are stated as candidly as is required by the subsequent exposure of the abuses of the monastic life, and the fatal results of this species of enthusiasm. The blame belongs more

to the system than to its victims ; and the system now meets with the universal reprobation it deserves. It is shewn by our author to have subsisted in contempt of the Divine constitution of human nature, and outrage of common instincts ; to be the promoter of deliberate selfishness, of spiritual pride, and of greediness of the supernatural. It led to the practice of mystifying the Scriptures, and recommended itself by feats of proficiency in the exercises of artificial virtue.

After dwelling on the mournful picture of degradation caused by the enthusiasm of monachism, it is refreshing to turn to the partial revival of true piety among the Jansenists and the inmates of Port Royal ; and while lamenting their lack of power to throw off the galling yoke of superstition and temporal subjection under which they groaned, it is exhilarating to mark the bolder and truer course of Luther, who, spurning the control not only of the pope but of the fathers, searched the Scriptures, and there found the great realities of religion.

The tenth and last section argues the probable spread of Christianity, not only from the belief of its truth, (on which supposition its future prevalence is certain,) but from past experience of its power. Be it true, or be it false, it has surmounted a host of obstacles, it has survived persecution, it has stood its ground amid the revolutions of centuries ; and though long and darkly overclouded, has burst forth like a buried stream, hidden but not lost. Having done all this, it may do it again : and though the infidel may assert its falsehood and reject its sanctions, he cannot deny its power in past ages, or limit its results :

“ But if there were room to imagine that the first spread of Christianity was owing rather to an accidental conjunction of favouring circumstances than to its real power over the human mind, or if it might be thought that any such peculiar virtue was all spent and exhausted in its first expansive effort, then it is natural to look to the next occasion in which the opinions of mankind were put in fermentation, and to watch in what manner the system of the Bible rode over the high billows of political, religious, and intellectual commotion. It was a fair trial for Christianity, and a trial essentially different from its first, when in the 15th century, after having been corrupted in every part to a state of loathsome ulceration, it had to contend for existence, and to work its own renovation, at the moment of the most extraordinary expansion of the human intellect that has ever happened. At that moment when the splendid literature of the ancient world started from its tomb, and kindled a blaze of universal admiration ; at that moment when the first beams of sound philosophy broke over the nations, and when the revival of the useful arts gave at once elasticity to the minds of the million, and a check of practical influence to the minds of the few ; at the moment when the necromancy of the press came into play to expose and explode necromancy of every other kind ; and when the discovery of new continents, and of a new path to the old, tended to supplant a taste for whatever is visionary, by imparting a vivid taste for what is substantial ; at such a time, which seemed to leave no chance of continued existence to aught that was not in its nature vigorous, might it not confidently have been said, This must be the crisis of Christianity ? If it be not inwardly sound—if it have not a true hold of human nature—if it be a thing of feebleness and dotage, fit only for cells, and cowls, and the precincts of spiritual despotism—if it be not adapted to the world of action—if it have no sympathy with the feelings of men—of freemen ;—nothing can save it ; no power of princes, no devices of priests will avail to rear it anew, and to replace it in the veneration of the people ; or at least in any country where has been felt the freshening gale of intellectual life. The result of this crisis need not be related.”—P. 259.

It has passed through another and another crisis,

“ And what has been the issue? It is true that infidelity holds still its ground in the United States as in Europe; and there, as in Europe, keeps company with whatever is debauched, sordid, oppressive, reckless, ruffian-like. But, at the same time, Christianity has gained rather than lost ground, and shews itself there in a style of as much fervour and zeal as in England; and, perhaps, even has the advantage in these respects. Wherever, on that continent, good order and intelligence are spreading, there also the religion of the Bible spreads. And if it be probable that the English race, and language, and institutions, will, in a century, pervade its deserts, all appearances favour the belief that the edifices of Christian worship will bless every landscape of the present wilderness that shall then ‘ blossom as the rose.’ ”—
P. 265.

Is there, therefore, enthusiasm in the belief that by the labours of Christians their faith may be made victorious over the false systems of religion in Heathen countries? If we believe our faith destined to prevail, it is reasonable to hope that labours to diffuse it will not be in vain, if they be undertaken and prosecuted in the spirit, not only of love, but of a sound mind. As to the duty of extending to benighted minds the blessings of the gospel, there can be no question: the doubt has been, whether the best way to fulfil this duty is to send missions to the Heathen in the modes which have been adopted during the last forty years. Our author replies in the affirmative; and we think that while he unanswerably proves the obligation of all Christians to assist, according to their power, in the work of evangelizing the nations, he takes for granted too readily that the means made use of have been judiciously selected and controled. Much, we believe, has been done, especially in the way of preparing the nations for the great moral revolution which awaits them; but more, much more, might have been accomplished had the hearts of the unconverted been appealed to through the reason instead of the imagination. The incomprehensible doctrines of orthodoxy, which to the Heathen appear no more venerable than the enigmas of ancient superstition do to us, may excite their imaginations, and lead them to entertain a religious enthusiasm destined to perish like seed let fall on rocky places; but the only way to make them Christians in truth, is to present Christianity to them in its simplicity and purity; to speak to them from the Bible, and require them to believe nothing which is contrary to their reason. Their reason, like their other faculties, is weak and undisciplined, and they must, therefore, be led on by a gradual ascent to that state when we may hope that their principles are firm and their belief efficacious. They must be gradually prepared for their Christian liberty, or their emancipation from Superstition will only be the precursor of their slavery to Enthusiasm or Atheism; instead of faith they will have credulity, and instead of devotion, hypocrisy. That these consequences have attended orthodox preaching in Heathen countries is well known. We hope and believe that the mischief has been more than compensated by the good effected, and that a way has been opened for an unlimited progress. Those of our readers who have watched the introduction of pure Christianity into India, will read the section now before us with an animating conviction, “ that a pure theology, and a pure morality, shall inevitably, if zealously diffused, prevail till they have removed all superstitions, with all their corruptions; ” and will feel themselves called on to use every exertion to promote the spread of true religion in that country, now degraded, but rich in its resources, and unbounded in its capabilities.

The increased energy of missionary exertions is the first favourable sign of the times enlarged upon in the section under observation ; the next is the increased regard shewn to the Scriptures, which the author considers the most prominent circumstance in the present state of the Christian church. That the knowledge and love of the Scriptures will go on to increase with a rapidity of progression hitherto unknown, he infers from three circumstances:—the wide diffusion of the Sacred Volume, the progress of the science of biblical criticism, and the prevalence of an improved mode of exposition.

“Who that entertains a belief of the providential guidance of the Christian church, can suppose that the most remarkable course of events that has hitherto ever marked the history of the Scriptures, is not charged with the accomplishment of some unusual revolution; and what revolution less than the instalment of the Inspired Volume in the throne of universal authority, can be thought of as the probable result of the work that is now carrying forwards?”—“The friends of Bible Societies might, on this ground, find a motive for activity, proof against all discouragement. When missionary efforts meet disappointment—when accomplished teachers are removed in quick succession by death—when stations, where much toil has been expended, are abandoned—when converts fall away from their profession—the whole fruit of zeal perishes; but it is otherwise in the work of translating and of multiplying the Scriptures; for although these endeavours should at first be rejected by those for whose benefit they are designed; still, what has been done is not lost; the seed sown may spring up after a century of winter.”—“Immediate success is doubtless to be coveted; but though this should be withheld, the work of translation and of printing is full of infallible promise.”—Pp. 296, 297.

“In removing occasions for the cavils and insinuations of captious or timid spirits, the literary restoration of the Bible, and the abundant means of ascertaining the grammatical sense of its phrases, is highly important. And in looking towards the future, it must be regarded as a circumstance of peculiar significance that the documents of our faith have just passed through the severest possible ordeal of hostile criticism, at the very moment when they are in course of delivery to all nations.”—P. 298.

After enumerating some causes of division among Christians, which he deems approaching to extinction, the writer proceeds,

“The remaining differences that exist among the pious are only such as may fairly be attributed to the influence of the old theoretic system of interpretation; and they are such as must presently disappear when the rule of **INDUCTIVE EXPOSITION** shall be thoroughly understood and generally practised. The hope, therefore, of an approaching prosperous era in the church depends, in great measure, upon the probability of a cordial return to the authority of Scripture—of Scripture unshackled by hypothesis. This return alone can remove the misunderstandings which have parted the body of Christ; and it is the reunion of the faithful that must usher in better times.”—P. 307.

When shall these things be? Whether soon or late, it is the duty of every one to labour as strenuously as if the glorious change were at hand. As if the union of the Christian church were to be accomplished to-morrow, each of its members should strive to compose differences, to remove prejudices, to hope all things, and to effect what he can. In the words of the volume before us,

“This assuredly may be asserted, that so far as human agency can operate to bring on a better era to the church, he who despairs of it, hinders it, to the

extent of his influence; while he who expects it, hastens it, so far as it may be accelerated. This difference of feeling might even be assumed as furnishing a test of character; and it might be affirmed that when the question of the probable revival and spread of Christianity is freely agitated, those who embrace the affirmative side are (with few exceptions) the persons whose temper of mind is the most in harmony with the expected happy revolution, and who would, with the greatest readiness, act their parts in a new and better economy; while, on the contrary, those who contentedly or despondingly give a long date to existing imperfections and corruptions, may fairly be suspected of loving 'the things that are' too well."—P. 310.

Our readers will by this time have been able to form some judgment of the volume which we have been analyzing. On the first reading, it is very interesting, and it will be seen from the extracts which we have given, that its detached portions have great vigour and beauty. But the process of analysis has convinced us yet more of its value. Its plan is comprehensive and clear, and its arrangement faithfully adhered to: and the reader will find it no little advantage to be enabled to turn immediately to any one of the striking passages which will remain in his memory when he has closed the book. Every sentence has its proper place, and could not, with any propriety, be transferred to another; a proof of an excellence of arrangement not very common.

The style is generally lucid and graceful, though a little affectation is perceivable here and there. Our language affords terms which would serve the author's purpose quite as well as some which he has invented. The words *impartation*, *obstination*, *perfectionment*, could scarcely have slipped from his pen in the ardour of composition: and indeed the style bears no marks of haste.

The literary merit of the work is great; but a higher praise may also be awarded. It affords a complete exposure of a most destructive vice of the mind, and a most powerful warning against its insinuations. The most glaring consequences of Enthusiasm have been marked, and its ravages lamented, by every observer and lover of human nature; but few are fully aware how silently and (to all appearance) innocently it sometimes takes its rise; how extensive is its blighting influence, and how fatal its operation where its presence is not even suspected. It is their own fault if, after reading this book, they are again deluded by the imagination into the snares of Enthusiasm. They are here warned by one who is well acquainted with the springs of human thought and action, by one who is evidently experienced in the perplexities of human weakness, and familiar with the power and excellency of religion, that from the moment when the activity of the imagination is allowed to exceed its due proportion, may be dated the induration of the heart to all genial influences, and its alienation from its true interests and noblest enjoyments. Not that we would rest a warning so awful on human authority; but it is, in this case, as demonstrably true as it is obviously important.

CHILDREN'S HYMN.

THE God who built the lofty sky,
And gave the vast creation birth,
Looks down from heav'n with pitying eye,
E'en on the humblest thing of earth.

The feeblest insect of the air,
The smallest plant, the meanest clod,
As much as suns and systems—share
Th' eternal guardianship of God !

From Him the stars derived their birth ;
He fill'd the channels of the sea ;
His are the flow'rs that deck the earth ;
And His, delightful thought ! are we !

Yes ; down to us His care extends ;
His gracious mercy we partake :
He gives us food, and health, and friends,
And shields us, sleeping or awake.

O, may our lips, attun'd to praise,
Express the fervour of our hearts !
His may we be, through all our days :
And His, in heav'n, when life departs !

J. C. W.

SONNET.

ON SEEING A HYMN TO THE TRIUNE GOD IN THE HALL OF
MAGDALEN COLLEGE, OXFORD.

"Ye sacred nurseries of blooming youth,
In whose collegiate shelter England's flowers
Expand, enjoying through their vernal hours
The air of liberty—the light of truth."

WORDSWORTH.

OXFORD ! whose honoured fanes thus rise on high,
Beneath whose venerable, fostering shade
England's choice flowers are not believed to fade,—
Thy lofty crests, uplifted to the sky,
Would emulate e'en heaven in majesty !
And could we feel thou gav'st thy potent aid
To truth's, to freedom's cause, we'd ne'er upbraid
Thy pomp. Then with unmingled love our eye
Might rest on thee. Alas ! a dense, dark cloud
Of error doth thy halls, thy shrines enshroud.
Disperse, O God ! that mist ; thyself declare,
Give them to know thy will, thy word aright ;
Pour on these towers the beams of Truth's pure light,
And all shall bid them hail—shall own them thine !

June 4, 1829.

E. Toz T. S.

THE LIFE AND TIMES OF ARCHBISHOP LAUD.

(Concluded from p. 377.)

IN the midst of graver matter, we may step aside to notice Laud's scheme for gratifying his own tyrannous appetite, and at the same time putting money into the King's pocket, by prosecuting the persons who had, in their zeal, (like the evangelicals of the present day,) made a stock-purse to buy up impropriations—a species of commodity which, to the honour of the Church of England, is always open to the best bidder. Mr. Lawson chooses to say this was “an illegal association.” In so asserting, he only says what the worthy Noy said before him, but on what authority neither of them has shewn. Laud, to justify his robbery, says, “I was clearly of opinion that this was a cunning way to overthrow the church by getting into their power more dependency of the clergy, than the king, the peers, and all the bishops in the kingdom had.” Their design, Mr. Lawson says, “succeeded to the utmost extent;” and then but a few lines further on, when it is expedient to diminish the amount of the robbery, comes this wonderful confirmation of Laud's “opinion,” and of his biographer's assertion, that this dreaded association, at its dissolution, was found to be possessed of thirteen impropriations, purchased with a capital of £5000. We were not surprised at meeting with a denunciation of this confiscation as “a measure which I confess can hardly be justified.” We read on, and, as usual, found it in the same breath declared to be “a measure highly expedient and salutary for the church.” Laud's share in it was “in pursuance of the designs he had formed for the advancement of learning and religion;” and “it required a man of his vigorous and active mind to govern with firmness and decision.”

The prosecution of the King's printers for their sins of omission in dropping the little word “not,” from the seventh commandment, is but a trifling interlude of the great drama. The unfortunate offenders were severely fined—a happy contrivance for preventing the necessity for lists of errata, which we admit to be very unsightly. “*This* prosecution,” Mr. Lawson musters courage to assert, “*could* be liable to no just objection.” Printers must suffer and submit, and that not always, as in this case, for their own offences.

We then follow the story to the perverse interference with the worship of those English Protestant residents at Hamburgh who were so unreasonable as to beg “not to be troubled with Common Prayer.” “*Christianity*,” however, Mr. Lawson says, “is a religion of authority, and if men are permitted to reject that authority at will, there is no barrier to heresy or schism.” Laud, therefore, was prepared to display this “authority,” (how he came to fancy his particular scheme to be the Christianity of “authority” is not shewn,) and he was ready with his “Regulations,” which were followed up by equally wise and impartial regulations for abolishing the liberties of all foreign Protestants resident in England; a most politic and just proceeding truly, considering the position in which the Church of England stood towards all other reformed churches. This device was followed up, after Laud assumed the Archbishopric, by compelling all members of the French and Dutch churches, born in England, to attend the parish churches, and all foreigners to use the English liturgy. “It is needless to mince the matter,” Mr. Lawson is obliged to own; this “was enforcing a test; it was in-

sisting on conformity"—a thing, by the bye, which he more than once denies Laud to have been guilty of at all, his remedy against schism being asserted to be "not by compelling men to adhere to the church, but by observing those who still adhered, and who were notwithstanding undermining its constitution." But then comes the usual balance: "in Laud's conduct there was both reason and prudence;" what he did was not "the result of a spirit of proselytism," but "resulted from his love of the doctrines of the Protestant Reformation." If these foreigners were driven out of the country, "one thing at least," he observes, "is certain, that they did not leave the kingdom until they had been enriched by successful trading"—a pleasing consolation for the country, which lost the benefit of their industry, and for themselves, who were driven from the scene of their successful exertions!

Scotland was the next church which was to be "troubled with Common Prayer," in the matured policy of bringing all to the English standard. "The necessity of a *Liturgy* is," we are told, "plain and obvious, and besides it is sanctioned by the *church of the Jews*, by the *practice* of our Divine Saviour and his *apostles*." "The public devotional services of the church are far superior to any sermons or lectures, however excellent, because they are all grounded on the canon of inspiration, and in reality inspiration itself." "In fine," it is objected to "the public worship of Dissenters in general," that "there is no essential difference from the Church of Rome; with this qualification—that the former are at one extreme, and the Papists at another"! In the proceedings to establish the new system, we find Laud (then Bishop of London) most active, and preaching zealously to the Scotch "on the utility of conformity and reverence for the institutions of the church." It will be recollected that we have our author's admission that what James attempted (though not half so bold as the new adventure) was "hardly prudent." His favourite's share in the transaction now renders it a fit subject for unqualified approbation.

We now reach Laud's installation into that station, the functions of which he had long virtually enjoyed by usurpation. And here the first bud of promise opens and discloses that most notable of all devices for goading a nation into strife—the authoritative repetition of King James's foolery in "the book of sports." A madder piece of folly can hardly be imagined than this wanton insult to the precise clergy, followed by the summary expulsion of those whose consciences rebelled against such an injunction. Mr. Lawson has already (in speaking of King James's proceeding) described it as "dangerous to morality, and inconsistent with religious truth." "It was a dangerous expedient," he avows, "to allure the Romanists." Yet this virtuous indignation dwindles in a few sentences down to a "doubt whether it was altogether prudent to revive the book of sports." And as for Laud personally, "no man better understood the duties of a Christian Bishop," and "he conscientiously believed that he was doing his duty."

We next come to the savage prosecution and punishment of Prynne for his bulky volume—offensive, very likely, from its scope to players, and from its length to any one who was bound to read it; but certainly a singular subject to move an Archbishop's indignation, and a still more curious crime to visit with pillory, fine, degradation, imprisonment for life, and mutilation. "Perhaps," our biographer cautiously insinuates, "the punishment exceeded the offence." Judge Cottington, to be sure, had no such doubts: "Shall not all who hear these things," said his Lordship, "think that it is the mercy of the King that Mr. Prynne is not destroyed? Have we not lately seen men condemned to be hanged and quartered for far less mat-

ters?" Against the weight of Mr. Lawson's faint dubitation, however, we have as usual in the other scale, the observation, 1st, that though Prynne's ears were certainly cropt, he lost but a very little bit of them, (enough being left for an after crop,) and the sentence therefore "was not remarkably severe;" 2d, that it was then customary "to cut off the ears and to slit the nose." Ears and noses were, in those days, used to such delicate treatment, and did not mind it a bit. We remember the story of the eels and their flayer.

It is very difficult to reconcile Laud's promotion to the Commission of the Treasury with any thing but a rash, grasping disposition to intermeddle every where and with every thing. The position of the church was sufficiently delicate, and Churchmen were sufficiently obnoxious, without widening the breach by thrusting ecclesiastics into appointments connected with the obvious sources of disunion between the King and his people. We find the Archbishop, as usual, quarrelling with all around him, fated on all occasions to accelerate his master's ruin by disgusting his friends and irritating his enemies, till at last he found it convenient to thrust the dangerous honour upon his creature Juxon, the Bishop of London. Our biographer tells us, "that such an appointment (however afterwards neutralized by Juxon's good sense) gave great dissatisfaction to the people in general," and that the nobles were exasperated "at being supplanted by an ecclesiastic who had hitherto been little known." Still we are consoled by the assurance that "it cannot be doubted that the Archbishop was guided by the most upright motives in promoting the appointment of Dr. Juxon to the office of Lord Treasurer." Those who had previously read our author's reflections on the aptitude of ecclesiastics for the offices of statesmen, will be disappointed at this descent into an apology for their blunders on account of their motives. Lord Clarendon would have been a sounder authority for consigning the whole policy of Laud and his brethren as statesmen to reprobation, by the reflection which bitter experience wrung from him as to ecclesiastics in general, that they "understand the least and take the worst measure of human affairs of all mankind that can write and read."

A curious practical illustration of Laud's aptitude as a statesman is afforded by his sage scheme for stopping the safety valve at which some of the explosive matter which his oppression had generated would gladly have made its escape from the scene of action. It was ordered by his advice that the Puritans who were about to leave the country should be restrained from enjoying liberty of conscience, even on the seas or the plains of the new continent, and no minister was allowed to pass without approbation of the Archbishop. "These orders were founded," Mr. Lawson has discovered, "on obvious reasons of state." It is a happy thing for an ecclesiastical statesman to have a brother for his biographer and judge.

Mr. Lawson has next to grapple with the violent proceedings adopted against Prynne, Bastwick,* and Burton. He is here rather puzzled; for Prynne, it is undeniable, now lost, not a small piece of his ears, as before, but one large enough to comprise a portion of each cheek, besides fine, pillory, imprisonment for life in distant dungeons, deprivation, denial of all intercourse with any but jailors, and of all use of writing materials. "The punishments," it is admitted, "exceeded the offence, and are revolting to

* Mr. Lawson is pleased to call the poor Doctor "Medico-Mastix," because some one published a book *against* him with that title, which Mr. L. seems to imagine was the Doctor's own work. Can he translate the word?

our modern opinions." "That it was a tragedy *may* be allowed." But (mark the balance again!) "*all* public punishments are tragical, because the unhappy persons are sufferers." "I hold that *no part* of this sentence was *severe*, except the cutting off the ears, which it must not be forgotten, at the same time, was the custom of the age." "Men were then only advancing in civilization," and therefore, we suppose, cared little for such trifles as ears. Lawyers plead their "ancient and laudable customs," but we believe this is the first time that such a usage has been pleaded in justification of a practice like the one before us. Our author is, however, not quite satisfied with this defence. He seeks to evade, not the Archbishop's participation, for this cannot be denied,—but his being the contriver and head manager. "It is evident that he acted merely as a *private member* of the court." What is meant by a *private judge*? It was in this part of the history very judicious in Mr. Lawson to keep out of view Laud's correspondence, from which it constantly appears that his every-day complaint was, that he was restrained from adopting measures of greater severity.

It is somewhat amusing (after further tracing the Archbishop through his proceedings to ruin his "enemy" Bishop Williams, his jurisdiction in licensing books, and the wild projects which drove Scotland into revolt) to find our biographer drawing a moving picture of the force of Laud's eloquence and "vigorous genius" in converting John Hales from "those prejudices which he had imbibed against the apostolic constitution of the church." Almost the only apparently honourable act of Laud's life is his promotion of Hales, notwithstanding their theological differences, though it should be recollected that to a certain extent such men as Hales and Chillingworth were auxiliaries so far as regarded opposition to the strictness of Calvinism. Mr. Lawson has borrowed the fable which he has dressed up so handsomely, from Heylin, who can hardly be acquitted of wilful fabrication, considering that the subsequent letter of Hales to the Archbishop repeats the very same sentiments which he is supposed to have abjured.

After what we have read, we are not surprised to find that the Archbishop's share in the convocation of the Parliament of 1640, and his motives in so acting, are made the subject of praise. At the same council it was settled, that if the Parliament "proved peevish," (Lord Clarendon has told us enough to shew that no honest man could be otherwise,) that is, if it chose not to do Laud's and Wentworth's bidding, nor to sanction some of the "customary" practices which our author palliates, the King should be encouraged and assisted in every way to set the law at defiance—in other words, if tyranny could not be established *through* Parliament, it should be so *against* it. "Here," says Mr. Lawson "was a display of virtue—a preference of public good to private safety." Of course the erection of the Convocation into a Parliament has its share of praise. Even the *et-cætera* oath finds favour. "Though these canons are not only judicious, but positively unobjectionable, yet they occasioned much trouble to the Archbishop." The people of England certainly evinced great ingratitude in questioning his right to become their lawgiver.

The next Parliament brought ruin, and at length death, to the Archbishop. Enthusiasts, whom he had goaded to madness, and then made desperate by prohibiting even the means of quiet escape from the contest, followed up a bitter revenge. Had they consigned this meddling priest to retirement and contempt, they would have displayed more magnanimity than perhaps was "the custom of the age;" but they would have prevented him from sharing in that sort of merciful indemnity which saves the victims of persecution,

even though "martyrs" in a bad cause, from the full measure of the indignation of posterity.

Our author has wisely sunk all detailed notice of the correspondence between Wentworth and Laud, so necessary to a right understanding of the latter's powers of mind and the extent of his unconstitutional projects, and at the same time so utterly destructive of his biographer's theories. Mr. Hallam has well analyzed this correspondence, which it is impossible that any one can read without being convinced that the plans of the writer, if successful, must have established arbitrary and irresponsible power, in utter defiance of every principle of the constitution. Yet, after reading this, Mr. Lawson has the effrontery to say, that "the name of Laud will not cease to be venerated by all who revere the institutions of their country." Really, it is high time, before he proceeds to the further historical labours which he announces as in his view, that he and the public should come to some explanation as to the proper objects of an English statesman's administration. If the overthrow of all our popular privileges, the establishment of merciless despotism and of blind devotion to the caprices of tyrants and priests, be desirable and praiseworthy, the subjects of Mr. Lawson's panegyrics will probably be successfully displayed to public admiration; but it is impossible to conceive that any such institutions as we have been accustomed to consider part and parcel of our commonwealth, are understood by him, or that their destruction is in his eyes in any way criminal. Words certainly bear a different meaning in his vocabulary from that which is ordinarily affixed to them, or we could hardly be amused with chapter after chapter magnifying a drivelling, spiteful priest, who did nothing but at the expense of some constitutional right, into a wise statesman, the martyr to "moderation," the chosen pattern of "liberality."*

Can Mr. Lawson believe that he is serving the cause of his Church by putting forward as its pattern and ornament one of the most questionable of characters; whose public career was marked in every stage by the ruinous consequences of perpetual imprudencies; whose only refuge lies in the extension of a candid consideration for the passions and infirmities of the age, as marring the best qualities of those who were engaged on either side of the great contest? And yet it is difficult to find an excuse for Laud even in the bigotry or religious prejudices of the age; for he was no bigot; he was a cold, calculating, unforgiving politician. Can Mr. Lawson hope, or can he think it desirable, apart from the comparatively unimportant details of personal character, to persuade Englishmen that it would have been better if Charles and his courtiers had triumphed over all popular resistance; or that it is not (after every allowance for the fullest animadversion on the violence of partizans) honourable to the page of our history, as opposed to that of almost every other European country, to have it recorded that our countrymen fought out the great contest which the growing power of kings rendered necessary wherever representative institutions were to be maintained, and that they triumphed in the assertion of a great and just principle? It would

* May has drawn Laud's character as fairly and faithfully as any one. "The Archbishop of Canterbury was a main agent in this fatal work: a man vigilant enough; of an active, or rather of a restless, mind; more ambitious to undertake than politic to carry on; of a disposition too fierce and cruel for his coat; which, notwithstanding, he was so far from concealing in a subtle way, that he increased the envy of it by insolence. He had few vulgar and private vices, as being neither taxed of covetousness, intemperance, or incontinence: and, in a word, a man not altogether so bad in his personal character as unfit for the State of England."

be well if he would remember Lord Chatham's memorable words, "There was ambition, there was sedition, there was violence; but no man shall persuade me that it was not the cause of liberty on one side, and of tyranny on the other."

It might be expected that Mr. Lawson would make much of the imaginary triumph of refuting the charge brought against Laud by his Puritan adversaries, that he was the advocate, open or concealed, of Popery. After all, the controversy on this head is a war of words. Those who had so lately seen the battle of the Reformation fought, were not likely to be satisfied with a mere renunciation of Papal supremacy, coupled with a revival, under another name, of many of the same abuses for which they had thrown off the yoke. It was the thing and the principle with which they were likely to war, and (to use Warburton's authority once more against Mr. Lawson) if thoroughly convinced that "Laud was an enemy to a pope at Rome," they knew that he was not so "to a pope at Lambeth." Was it no ground for suspicion of even a closer adherence to the principles and interests of Popery, that the reformers of England saw the monarch devoted to the caprices of a woman openly professing and supporting, with the aid of a Nuncio, the religion which they dreaded; that woman's character being one which her subsequent infamy shewed to have been properly estimated;—that an open enmity to the doctrine and discipline of all the other reformed churches was avowed and acted upon to the extent of denying community of religion, as in the case of the reformers of the Palatinate;—that observances inseparably associated in the minds of the people with the Catholic religion, and even the profanation of the sabbath, were rigorously insisted upon at the risk of total ruin;—and that the Catholics, as persons most likely, from their position, to favour arbitrary power, were conciliated and protected, while a shade of difference in Protestant doctrine or discipline was an unpardonable crime?

But our observations have already run to an extent disproportionate to the subject, and we hasten to a conclusion, not omitting, however, two quotations from our author's summary of his hero's character. The first describes him in a few words somewhat as he in fact was—a good hater, a furious partizan, who met with his match and had the worst of the battle.

"The distinguishing feature of his public character was his opposition to the Puritans.* He hated them heartily, and he was no less heartily hated by them. His great business was to check their extravagant, absurd, and dangerous notions, which in that age could not be accomplished without some acts of severity. If, however, he carried himself too far against them, they amply retaliated by bringing him to the block. His grand object was uniformity—a measure *unquestionably impracticable*."

This is a curious confession as to the objects of the policy of a man who is eulogized as a Christian statesman, at the same time that it is admitted

* One of the distinguishing marks of the folly of Laud and his associates, both in spiritual and temporal affairs, consisted in the pains which were always taken to class all shades of disaffection together, and to give strength to the extreme of faction or discontent by driving every one to desperation who had any conscience at all, or in the slightest degree resisted the pleasure of Government. Sir Benjamin Rudyard's speech in the House illustrates this policy strongly.

"They have so brought it to pass that, under the name of Puritans, all our religion is branded; and, under a few hard words against Jesuits, all Popery is countenanced. Whosoever squares his actions by any rule, either divine or human, he is a Puritan; whosoever would be governed by the King's laws, he is a Puritan; he that will not do whatsoever other men would have him do, he is a Puritan."

that he passed his public life in *useless* cruelty. A few pages on we are, notwithstanding all this, told,

“ His religion was unmixed with superstition ; no sectarian feeling characterized his actions ; his spirit was as catholic as the religion he professed, and the church over which he presided. A victim to faction, and murdered by men who scrupled not to consummate their crimes and rebellion by imbruing their hands in the blood of their virtuous sovereign, his fate demands our compassion, while his heroic and magnanimous end commands our admiration. His death was as glorious as his life had been pious and beneficent.”—Pp. 544, 545.

We must now dismiss Mr. Lawson, confessing that we cannot withhold our certificate of his competency, in many important particulars, for the performance of the greater task of misrepresentation, to which it appears that he has dedicated himself. Perhaps he will be wise enough to withdraw while there is yet time ; or the blindness of his perceptions may be awakened by some more sober friend of his church, who may whisper in his ear, that what he calls virtues will often bear an uglier name, and that it may not be expedient to throw too much light on the deformities of the early history of any ecclesiastical establishment.

GREECE.

Beautiful fables of poetic Greece !
 Thy witcheries' power how many hearts have felt,
 How many strains have sung ! Whether ye trace
 With light and graceful touch the glowing scene
 Which laughing Nature sheds abundantly
 On thy delicious land ; or rear the skies,
 Of brightness redolent ; or seas whose swell
 And sportive waves come softly murmuring,
 To lay their crested honours at our feet ;
 Thy lovely valleys, and embowering woods,
 Peopled with young bewitching deities ;—
 Or low, yet deep, sing in melodious numbers
 The boundless torrent of resistless passion
 Which swan-like burst from dying Sappho's breast ;—
 Or, with a firmer nerve and manlier strain,
 Recite the glorious list of Athens' heroes,
 Who with undaunted front stood forth to meet
 The Persian's countless myriads ;
 As the young eaglet plumes his upward wing,
 And soars to meet the sun !
 Whether the moody mind be grave or bright,
 Tender or sad, still, boyhood's cherish'd stories !
 Unconsciously ye rise, and spring unwatched for,
 Like thy own Parthena, mature to light.

THE WATCHMAN.

No. V.

“ Watchman, what of the night ? Watchman, what of the night ? The Watchman said, ‘ The morning cometh, and also the night. ’” Isaiah xxi. 11, 12.

RELAXATION from the serious duties of life is essential to the well-being both of mind and body. Accordingly, no nation has been found without amusements. The Jews had their annual festivals; the Greeks, their games; the Latins, their gladiatorial combats. To the European of the dark ages, religious plays and mysteries; to the Spaniard, the auto-da-fé; to the English, the May-pole and the bull-bait,—afforded the means of invigoration to the wearied mind and body; and now-a-days the Frenchman smokes his cigar, and visits the theatre, loiters in the saloon, and hurries to the rural fête: the low-bred Englishman frequents the race-course, or exults in the boxing-match; whilst his supercilious superior is pent up in tight-drawn vestments, and crowded rooms, and a killing atmosphere—each pursuing in his own way those engagements which either are or are said to be pleasures and recreations. One character belongs to all these often misnamed enjoyments—they are essentially selfish; they begin, are carried on, and terminate in self-gratification. Whether more or less refined, whether pursued at the village wake or in the lordly hall, still, for the most part, they look not beyond, nor press beyond, personal gratification. They bring friends together, it is said, and thus cultivate the social affections. Yes, and also the unsocial passions, ministering to pride, envy, and malice; or, in other cases, brutalizing the mind by low and sensual pleasures. Are they then of no service? They are of great service. If they did nothing more than refresh the powers, they would be highly desirable. Still we say, they are to a great extent selfish. Can it be otherwise? Yes. And this brings us to the application of our homily. The pleasures of the people can be—for in England at the present day, and to a great extent, they *are*—otherwise. In the course of the month of May, not less than fifty meetings were held in the metropolis with a view to promote charitable and benevolent undertakings. The great religious festival has been celebrated.

Annua cum festis venissent sacra diebus.

From London the agents and machinery of these festivities are spread through the country, and religious merry-makings are held all over the kingdom. The whole religious community, with the exception of a few by-standing heretics like ourselves, participates in the excitement and joy. Nor is it merely at these anniversaries that religious recreation is enjoyed. The mechanic finds it throughout the year in his intervals of labour. Recreation is sought and found in doing good. And to the people who have few opportunities for enjoyment in the present state of society, religious festivals are, we know, an abundant source of pleasure; of a deeper, a purer, and a more durable pleasure, than they ever derive from any other quarter. This is not confined to the orthodox. There are Unitarians, Christians of real worth, though in humble life, to whom religious exercises and religious festivities are a delight. Now, if we view the meetings to which we have referred merely in the light of recreations, we cannot refuse to praise them highly. Surely the people are better employed in engagements such as these—which, while they refresh body and mind, improve

the heart, and have a beneficial influence on the young, the ignorant, and the depraved—in these, we say, than in dancing round the May-pole, or being immersed in the orgies of a tavern, or watching the barbarities of the ring: and equally well, we opine, as their elegant superiors, who load their tables with costly luxuries, and spend their hundreds in extravagancies of dress and retinue. What can be more important in the amusements of a people than to unite pleasure with advantage, to blend together the personal and the social affections, to make a man happy whilst he is making himself useful? And for the last fifty years it was reserved to unite these hitherto almost incompatible things. Religion alone—the Christian religion—could make beneficence not only a pleasure, but a recreation; and by the deep and sacred influences which she sways, she has, we doubt not, in many cases touched the heart with a tenderer, livelier sense of gratification; she has bound the faculties of the poor with a stronger and more elastic bond, by means of the festivities she has occasioned, than ever they felt or imagined before. Look at these religious engagements; see how they pervade the land; scarcely a cottage free entirely from their agency; and then say, is not the tone of the public mind raised by the substitution of intellectual and religious for sordid and brutal pleasures? Which is most to be desired for the people, the scenes of the amphitheatre, or the scenes of the anniversary meeting?—the Sunday-school, or the gaming table?—the visiting of the widow and the orphan, or the frequenting of the pot-house? In no country but England could religious festivities and benevolent exertions hold the place of amusements, or rather constitute the pleasures of the people; and highly does such a fact speak for the sterling excellence of the English character. You can scarcely even suppose the existence of such things in France, or Spain, or Germany. America, it is true, is following in the same path; but America is from us, and of us, and therefore with us. Whilst with the English people to do good is to be happy, and to entertain benevolent is to entertain grateful affections; there is in our community the leaven to withstand much that is untoward in our institutions and manners. Religion must lose the hold it has taken on society before a thorough corruption can take place; before the elements of our greatness and the springs of a revival, should calamity afflict us, are wholly destroyed.

The scenes which the month of May exhibited would excite in us an interest and an admiration, even if we thought those who engaged in them wholly mistaken. The object contemplated may be good or bad, the mode of pursuing it may be liable to exceptions: of this we say nothing at present. But the moral energy that has been evinced, the ardour of desire, the magnitude of effort that have been called forth, the unity of spirit, the interchange of good offices that have prevailed, these things give them a claim and a hold upon the heart. The exhibition of intense emotion is always affecting; it is also worthy of respect when it is not only intense but pure and lovely. If, then, our orthodox brethren are wrong, they are estimable in their error; their zeal may have a wrong direction, but it springs from a good intention, is supported by self-sacrifices, and attended by brotherly love. But, in fact, we do not believe them mistaken in their object. That they are free from error we do not say. Their speculative tenets we regret, and we deplore that they are so much blended with their labours of love. But so sublime, in our apprehension, is the object at which they aim, that we love these imperfections while we think of the reformation and salvation of myriads of rational yet ignorant and depraved creatures. We have, we confess, no sympathy with the man who can think of the Trini-

tarian controversy, when the present and eternal interests of his fellow-sinners are at stake. We could wish, indeed, and that most heartily, that all these effective agents for the evangelizing of the world held and avowed the pure doctrines of the gospel. But it is not so; we bow to the inscrutable decrees of Providence, and adore the common Parent in an expression of his love, which, however splendid, is not without a cloud.—This leads us to look a little on the dark side of the subject. There is too much excitement amongst our brethren. There is too much of getting-up in their proceedings; too great a straining after effect. Every thing is in the French style; a scene is the great object of desire. The speeches are overstrained; the reports are overdone; the people are overwrought. In all their doings and sayings there is no repose; nothing of the quiet and dignified power of the gospel. Among them the kingdom of God cometh with observation. A flourish of trumpets announces the gospel, agitation hurries it onward, and thunders of applause arise when the spectacle is over and the curtain drops. Stars appear on the religious as well as on the profane stage; the troops of the Lord Jesus are reviewed, and then marshalled for the field-day and the tug of war. We object to these things. We are not indeed rigid censors. Something must be conceded to human frailty, and whilst the agents in the best of causes have men to deal with, they must in a measure suit their plans to human nature. Still there is a medium. To avoid Orthodox extravagance, there is no occasion to run into Unitarian neglect. Hamlet's instructions are worth hearing: "In the very torrent, tempest, and, as I may say, whirlwind, of your passion, you must acquire and beget a temperance that may give it smoothness. Oh! it offends me to the soul, to hear a robustious perriwig-pated fellow tear a passion to tatters, to very rags, to split the ears of the groundlings; who for the most part are capable of nothing but inexplicable dumb show and noise: I could have such a fellow whipp'd for o'erdoing termagant; it out-herods Herod. Pray you avoid it. *Be not too tame neither*, but let your own discretion be your tutor."

It is not solely or chiefly as a matter of taste that we find fault with the overdoing of our orthodox friends. We fear that their success will be short-lived. On hearing or witnessing the scenes which are exhibited at their anniversaries, we have often asked ourselves, "Can these things last?" We think not; they are unnatural. We make all proper allowance for the character of those upon whom they have to operate. Still we think the undue excitement (as we hold it to be) will be followed at no distant period by a corresponding apathy. Their machines run too fast to run far. They are too much under the influence of external force to possess such native elasticity as can alone secure permanent exertion. The motives which operate are often questionable in their character. We see on all sides too much of the whip to allow us to think that they serve their master in the spirit of love exclusively or adequately, and all know that slave-labour is not to be relied on for constancy and faithfulness. Nor are the moral effects of this unsound excitement without exception. Many, we doubt not, have, under its influence, been led to be generous before they were just, and many have been confirmed in the fearful errors that the sacrifice of property would be accepted instead of the surrender of bad practices and the mortifying of bad dispositions; that religion was a matter of intense and high-wrought feeling, rather than of pure and devout affections, and a holy and upright life. The whole soul, under the feelings of this absorbing zeal, has often, we fear, been too agitated and turbid to gain the entire favour of a holy God. The stream has been roughly and violently stirred, and the wa-

ters hurry in a hundred directions. The voice of the Son of God is needed, to say, as of old, "Peace, be still;" to restore the unbroken sunshine of the breast, and to impress his own mild and serene image on the soul. It is possible, it can hardly be otherwise, that a necessity of strong emotions may be created; and as nature has not provided a constant succession of these, unnatural and immoral excitation may be sought, and the end thereof be destruction. Of all instruments, the human heart is the most difficult to handle rightly. A feeble and a violent impulse is alike injurious to the delicacy of its sounds, and often utterly destructive of its harmony.

The way in which these religious meetings are sometimes managed in the provincial towns is such as to excite pity, if not disgust. The object, be it remembered, is to raise money; and money must be got at whatever cost.

A horse, a horse, my *kingdom* for a horse.

The meeting is convened—a platform erected—the chairman takes his seat. First singing and prayer—a hundred and fifty children clothed in white introduced to sing a hymn—then several long and violent speeches well ordered to screw up the audience to the sticking point. If possible, something out of the way, something or somebody from the clouds, half a dozen of idol deities, a converted Jew, a French Protestant missionary, a bran new-made Christian from Otaheite, or, if there be nothing else, "Grateful Jack" must be introduced. But we must explain. "The Rev. Mr. Smith rose to inform the company that he had just received a letter intimating the arrival of 'Grateful Jack,' with £20 in his purse. 'Grateful Jack' was then handed upon the table of the platform, and proved to be a little effigy of a sailor placed upon a box; on some silver being put into his hat, it passed into the box, and Jack bowed very courteously, and waved a flag which he held." Well, when the machinery has been in operation some time, a person, who is watching his opportunity, rises when some lucky hit has been made, and the audience is full of fervour or indignation, as it may prove, and proposes the collection, specifies the required sum, and offers, if they will undertake to raise that sum, to give himself £100. He is followed by another with a similar offer. Then come the fifties and the tens, till "a mechanic" offers £2, and "a servant" 10s.; and, as Mr. Newton of the Methodists once proclaimed with Stentorian lungs, "2s. 6d., the proceeds of the swill-tub." By this means, perhaps, little more than half of what is wished will be obtained. To it, therefore, they go again; more steam is necessary—the engine has not its full power. They talk and shout till the contagion has spread through the whole assembly, and the fever is at its height, and then comes a second collection.—But we have not sufficiently described the manner of taking the oblations. The chairman sits with his pencil and his paper—down he puts the hundreds as they come, and then the fifties, and then the tens. If they delay, as they sometimes do, he urges them onwards. Emulation is excited; some fear to give little lest they should offend some great one, or be thought insolvent, or falling away in religion. Each has a character to maintain, and the dictates of prudence often prove sorry monitors. So, in every part of the chapel, at greater or less intervals, there is a cry, "Put me down for £20, Mr. Chairman." "Put me down for £10." "Put me down for the same as last year." "Fifteen guineas, I think." "No, Sir, ten pounds." If all this fall short of the desired amount, the ladies are called on for a similar sum, and under the leadership of two or three who give each their £20, three or four hundred are thus raised. During these contributions the chairman reminds us

more of the auctioneer than of any other personage, and may, without much impropriety, be called a religious auctioneer. The chief difference is, he does not say who bids so much *for*, but who gives so much *to*, the Lord Jesus. A strange world and strange times are these! Every thing is effected by preternatural power. The way has been found out of flying in the air—not of walking merely, but of running on the sea—and at last religious meetings are worked by “high pressure.” It is the day of steam—steam in the cabinet, (so say the Brunswickers,) steam in the factory, steam in the meeting-house, and even calm and dignified bishops are, when money is to be got, fond of the forcing system. We lately saw an announcement, in a manufacturing town, which for a while rather puzzled us—“Power to be let.” We called up all our forgotten metaphysics to explain the phrase; but the schoolmen were of no use to us. At last we thought of machinery and the steam-engine, and the mystery was revealed. Our orthodox friends might exhibit similar notices—“Power to be let,” for they have “Power” to spare; and though it may appear paradoxical, we venture to assert that eventually they would effect more with less “Power.”

As yet, however, there is no declension of energy; and distant be the day when the effects we apprehend shall have taken place. We have no wish to see a diminution of effort on the part of our orthodox brethren; there are things we wish mended; but if they are not to be, we are content to take the bad for the large preponderance of good which our friends produce, and it is precisely because we wish them success that we have expressed our opinion with freedom. So far from there being any signs of a falling away, the last anniversary meetings appear to have been unusually interesting. In general, resources are not deficient, and this is the more remarkable when considered in connexion with the state of trade in the manufacturing districts, and the dearness of the staff of life all over the kingdom. A spirit of good-will and of mutual co-operation seems to prevail extensively, and by no means the least interesting feature in these benevolent efforts is their tendency to merge minor diversities in the great law of Christian love, and to bind together, by a holy bond, the hearts of all those who engage in them. In the midst of a general unity of spirit there seems, however, to be some diversity of feeling which we can hardly call by so harsh a name as discord. This we infer from the fact of there being several societies pursuing the same object in more instances than one, for the benefit of sailors, of the Irish Catholics, &c. Why, if all is friendly, as it ought to be, are not these united? The wish has been publicly expressed and strongly urged—a consolidation would be attended with advantage. There is, we suppose, some petty interest in the way. Rivalry, however, will arise betwixt them, and good may come of that. In connexion with the exertions made to benefit sailors, by preaching the gospel to them, protecting them from wholesale robbery on their coming on shore after a voyage, &c., we find their strenuous and stentorian advocate, Mr. Smith, labouring under somewhat serious charges. Without sufficient evidence we would judge no man: God forbid!—but it does excite a suspicion when one of his friends and defenders informs us that the funds of the charity and his own funds are mingled in the same pocket, and that Mr. Smith required and holds a roving commission. We have not forgotten the atrocities committed in connexion with the Society for the Conversion of the Jews, and it is possible that a blustering zeal may be made a cloak of malversation. Often have we had occasion to lament that the views which the orthodox take of our sentiments lead them to keep at a distance from Unitarians; on occasions such

as that of which we are writing, we deeply grieve for their error. To be associated with them in a work so truly sublime as that of reforming the vicious, enlightening the ignorant, and saving the soul, every good man must desire; and no small stimulus ought such a desire to add to our exertions to make known correct views of our principles, and to undermine prejudice. As it is, we look in vain for the names of leading Unitarians among those who take a part in these festivities. One only has been observed by us, that of Dr. Bowring. He is one of the committee, and spoke on the occasion of the public meeting, of the society for discountenancing War. In a better cause he could not be engaged, and we shall be happy to find his spirit, as is fabled of the harp of Orpheus, uniting together in the work of human improvement, by calming their passions and awakening their kindly sympathies, those who now stand apart as though they had nothing of a common nature or a common religion. It is pleasing, however, to observe, that if Unitarians were forbidden to co-operate, they were not misrepresented nor abused. This remark may seem somewhat strange; it will cease to appear so when the reader calls to mind the extent of misrepresentation and calumny under which we have had to labour. So extensive and prevalent have these been, that the absence of them, on any occasion of an important nature, leaves on our minds grateful emotions. It excites a hope that a better spirit and more correct apprehensions are beginning to prevail, and is an earnest of future peace and amity. But in this connexion we have to complain. A society has just been formed, whose object meets with our warm approbation. The church is active in spreading popular tracts in defence of her form of ecclesiastical discipline. Why have not the Dissenters done the same thing ere this? At last, however, they propose to publish and diffuse a series of publications to explain and defend the principles of Nonconformity. So far well. We have been afraid that the co-operation of Dissenters with Churchmen, in efforts for the diffusion of common principles, had made them forget or neglect the important points by which they are contradistinguished. The reproach of indifference to the exclusive interests of Dissent they are now about to wipe away. But they in so doing incur another. The society is to be limited to "Evangelical" Dissenters. Of such a spirit as is shewn in this provision, the men at the head of the institution ought to be ashamed. They know, and we know, to whom, though few in number, the cause of Nonconformity has in latter days been mostly indebted. We hope, however, they may do more without us than they have hitherto done. It matters not to us who cleanses the Augean stable, provided the work is effected. Another undertaking we find announced, which will tend greatly to promote the comfort as well as the interests of the several institutions. Great inconvenience has been experienced for want of a hall of suitable dimensions and appurtenances for conducting the business and meetings of the societies. A building is therefore to be immediately commenced under the direction of a society formed for erecting and maintaining it. The building is to be erected in the Strand, and will contain a hall capacious enough to hold 3000 persons, besides committee-rooms and other offices.

French Protestants seem to be gradually awakening to a sense of the importance of the exertions made in England. A few societies of a similar character to those in this country have been formed—three missionaries, the first sent forth by the Protestant Churches of France, were introduced at one of the meetings as fellow-labourers—the operation of the English Bible and Tract Societies is extensively felt amongst our Gallic neighbours; and these

things will, we hope, independently of their religious effect, serve to bind yet more closely together two countries whose interest it is to remain on terms of peace and friendship. The same institutions are labouring to effect something for that benighted and miserable country, Spain. Greece also receives no insignificant degree of attention, and the moral welfare of all the countries about the Mediterranean is sought to be promoted by making Malta a central point for sending forth, in various languages, the Scriptures and other religious publications.

No country, however, seems to receive at present a greater share of attention than Ireland; certainly few need it more. We are not a little glad to see our zealous brethren giving more attention to home than they have been wont to do. What is termed the aggressive system is extensively acted on, and resembles in its details the efforts now making by Dr. Tuckerman, to which we have alluded. We confess the name displeases us; the aggressive system calls up in our minds the ideas of *attack*, and of the conflict of hostile powers. But the operations of the societies are highly praiseworthy, and there is a large mass of ignorance and wickedness in every large town—yes, and in the country too—which can be got at in no other way. If you would cure the disorder, you must visit the patient—his disease prevents his coming to you. But of all home patients, Ireland most requires attention. Her energies are great, but woefully disordered. At the meetings the greatest interest was expressed in her welfare. The speakers, however, complained bitterly, we know not how justly, of the opposition which all efforts for the enlightenment of the people had met with from the priests. A fair open opposition is right and laudable, but we must deprecate practices of which the priests are said to be guilty—employing force, physical as well as moral force, to prevent their flocks receiving even the Bible at the hands of Protestants. Those who disobey their interdicts they denounce at the altar, cut off from the rites of the church, and injure in their temporal concerns. If this be so, they are “grievous faults,” and grievously they will, we doubt not, one day or other, answer for it. The Catholics, however, are giving indications of their intention to meet the Protestant with fair play. A society has been established in Dublin, by their bishops and clergy and laity, the object of which is “to circulate books containing a clear exposition of the doctrine and discipline of the Roman Catholic church, with satisfactory refutations of the prevailing errors of the present times; and, to give additional facility to the education of the poor, books of elementary instruction are to be provided for the use of schools.” It is hoped that, with the support expected from the public, 100,000 religious books will be circulated through the country before the expiration of the next three months, which will be continued each succeeding quarter till every poor Roman Catholic family in Ireland will be furnished with a select library of religious and other useful books. This is what we like to see. Give the poor books; teach them to read, and thus train them to think, and we care not much whether you be Catholic or Protestant. One good has been effected by the Protestant—for as the exertions of the Dissenters aroused those of the Church, so the zeal of the Church has kindled that of the Catholic; All this gives hope to the friends of humanity; pleasing visions of the future may be indulged without subjecting one’s-self to the imputation of insanity.

Had we ever so much room allotted us in the pages of the Repository, we should, out of a tender regard to our readers’ patience, abstain from entering at large into the details of reports. Avoiding “longsomeness” on

this head, therefore, we shall make a few extracts which may interest such as favour us with their notice. By three societies alone, during the past year, the sum of £150,000 has been expended. The number of Sunday-schools reported to be in Great Britain and Ireland is 9328, of teachers upwards of 98,000, of scholars 979,093, and of publications connected with Sunday-schools, sold in the last year, 880,853. Since the year 1799, the Religious Tract Society has circulated, in 48 languages, publications which amount to *one hundred and thirty millions*. During the last year merely, 164,193 Bibles and 201,231 Testaments have been issued from the Repository of the Bible Society, whilst, in the same time, 121 auxiliary associations have been formed. The Methodists are making still increasing and prodigious exertions. In the year 1818, the funds of their Missionary Society reached to £18,434; now they amount to £50,000 per annum. Not to mention institutions for other religious and benevolent objects, we learn that no less than twenty-one Missionary Societies have been formed within the last thirty years. These few notices will serve to give some idea of the extent to which Christian benevolence has been carried. How much further it may go, time can alone disclose. Abundance of room is there for its further expansion, for if men can be brought to take a pleasure, a *rational* and abiding pleasure, in doing good to their fellow-creatures, they will not, in England at least, find easily a deficiency of means. What thousands yet spend upon selfish and sensual gratifications—what many who think themselves good Christians lavish on dress and entertainments—what is wasted on horses and furniture, and other extravagancies—all this may be drawn upon, and with no loss in any way to the owners, for charitable and religious objects. There wants but the will, and abundance of resources, both among Unitarians and others, will yet be supplied.

Several of the hierarchy were present and spoke at some of the public meetings. Of noblemen, not a few either presided or took an active part in the business of the anniversaries; and we observe the names of gentlemen of high respectability and influence among the list of speakers. From the speeches which have been this year, for the first time, published at length in "*the World*," a religious newspaper, conducted by the Independents, we have been able to form some idea of the style of speaking which prevails on these occasions. And if the reports be at all a fair representation of the speeches delivered, we think, as we have already intimated, that most of them were above mediocrity, and some of them truly eloquent. Far have they surpassed our expectations, and amidst no few defects of sentiment, they contain many remarks and appeals characterized alike for propriety of expression, beauty of imagery, and, what is more, important elevation and justness of thought. By means of the reports in this religious newspaper, thousands will have their minds enlightened and their best affections warmed. In reports of public meetings no body of Christians is now so deficient as Unitarians. Why it is so we know not. In most of our large towns there are papers which, one would think, are open to reports of the public business transacted at our more important meetings. Are the editors or the managers of these societies to blame, or both? The *Morning Chronicle* is almost the only paper that details the transactions of Unitarian associations, and it of course confines its notices to those which occur in the metropolis. The consequence of this neglect is most serious. Our views and sentiments are limited to a narrow sphere, and precluded from those very persons who, above all others, require information. And when we speak of views and sentiments, we mean chiefly such as are vitally interesting and important to

Christians of all denominations, of which our public meetings, as we know, often contain a detail by no means insignificant, whether the source from which they come be regarded, or the manner in which they are uttered. This defect ought to be remedied: the zeal for religious liberty, godliness of life, and purity of heart—the earnest desire for the welfare of the young—and the expressions of amicable feeling towards Christians of all denominations, which frequently animate and adorn the few association-meetings we have, could not fail to diminish prejudice and make the body esteemed by those who, whatever their creed, wish for the advancement of the best interests of their fellow-creatures.

Of course, as usual, many anecdotes were related at the several meetings. Such things are not much to our taste. Some way or other, we have learnt to doubt their accuracy. There is too much, we fear, to make the story good, and to fit it for the purpose in view. However, whether apocryphal or not, we shall pass them all by with one exception. An anecdote was related by Dr. Philip, of which the following is the substance:

In the highest part of the mountains of Auvergne is found a valley, well known from the waters and baths which it incloses. Nature there shews herself under the boldest forms; water-falls, gloomy pines, and rocks rising from the depths, whose peaks are lost in the clouds, form a striking contrast to other spots of rich pasturage. In this place there lived, some years ago, a venerable minister of the gospel; his simplicity, his mildness, and his virtues, made him beloved by his parishioners. The good priest, born in the bosom of the mountains, was content with a miserable cabin covered with stones, and happy, though possessed only of the bare necessities of life; his active and indefatigable charity extended to the inhabitants of the neighbouring hamlets, and to the poor mountaineers, who, not having any church, formed part of the flock committed to his care. In winter, when the snow covered the mountains, the pastor, listening only to his zeal, went to carry his flock relief and comfort. Sometimes on horse-back, but oftener on foot, he climbed the rocks of Capucin and Rigolet. One day, toward the end of the month of December, he set out to perform the duties of his ministry, and never, perhaps, was the cold more rigorous; but many invalids needed the cares of their pastor, and he hastened to soften their sufferings. In one of the steepest parts of the mountain he dismounted from his horse, and holding it by the bridle, sought for the road which he ought to follow. He had hardly walked a few steps when he slipped and fell, and the bone of his leg was broken in a most dreadful manner. The affrighted horse fled across the precipice, and the poor priest remained buried in the snow. He experienced the most cruel sufferings, but his courage was sustained by his piety. The day passed on and brought no relief, and thick darkness covered him in the midst of his trials. His trust in God failed him not; but when the sun re-appeared his eyes were not sensible to the brilliancy of its rays. Nature had sunk through cold and exhaustion. All at once repeated cries startled the echoes of the mountains and awoke him from his torpor. A troop of mountaineers surrounded their venerable minister, and rapturously expressed their joy and gratitude in having been permitted to rescue him from death. Recalled to life by their tender cares, the old man raised his heavy eye-lids. "My God," said he, "if I am still to live, may thy will be done; but may I live a new life and glorify thy name in my body, and in my soul, which belong to thee." The inhabitants of the village had missed their pastor in his usual sabbath duties. Anxiety overspread every face. In a few instants they saw the horse arrive alone; they conjectured what had

happened, and a troop of the most courageous mountaineers instantly set out, and after much troublesome research, arrived at the place where, for more than forty-eight hours, their beloved friend and pastor had lain suffering. He was conveyed home—his convalescence was long and painful—but his piety was confirmed and his devotedness to the work of the ministry augmented, so that his affliction ministered to his own and his people's happiness.

CRITICAL NOTICES.

ART. I.—*An Appeal to Scripture Principles, in support of the Claims of Unitarian Christians: a Sermon, preached at Yeovil, on Wednesday, July 16, 1828, before the Western Unitarian Society, and published at their Request.* By Hugh Hutton, M. A., Minister of the Old Meeting, Birmingham. W. Browne, Bristol; R. Hunter, London. Pp. 46. 1829.

THE author of this discourse well redeems the pledge made in its title. His "Appeal" is made clearly, powerfully, and convincingly. The subject, and the mode in which it is treated, are alike appropriate to the occasion, and adapted for permanent usefulness. We had intended to extract several passages, but our pages are too largely occupied with Intelligence this month to allow the accomplishment of our purpose.

ART. II.—*The Catholic Question impartially considered, in relation to its Political Expediency and its Political Justice; but, above all, in relation to the Christian Obligation of Man with his Fellow-man.* By R. J. Prichard. London: T. Bachelar. Pp. 32. 1829.

MR. PRICHARD came rather late into the field, "but he slew the slain," or would have done so, if they had been yet alive. We are glad to learn that, if his pamphlet was not in time to convert opponents to the recent measure of liberality and justice, it has yet been useful in removing difficulties, aversions, and regrets, which had survived the termination of the great discussion. It may be recommended to those who are interested in seeing how this mighty theme of Statesmen, Orators, and Phi-

losophers, is handled by one of the people, writing for his own class of society, and shewing how much active good sense can do in spite of external disadvantages.

ART. III.—*A Short and Easy Introduction to Geography.* By the Rev. T. D. Hincks, M. R. I. A., Head Master of the Classical School in the Belfast Academical Institution. Dublin: Cumming. Pp. 72. 1828.

THERE would be no occasion to notice here the twelfth large edition of a School Book were it not that, notwithstanding this extensive success, there must be still room for that wider diffusion of which it is deserving. It is, indeed, by far the best epitome of the kind with which we are acquainted; to which we may also add, that it is the cheapest, being sold at the low price of 9d. The author has corrected the present edition by Malte-Brun; added sundry useful particulars respecting the government, religion, and population, of different countries, especially America; and introduced the ancient names and boundaries of countries in connexion with their modern ones. He has, in short, made it one of the most simple, condensed, and complete, of elementary books.

ART. IV.—*Questions on the Gospels, without Answers, designed for the Use of Schools and Families.* By Edward Whitfield. London: R. Hunter. Pp. 62. 1829.

THE following account of the design of these Questions is given in the preface: "The author of the following Catechism designs it as an introduction

to the very excellent Series of Questions on the New Testament, by the Rev. W. Field. Fully aware of the necessity of leading youth, at an early age, to an acquaintance with the Scriptures, and more particularly with the Histories of our Saviour's Life and Labours, he has considered the Questions of Mr. Field, in consequence of their harmonized arrangement, too difficult for very young persons, and especially for the lower classes of Sunday Schools. He has been induced, therefore, to prepare Questions on each of the Gospels separately, in as familiar a style as the subjects admit. By the regular use of them, considerable knowledge of the Gospels may be obtained, and the pupils may then enter on the course pursued by Mr. Field with great advantage." The utility of such a work as this may be considerable to those young persons who are endeavouring to improve themselves in the honourable and happy art of exercising the minds of children upon, and enriching their memories with, the all-important facts of the evangelical history. The well-qualified will not need it; in the hands of the contentedly unqualified it will be almost worthless; but to the elder brother or sister, and the Sunday-school teacher, it may become a valuable aid in self-improvement, as well as in the communication of instruction to the objects of their affectionate or benevolent solicitude.

ART. V.—*Stories, presenting a Summary of the History of Greece, for the Use of Children and Young Persons.* By Sarah Lawrence. Second edition.

WE have to notice the present edition of this work chiefly as it is "enlarged and improved." If it be not actually a History of Greece, it is now a connected series of stories, in which all the most important events are told in their order, and leave on the mind a just impression of time. "A list of dates is added to the present edition, which will be found useful for the elder pupils, who will, it is hoped, not disdain to avail themselves of any information which the book may contain, because the simplicity of the general style may seem more suited to the capacities of their little brothers and sisters." "In reference to the last mentioned class," Miss Lawrence observes, that "chronology, important as it is universally allowed to be in the study of

history, can only prove an unprofitable burden on the memory of a child, whose largest conceptions of time can scarcely extend beyond the period of a year." The proper names in this work are accented, and every care has been taken to adapt it to a young child's capacity. Sometimes, indeed, we are tempted to wish that it were *not quite* so didactic—that there were more enthusiasm and less of guarded explanation and moral remark; but the safe side is (and ought to be) preferred by the generality of parents and instructors, and we hardly dare suggest that (in childhood at least) it may be "better to be moved by false glory, than not moved at all." The tale of Thermopylæ should not have been told without giving the epitaph on the Spartans;—that epitaph, which speaks volumes on the customs and character of the Lacedæmonians, and is in itself a gem—a *crystallization* of eloquence! It is a thousand pities that our language does not answer better to the spirit of the original, but there is a real and indefeasible beauty about it that nothing can hide.

We could have wished, too, that the retreat of the ten thousand had not been so hastily disposed of, and that it had borne some reasonable proportion to the Expedition of Alexander the Great; but we are well aware of the difficulties which the author had to contend with, and we cannot but allow that she has performed her task with fidelity and judgment.

ART. VI.—*A Chronicle of the Conquest of Granada, from the MSS. of Fray Antonio Agapida.* By Washington Irving. 2 Vols. 8vo.

THERE is more spirit and power in this book than in any which Mr. Washington Irving has yet put forth. It is as good as the old ballad of Chevy Chase, and readers, whose age of chivalry is not yet gone, will find it stir their souls like the sound of a trumpet. The style is as quaint and graphic as that of the Old Chronicles which the author has imitated. The subject is, in every sense, a striking one; the materials seem to have been collected with great diligence; and the story is put together most felicitously. So well told a tale, whether of truth or fiction, we scarcely remember to have read; and we doubt whether any historical romance can be named which can compete in interest with this romantic history.

The varnish of chivalry has been of late pretty well rubbed off. If Mr. Irving yet loves it well, and has perhaps lackered it a little, he has, at the same time, not omitted to record the ignorant fanaticism, the calculating ambition, the covetousness, treachery, and cold-blood-

ed cruelty, with which its shining qualities were alloyed. Nor is the antidote the worse for not being made conspicuous by the formality of a commentary, or for having only appended to it the very *naïve* reflections of Fray Antonio Agapida.

MISCELLANEOUS CORRESPONDENCE.

On the Defence of Napoleon.

To the Editor.

SIR,

June 10th, 1829.

As it appears to me that in the letter signed *W.* in the last number of your Repository, the author has mistaken my meaning in his observations relative to war, I think it incumbent upon me to explain the subject more clearly than I did before, and in so doing I shall also answer some other remarks which he has made.

In the first place, he is mistaken in supposing for a moment that I could be *so simple* as to mean that evil is not right and good, as overruled by a Divine government for wise and benevolent purposes. I firmly believe that it is, but this does not alter the truth of my affirmation, *that we are not to do evil*, for we are expressly forbidden to do evil, even that good may come. What did the author mean by his assertion that "the Divine permission is equivalent to his appointment" in the instance of war? Did he mean that war is justifiable? He says not; in his last letter he declares that he only approves of *defensive* war. I therefore suppose I have misunderstood him, though the only other sense the words will bear certainly render it an uncalled for truism; for I believe every Christian knows that both the natural and moral evils of the world are overruled for good by their Creator. No doubt, Napoleon did some good along with the evil in deluging the world with human blood; no doubt he swept away many old, corrupt institutions and prejudices while he was overturning kingdoms and changing their very existence, but this does not alter the question. I may do the world a benefit, perhaps, by putting a murderer or an oppressor to death, but I am not to assassinate him on that account, because there are commands of God which are supreme and

antecedent to human judgments. The question at issue is this—Is Christianity to be recognized or not in our opinions? There are two ways of judging—there is the Christian standard and the opinion of the world. According to the first, war is unjustifiable—oppression, selfishness, and all political artifices and deceit, are unjustifiable, because they are wicked in their very nature: according to the latter, there is nothing right or wrong in itself; the Christian commands are not recognized in judging; but if a man attains to a certain height of power and fame, he is above the laws, and is not amenable to their tribunal; he is to be judged by the law of policy, and not by the moral law. He does not say, Is it virtuous, but, Is it expedient?—Is it necessary to secure my authority or increase my influence? And if he finds it is, then, according to his standard, it is right.—On the principle of policy, Napoleon put the Duke d'Enghien to death, and on the principle of policy he probably considered it justifiable; but, if a man be a Christian, he cannot conscientiously—nay, even decently—admit this standard; if a man be a Christian, to him there is but one supreme authority, and that is the moral law, the law of Christ. Are we, then, to be told that a man is so great that he is not to be judged by this law, or so wicked that it would be uncharitable to judge him by it? Is it not to be the future test of his conduct in that world where there is no respect of persons, and where the highest will be on a level with the poor and the slave? Considered in this point of view, the death of the Duke d'Enghien was a *murder*, a cold-blooded and premeditated murder, and only aggravated by being perpetrated under the semblance of justice; and any person professing himself a *Christian* ought at least to pause before he comes forward in its defence; for it can only be defended by giving up those principles which ought to be the dearest

and most sacred to his feelings. No wise man who is a Christian will become the apologist of a conqueror, because it is the very nature of conquest to permit, nay, to justify, deeds both contrary to the spirit of the gospel and opposed to its injunctions. He will only injure the cause of the man whose talents he admires by attempting to support him through those parts of his conduct which will not bear investigation; for, however severe and painful the sentence of a just condemnation may be, it cannot be escaped from. No subterfuges will avail, for what is not morally right is wrong; and crime is not the less crime because it is committed on a grand scale and on a regular system. There is no equivocating between the laws of religion and those of the world. A man may choose between them, but he cannot reconcile them; and by making the attempt, he will only involve his own character, either for sense or virtue. Our author appears to me to be in this predicament: he wishes to abide by the decisions of Christianity, and he wishes to defend the conquests and public conduct of Napoleon. He cannot do both. It is of no avail to say that other systems were worse, that the feudal system was bad; possibly they were, but this is not the question. In the same manner his accusations against the Americans do not affect the subject. They may be all true, and yet the Americans may still be a *moral and enlightened nation*. Slavery is, indeed, a degrading stain, one of the darkest crimes the world has ever witnessed; but the educated part of the community in America regret it as deeply as its warmest opponents in this country can do. They have put an end to the slave-trade, and they will gladly put an end to domestic slavery also if it is in their power. In several of the states it has been already abolished, and they will, no doubt, proceed in the work of mercy. In regard to the treatment of the poor Indians by the Americans, such as it is represented in the author's letter, I make no attempt to defend it, for it is wicked and indefensible; but I do say that, though possibly containing some atrocious individuals, America, taken as a whole, is still a *moral and enlightened nation*; and that it would be as fair to judge of the English by their bull-baitings, and the shameful cruelties which are often practised on the brute creation, as it is to condemn the American nation in one sweeping censure for the conduct of a portion, and that the worst portion of it. I much regret that any

expressions should be made use of in our public journals calculated to give rise to any unfriendly feeling towards a people so closely allied to ourselves in the principles of civil and religious liberty, in language, manners, and institutions—a people to whom we are indebted for so many valuable additions to our theological literature, and for some of the purest and brightest examples of living excellence. I sincerely trust that no feelings of selfishness or envy may prevail amongst us, or ever render us insensible to real worth, in whatever country it may be found, or in whatever sect or party. The good have a common cause, and they should strengthen each others' hands, not impede each others' progress. Instead of seeking for the faults and imperfections of other nations, let us amend our own. Let us reform the ignorance and the brutality of the lower classes in this country, let us ameliorate our severe penal laws, and, above all, let us wash our hands of the blood of the slaves who are perishing by hundreds and thousands in our own colonies. When we have done all this, it will be time enough to concern ourselves with the secret sins of other nations, and to bring to light their iniquities. I wish not to make any comparisons, for they are both unnecessary and invidious; but I should be sorry, indeed, if the reverence and love I feel for my own country should blind me to the improvement and progress of other nations, or prevent my rejoicing in it. I revere the memory of Dr. Priestley, as an indefatigable, pious, and excellent Christian; and, on the same principle, I revere and admire the writings of Dr. Channing, as inspiring an ardent love of virtue and of truth, and impressing the reader with a deep sense of the beauty of holiness. Dr. Priestley elucidated new and striking truths, and Dr. Channing has opened new lights in the moral and spiritual world, to my mind still more than the former; but why are we to set in opposition either their characters or their exertions? It is neither wise nor liberal to do so. Let us be thankful for *all* the intellectual advantages we receive from various minds, and improve them as we may; and instead of making needless distinctions amongst the good, let us reserve our opposition for oppression and vice, for evils which we can remedy, and which it is our duty to combat; and, even in doing this, let us be careful to do it with that mercy which we ourselves must individually stand in need of.

A LOVER OF TRUTH AND FREEDOM.

Baptism of John and of Jesus Christ.

To the Editor.

SIR,

I SUBMIT to the consideration of your correspondents the following brief criticism on the baptism of John and of Jesus Christ, mentioned Matt. iii. 11, by the admission of which in your Repository you will oblige yours, &c.

JOHN MARSOM.

"I indeed baptize you with water unto repentance; he shall baptize you with the Holy Ghost and with fire."

First, then, as to the subject itself—*baptism*. I indeed baptize you with water. I contend, then, that the true rendering of the Greek term *baptism* is *immersion*. For this sense of the Greek term I appeal to the Greek Lexicons, and to the writings of the Greeks in general; but we have stronger evidence than that of Lexicons, that is, their practice founded on the meaning of the term, which shews how they understood it; for it is an incontrovertible fact, that from the days of the apostles to the present time, the Greeks have uniformly baptized by *immersion*, and have never adopted any other mode. Baptism, then, being *immersion*, it necessarily supposes an element in which it is performed. The element of John's baptism, however, is expressly said to be water. *They were all baptized by him in the river Jordan*, Mark i. 5; and so here, *I indeed baptize you with water*; which leads us to observe,

Secondly, that *with water* is not a proper translation of the original, *ἐν ὕδατι*, which is literally *in water*; so the preposition *ἐν* is twice rendered in the first verse of this chapter; had it been rendered *with*, in the passage cited from Mark, as it is in this, it would seem to imply that as they were all baptized *with* the river Jordan, so also the river Jordan was baptized *with* them. But further, the rendering of the preposition *ἐν*, *with*, instead of *in*, is not only improper, but is also a perversion of the meaning of the passage, which represents baptism as the *application* of its subject to the element—I indeed baptize you *in water*—whereas that rendering represents it as the application of the element to the subject. The known sentiments of the translators, and the influence they were under in making their translation, will naturally account for their retaining the Greek term *baptisma* untranslated, and for their rendering the Greek preposition *ἐν*, *with*, instead of *in*; for were

those words literally translated, the New Testament would every where have condemned the established mode of baptizing. Upon the same principle, the writers of our English Dictionaries studiously avoid making use of any terms which would convey to the reader any idea of the real meaning of the word baptism, of which they give the following explanation:—"To baptize, (*baptizo* Gr.) to christen." * "To baptize, to christen, to administer the sacrament of baptism. Baptizer—one that christens, one that administers baptism."† Those ideas could not possibly be attached to the term baptism by the sacred writers, because the Scriptures were written long before those terms were invented, or had an existence; they, therefore do not give the true meaning of the word. Nor is *washing* the meaning of the Greek term *baptisma*; nor can it any where, with propriety, be so rendered, and in some cases such a rendering would be quite ridiculous; for instance, to render the words of our Lord, Luke xii. 50, "I have a *washing* to be *washed* with, and how am I straitened till it be accomplished!" And Acts i. 5: "Ye shall be *washed* with the Holy Ghost not many days hence." The translation of a term, in any connexion in which it may occur, which gives to the passage a sense manifestly absurd, or which obscures or perverts its obvious meaning, cannot be the proper rendering of the word. To *immerse* and to *wash* convey two distinct ideas; they are different actions, and each of them have their corresponding terms in the Greek. Why then should they be confounded? *Baptizo* is to immerse, *nipto* is to wash.

Thirdly, in the words *unto repentance*, I contend the rendering of the preposition *εἰς*, *unto*, in this connexion is incorrect; it should have been rendered *upon*: *I indeed baptize you in water UPON repentance*. We have a striking instance of this sense of *εἰς*, Matt. xii. 41, and its parallel passage, Luke xi. 32: "They repented," *εἰς*, at, i. e. "upon the preaching of Jonah." John first preached repentance in order to baptism, Matt. iii. 2. John, says Mark, i. 4, 5, *did baptize in the wilderness, and preach the baptism of repentance*, and those who repented upon his preaching, and gave evidence of their repentance by *confessing their sins*, were

* Dr. Johnson.

† Walker's Pronouncing Dictionary, &c.

baptized by him in the river Jordan. On the contrary, those who came to his baptism giving no evidence of repentance he rejected, and instead of baptizing them, called them a generation of vipers, and told them to bring forth fruits meet for repentance, Matt. iii. 7—10. John's baptism, therefore, was not *unto* but *upon* repentance.

Fourthly, *He shall baptize you with the Holy Ghost and with fire.* Literally, He shall baptize you in the Holy Spirit and fire; that is, says Whitby, "appearing in the emblem of fire." The observations I have made on the substitution of the preposition *with* for *in* in the former clause, equally apply to the subject now before us, and therefore need not be repeated. I observe, however, that this substitution represents *baptism* in the

spirit as the application of the spirit to its subjects, whereas the words *in the Holy Spirit* evidently represent the spirit as the *element* in which they were to be baptized. This baptism is also commonly, though very erroneously, denominated the baptism of the Spirit, thereby representing the Spirit as the agent, the baptizer, whereas John expressly states it to be the baptism of Jesus Christ: He shall baptize you *in* the Holy Spirit.

I should now proceed to notice the fulfilment of this prediction, as recorded in the second chapter of the Acts of the Apostles, but to avoid prolixity I forbear, and conclude with submitting these critical observations to the consideration and correction of your learned correspondents.

J. M.

OBITUARY.

REV. JOHN DAVIS.

1829. May 5, at *Calne*, in the county of Wilts, the Rev. JOHN DAVIS, at the advanced age of eighty-two. He had been the minister for fifty-two years of what had formerly been denominated the Presbyterian congregation in that town, but for several years more appropriately, the Unitarian. He was a man of strict integrity, of gentle and engaging manners, modest and unassuming, courteous and affable, devoted to study, and fond of retirement. Residing among such as differed from him in many of what are deemed the essential doctrines of the gospel, he conciliated by the urbanity and mildness of his deportment the respect and good-will of all that were acquainted with him; and of those who were not, there was scarcely known to be one who did not entertain a high regard for him, and speak of him in terms of veneration and esteem. Sensible of the importance of the apostolic injunctions to be temperate in all things, and to let the moderation of a Christian be known unto all men, his desire was, on the one hand, to preserve himself and his people from that zeal which is rash, hasty, and restless, and on the other, from that frigid apathy and indifference which is opposed to every species of improvement. He was solicitous to steer a middle course, and to pursue the noiseless tenor of his way without ostentation or parade. He wished his uniform career to resemble the soft refreshing rain

from heaven, at once free from the impetuosity of the torrent, and the aridity of continued drought.

When that intrepid assertor of what he believed to be the original doctrines of the gospel, Dr. Priestley, resided at Calne and its neighbourhood, filling the office of Librarian in the family of the Marquess of Lansdown at Bowood, Mr. Davis was favoured with his acquaintance. He enjoyed the enviable advantage of witnessing the enlarged and enlightened views of a mind replete with the richest stores of scientific and theological knowledge, and the conversations they held with each other made an impression upon him which was not to be effaced by any subsequent occurrences. Amongst the members of his congregation he experienced an unremitting promptitude to shew him every attention, and to do him every office of kindness in their power; the hand of hospitality was always ready to embrace him, and a generous welcome was the regular order of the day.

He had seen with much concern the desolating influence of the last enemy—the seats of the sanctuary became year after year vacant, and very few could be found that were willing to fill them. He experienced, however, from those that survived every attention that was requisite to make his concluding days comfortable; they soothed the bed of sickness and death, and cheered him with the assurances of their friendly regards

to the last. He breathed his dying breath with so much calmness and tranquillity, that his medical attendant, who was present, declared that he never witnessed a more easy, serene, and peaceable departure.

His remains were carried to the tomb amidst the regrets and sorrows of considerable numbers of his townsmen, many of whom were of the most respectable rank; and a funeral sermon to his memory, delivered to a very attentive congregation of the same description, by the Rev. Theophilus Browne, who had the honour to be chosen for that purpose, set the seal to the attachment and regard which was retained for him.

MRS. MAJOR.

June 9, at her house at *Carisbrook*, in the Isle of Wight, aged 75 years, Mrs. MAJOR, widow of the late Joseph Roche Major, Esq. The deceased was one of the oldest members of the congregation assembling for Divine worship at the Unitarian Chapel, High Street, Newport; she attended the chapel during her whole life, and was a member of the church upwards of fifty years. Her earliest sentiments inclined to Arianism, but long before the writings of Dr. Priestley and others were so generally disseminated, she had become by her study of the New Testament, and the efforts of a mind naturally strong and acute, an Unitarian in the strictest sense of the word, ranking afterwards among those who at that period were commonly but mistakenly styled Socinians. These principles she maintained to the close of her life. She was often heard to express her devout gratitude to the Almighty Disposer of events, that she was so early led to entertain such delightful views of the being and attributes of God as are contained in the sentiments generally termed Unitarian. These opinions she held from the strongest convictions, and evidenced the sincerity and reality of her faith in the purity and consistency of her life. To support the interests of the congregation to which she belonged, and promote to the utmost of her ability the general diffusion of her much-loved principles, was her chief delight; to partake of the pious pleasures of social worship, her principal enjoyment. Her attachment to the opinions she had espoused, and the practice she approved, subjected her to severe trials, and during a long period she suffered much for conscience' sake; but her mildness and perseverance neutralized opposition, and triumphed over all persecution.

The late Mrs. Major possessed a mind of no common stamp; it was formed upon the maxims of that gospel which it was her delight to study. To increase her love to God and her neighbour was her daily occupation, and her character displayed the Christian graces and virtues in all their beauty and harmony. The unaffected piety, sterling integrity, and unbounded charity, of this excellent woman, commanded the respect and esteem of her friends; while the urbanity of her temper, the gentleness of her disposition, the sincerity of her hospitality, combined with her humble but dignified manners, secured the affection of all, and endeared her particularly to the young. As a proof of the benevolence of the late Mrs. Major's character, and the general good-will which was entertained towards her, it may be mentioned, that she numbered among her intimate friends persons of every religious party, Dissenters of all sects and persuasions, Protestant and Catholic, and members of the Establishment, and she was equally beloved by all. Every institution that had for its object the diffusion of useful knowledge, received the late Mrs. Major's zealous support; and especially those establishments appropriated to the moral and religious instruction of the children of the lower classes. She took a lively interest in the efforts made by the friends of civil and religious liberty, and warmly advocated the greatest possible extension of those sacred principles throughout the world. On her death-bed she often expressed her heartfelt gratitude to Almighty God that she had been spared to witness the triumphant success of the two great measures which have been lately achieved in this country.

The illness which removed this pious woman from her earthly connexions was long and painful; her sufferings were protracted and severe; but the principles which enlightened her life, shone brilliantly to the close of it. No anguish of body could shake the firmness of her mind, while reason retained her seat; no repinings ever escaped her lips; and her faith in the unerring wisdom and infinite benevolence of the God whom she adored, and (to use her favourite expression) her belief "that all things would finally work together for good to all his creatures," remained firm to the last.

To all her friends the late Mrs. Major exhibited an impressive example of the great advantage of making religion a reality; with her it was not merely the

words of the mouth, but the meditation of the heart; and in this scene of trial and probation, she enjoyed her reward. In joy she was tranquil, in sorrow resigned; she possessed at all times a peaceful conscience, and participated in an extraordinary degree in that "peace of God which passeth all understanding."

If her unblemished example be copied into the life, her friendship will have

proved a real blessing to all who have been favoured with her society. To her near relatives the hallowed recollections of her life and conversation will, if duly improved, be a striking illustration of the truth of the maxim of holy writ, "that the memory of the just is blessed."

A. C.

Newport, June 14th, 1829.

INTELLIGENCE.

Bolton District Association.

THE Sixth Half-yearly Meeting of the Bolton District Association was held at Hindley, on Thursday, April 30, 1829. In the absence of Mr. Allard, the Rev. Mr. Marriott, of Risley, conducted the devotional services; and the Rev. Francis Knowles, of Park Lane, preached a discourse from Gal. vi. 9, on the encouragement which the friends of pure Christianity have received to persevere in removing the obstacles which still retard the progress of religious truth. The afternoon was spent in an agreeable manner by a numerous assembly of the ministers and laity of the neighbourhood. Mr. C. J. Darbishire, of Bolton, was in the Chair. In the course of the proceedings a letter was read which had lately been received from the Rev. J. Kay, formerly of Hindley, now residing in the state of Pennsylvania, in America. The following extract contains information on the state and prospects of Unitarian Christianity in that country, which may be new and interesting to some of your readers:

"Our views of truth are rapidly advancing in this vast country in every possible direction. Congregations are springing up in every state of the Union. About seven-eighths of the whole body of Quakers or Friends have lately avowed themselves Unitarians, and separated from the small body which still cling to Trinitarian notions. More than one-half of the Lutheran ministers are Unitarians, and the body of Lutherans in this country is very large. A spirit of inquiry is extensively afloat, and the period is not far distant when our body will be the most numerous in this vast and flourishing country. From all this you might infer that we meet with little opposition. Such an inference would be very unjust, for we have to contend for

every inch of ground we gain. The orthodox are more united, more zealous, more bitter, and more unprincipled in their opposition to our views, than I ever witnessed in England; and such is the influence which the orthodox ministers have over their hearers, that it is matter of wonder that we make any progress at all. We can only impute our success to the simplicity of our doctrines and to the mass of evidence which it is easy to adduce in their support.

"When I came to this country, Unitarianism was scarcely known out of Philadelphia and Pittsburg. The whole interior of Pennsylvania was under the controul of the orthodox. Now, on both banks of the Susquehannah, for the distance of one hundred miles, it is received by large numbers. Since I sat down in Northumberland, three places of worship have been either directly or indirectly built by Unitarians in my neighbourhood; and two others, formerly appropriated exclusively to orthodox preachers, have, by purchase and a transfer by the trustees, been opened for our worship. Five years ago I preached the first Unitarian discourse in this town, the capital of Pennsylvania, when there were but two Unitarians in it, and one of these not well informed. Now, we have a neat brick meeting-house, capable of accommodating 400 people. We have a good congregation, and our prospects are favourable."

The next Meeting of the Bolton District Association will take place at Moor-Lane Meeting-house, Bolton, on the last Thursday in September. The Rev. Franklin Baker is appointed the supporter, and the Rev. James Tayler the preacher, on that occasion.

B.

Kent Unitarian Baptist Association.

THE Kent Unitarian Baptist Association was held at Dover, on Tuesday, May 19th. The Rev. J. O. Squier conducted the devotional services, and the Rev. B. Mardon preached a very interesting and appropriate discourse from Rom. xii. 1, shewing the reasonableness of Christianity in its *positive* duties as well as in its other requirements and doctrines. The business of the Association being closed, about sixty persons, including both sexes, dined at the Antwerp Inn; J. Brent, Esq., presided. Many excellent sentiments, connected with the progress of truth and the interests of civil and religious liberty, were elicited from the company. After the dinner, upwards of 150 persons partook of a comfortable tea at the chapel, and, in the evening, more than 100 met again at the inn to take supper, when the Rev. B. Mardon was called to the Chair. The company expressed itself highly gratified with the valuable remarks of the speakers. The day was exceedingly fine, and harmonized with the satisfaction and joy that beamed in every countenance.

J. M.

General Baptist Assembly.

THE General Baptist Annual Assembly was held at Worship Street, on Whit-Tuesday, the 9th June last. The letters from the various churches in connexion with the meeting gave, for the most part, satisfactory accounts of their condition and prospects; and though there are some that will require much care to prevent them from sinking into decay, it is hoped that the necessary exertion will be made not only to preserve them in existence, but also to restore them to their former prosperity. The Rev. S. Martin, of Trowbridge, delivered an admirable sermon on the occasion; after which the Committee's Report was received, and the business of the Assembly transacted. J. Evans, Esq., ably presided at the dinner. In the evening there was another religious service, which was conducted by the Rev. Jerom Murch, who is about to leave the General Baptist Academy, and to settle with the Unitarian congregation at Diss, having reserved to himself full liberty to enforce at his discretion the duty and usefulness of believers' baptism.

The proceedings of the whole day appeared to yield much pleasure to those who were present, and to give indication of increased zeal and energy in the cause of rational belief and scriptural practice.

Dudley Lecture.

ON Tuesday, June 9, was the Anniversary of the Lecture at Dudley. On this occasion, the Rev. John Cooper, of Coseley, conducted the introductory devotional service. As usual, two sermons were preached: the former, on "Man's intellectual and moral resemblance to God," James iii. 9, was delivered by the Rev. John Hyndman;* the second, on "the surpassing value of the Christian Revelation," 1 Pet. ii. 7, by the Rev. Samuel Allard.†

British and Foreign Unitarian Association Anniversary.

THE Anniversary of this Institution was held on Wednesday, June 10th, at Finsbury Unitarian Chapel. The Rev. James Yates introduced the service by reading the Scriptures and prayer. Dr. Drummond then delivered an able discourse to the large and respectable auditory assembled on the occasion, from Matt. vi. 22, 23: *The light of the body is the eye: if, therefore, thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness!* The sermon was worthy of the preacher's reputation, and contained a masterly dissection and exposure of the absurdities involved in the denial of the full and free exercise of individual judgment on religious matters. Dr. Drummond has kindly complied with the unanimous and earnest request of the Committee for its publication, and we hope it will soon be in the hands of our readers. Immediately after divine service, Thomas Gibson, Esq., the Treasurer of the Association, was called to the Chair; and it was gratifying to observe that the attendance, during the transaction of the business of the Society, was unusually large. The Report was then read. We shall not attempt any abstract of it, as it is, we hope, already printed, or at least in its passage through the press. Votes of thanks to the Officers and Committee were then passed; that to the Rev. R. Aspland being introduced by a strong expression of regret at the probability that his various avocations would not allow of his continuing to fill the office of Secretary beyond the year now commencing. They were all re-elected with the exception of Dr. Thomas Rees, who is succeeded in

* Now supplying at Cradley.

† Of Hinckley.

the Book Secretaryship, which he has so ably held from the formation of the Association, and the duties of which he discharged for many years previously, in connexion with the Unitarian Society, by the Rev. B. Mardon. The list of the new Committee is as follows: Revds. W. J. Fox, T. Madge, T. Rees, LL.D., E. Tagart, James Yates; Messrs. E. Fernie, J. Fisher, S. Hart, J. Jackson, S. Pett, C. Richmond, J. T. Rutt, R. Surridge, John Taylor (Finsbury), R. Taylor.

The unanimous approbation of the meeting was voted to the Committee for their fidelity, zeal, and caution in the management of the funds subscribed for the Calcutta mission. It was also resolved that, shortly after the next Anniversary, an extra general meeting of the Association should be held at Manchester. The new Committee was instructed to make the requisite preparations, in concert with the ministers and friends of our cause in that place, for the accomplishment of this very desirable object. In the original formation of the Society, the occasional holding of general meetings in large towns in different parts of the kingdom was contemplated; we know that they have been earnestly wished for by many zealous Unitarians both in London and in the country; and we cannot but anticipate great good from the realization of that wish.

The following account of the proceedings at the Dinner is taken, with a few corrections and additions, from the report in the *World* newspaper:

THE friends of this Association dined together at the London Tavern, on Wednesday the 10th instant. The company consisted of about 200 lay and clerical gentlemen. JOHN WOOD, Esq., M. P., filled the Chair.

After the cloth was removed, and *Non Nobis Domine* sung,

The CHAIRMAN rose to propose the health of the first magistrate of the country. (*Cheers.*) He believed it was usual at these anniversaries to add to the toast, that his Majesty might never forget the principles which placed his family on the throne of these realms. But on the present occasion there was no need to couple the name of his Majesty with such a sentiment; the experience of the last two years having shewn that his Majesty was not unmindful of the principles which first raised the House of Brunswick to the throne. The reign of George IV. was in many respects a most eventful one; but it was

chiefly remarkable for those victories of peace which had shed so bright a lustre around it; and which would be cherished and held in reverence long after oblivion had overtaken the boasted triumphs of war. It should never be forgotten that the present family had been called to the throne by the people of England, not to maintain an exclusive illiberality, as some bigots would make them believe, but to sanction and sustain the true principles of liberty. For acting in conformity with these principles, he asked them to join with him in drinking the health of "The King."

The toast was drank with enthusiasm.

The CHAIRMAN.—He was sure that the next toast he had to propose would be drank with enthusiasm by a body of Protestant Dissenters. They had always proved themselves to be the sincere friends and the zealous promoters of "Civil and Religious Liberty all the world over." (*Loud Cheering.*) He might almost say, that they had met on the present occasion to celebrate the triumph of these principles; because, since their last meeting, a measure had been passed which tended to promote the advancement of religious freedom. But in dwelling upon this triumph, they must not forget that the season for labour and watchfulness was not yet over. Religious liberty could never be said to be secure until every restraint imposed upon freedom of conscience was removed. (*Hear, hear.*)

This toast was also drank with enthusiasm.

The CHAIRMAN said, he had a toast to propose which the company was, perhaps, not prepared to expect—he meant his Majesty's Ministers. (*Laughter.*) Their exertions on a recent occasion had given them a claim to the gratitude of every true Protestant Dissenter. When he reminded them of the inveterate and selfish bigotry with which they had to contend—of the sinister influences to which they had been subjected—and the honest prejudices they had to overcome, he was sure that there was not an individual present who would not cheerfully award to them the meed of his applause, for their conduct during the present session of Parliament. (*Hear, hear.*) Toast — "His Majesty's Ministers; thanks to them for the Catholic Relief Bill, and may they go on to other measures of relief, until the Statute-book becomes the Charter of Liberty of Conscience." Drank with great applause.

The CHAIRMAN.—He had now to propose the health of a very important

personage, the Treasurer of the Unitarian Association. He (the Chairman) was happy to have it in his power to acquaint the company that the funds were in a most flourishing condition. Fortunately, their Chancellor of the Exchequer had no sinecurists on his books, and no dead weight to provide for. (*A laugh.*) Toast—"The Treasurer of the Unitarian Association, and prosperity to the Institution;" which was drunk with the usual honours.

Mr. GIBSON returned thanks. — He said, it was a source of deep regret to him that he had not the honour of being known to the friends whom he saw around him. Had they known him as well as the nature of his office, and the mode in which he discharged the duties of that office, the honourable Chairman would have been more correct if he stated that the office was merely a sinecure. But waiving that circumstance, he confessed he felt peculiar pleasure in seeing the members of the Association assembled in 1829. As an old member of the Association, he would say, for himself, and he believed he spoke the sentiments of almost every member of the Unitarian body, that they had never dared to promise themselves to meet under circumstances so auspicious as those under which they had met that evening. He trusted they had now gone through the brunt of the battle—that they had fought the great fight for which they had roused themselves and had mustered their forces. They had gone through contumely and reproach; yet he believed he might say that the affronts which had been cast upon them, were less malignant than they had formerly been. They might hope that they, the obnoxious part of the Dissenters (*hear, hear*), would now be entitled to put in for a share of that loyalty and Christianity which belonged to them, as members of the body of Protestant Dissenters. The most cursory glance at the history of this country would prove that the politicians who had sown the seed never expected to reap the kindly harvest which the people were now reaping. From the era of the revolution the people were the mere stepping-stones to the political factions which obtained an ascendancy in order to misrule the country. These factions always called upon the public for support, that through it they might be enabled to keep their places. But the times were now changed; a feeling had been awakened in the public mind, which, no party, or opposition, or faction, could now put down. (*Cheers.*) On that ground he looked forward to the

period when Great Britain should be as conspicuous for the lead she would take in liberal principles, as she was for the misdeeds which in past times she had exercised in Europe. The people had now little to fear from the ministers of the crown, whoever they might be; for, as had been well observed, these persons could only expect to govern the country by acting in unison with the public judgment. The Protestant Dissenters had been instrumental in promoting that great and glorious end; and he was sure that no one would refuse a share of the merit to the class of Unitarian Dissenters. If he knew anything of the bond of union which kept the Unitarian Dissenters together, it was this—that they respected the dictates of the understanding, and put no limitation on the right of private judgment. In conclusion he expressed it to be his firm and anxious wish, that whatever associations were united by that bond, they would respect the principles he had mentioned, and of all such he would say, in the words of a toast well known in the city of London, "Root and branch, may they flourish for ever." (*Cheers.*)

The CHAIRMAN next proposed the "Health of Dr. Drummond, and thanks to him for the forcible, convincing, and eloquent discourse which he had delivered that morning." (*Loud applause.*)

Rev. Dr. DRUMMOND rose and said, that no expressions of his could do justice to the sentiments which had been inspired by the very kind manner in which his health had been drank. He had come a stranger amongst them, but he had found himself at home, in the midst of friends and brethren; so that this formed one of the happiest days of his life, and one to which he should always recur with feelings of the most pleasing description. He was proud of the honour which had been done to him, not on his own account, but for reasons of a more serious and important nature. He considered the invitation which he had received from the Unitarians of England as an expression of their desire to secure a more enlarged intercourse with the Unitarians of Ireland. He felt assured that the chain of love which they had now formed, would become strong and indissoluble; and that they would unite their energies to emancipate the minds of men, and thus secure their real liberties. The reverend gentleman then adverted to the advantages which the Unitarians of Ireland must derive from an intercourse with those in this country, and who

were so far advanced beyond them in intellectual character. It was only of late years, he remarked, that Unitarians had been recognized in Ireland; the greatest prejudices had been excited against them, from the episcopal throne down to the reading-desk. Hence they were exposed to the contumely and insults of every description of fanatics and enthusiasts. There were others, again, whose connexions prevented them from avowing principles, of the truth of which they were partly convinced; and some few who, from higher motives, had abstained from professing them. He felt happy, however, that prejudices were giving way, and that a brighter prospect was opening before the Unitarians of Ireland. It had been asserted, that it would be beneficial for all men to stand on common ground: it might be so; but he would urge it upon Unitarians to bend all their efforts to the establishment of their grand fundamental principles; if that were effected, every thing else would follow. The cause of truth in Ireland was much indebted to the efforts of its enemies. Some members of the Synod of Ulster had been anxious to impose the rusty iron yoke of Calvinism, and their exertions to effect this had awakened others from their slumbers to the defence of their liberties. The thunders of orthodoxy and bigotry had been roaring long and loud, but they had raised a spirit of resistance which it would be found impossible to lay. Their spell was now broken, their charm was dissolved, and the black clouds in which they were enveloped were rapidly rolling away. He trusted they would soon witness the commencement of a new, a bright, and a glorious day of knowledge and religion.

The CHAIRMAN proposed, "The memory of our departed worthies." This toast was drank in silence.

Mr. RUTT rose and said, "Mr. Chairman, I am sure you will allow me to detain you, a very few minutes, on the highly interesting subject which you have brought before us, with the expression of so much excellent feeling.

"I recollect, Sir, when my friend who is now sitting near me (Mr. Sturch), with whom I have acted from my youth to promote what we deemed objects of general utility, was occupying, several years since, the Chair, which is filled to-day so much to our advantage, he happily remarked, that we should not merely regret the decease of our departed worthies, but also congratulate one another that such men had lived, and lived and laboured in our communion.

"It has been, Sir, one of the most valuable advantages of my life, for which I ought ever to be devoutly grateful to an indulgent Providence, that I have enjoyed the society and friendship of several persons who can scarcely be forgotten whenever we think or speak of our departed worthies. They were men born under more favourable circumstances than some of their predecessors, but prepared, by a knowledge of their principles, a sense of their importance, and an undeviating attachment to the integrity such principles would inspire, to follow their examples, through evil as through good report. They were prepared, like the most wronged and persecuted of those predecessors, to advocate what they esteemed to be the cause of divine truth and of human happiness, even amidst trials of cruel mockings, wrongs, and imprisonments.

"But there are, Sir, I am persuaded, many in this room who have not been able to hear of our departed worthies without recollecting one very lately added to the number, and who was never, I believe, absent from these anniversaries till to-day. I refer to Mr. David Eaton, in whose introduction to a connexion with Unitarians in the metropolis and its vicinity, I had the honour to have a considerable share.

"The admirable Mrs. Lindsey, who animated the pious labours of her excellent husband, whose praise is in our churches, and shared and alleviated all his trials, put into my hands, and I retain it as a valued relic, the letter she had received from Mrs. Cappe, and which Mr. Eaton brought as his introduction to London. The discerning writer there described how he had struggled with the disadvantages and moral dangers of his early life, how he had sought and secured independence by honourable industry, and had occupied the little leisure his condition afforded in acquiring and communicating the most valuable religious knowledge.

"Thus assured, I could not fail to form an acquaintance with Mr. Eaton, and to offer him all the little services in my power. These he was ever disposed to magnify, and they were amply recompensed by observing how he occupied the station and the term of life which Divine Providence assigned to him in promoting, to the extent of his influence, the general good, and especially the interests of this Association, in the formation of which, as growing out of the Unitarian Fund, he is justly acknowledged to have had a principal share.

"How ably and perseveringly he de-

voted himself to our service, which he esteemed the service of Christian truth and of human virtue and happiness, I need not here describe. It has been recorded in the proceedings at the chapel this morning, and the knowledge of it will long continue in the grateful recollection of many before whom I am speaking. The progress and prosperity of this Association animated his exertions, and helped to sustain his mind when the power of exertion was no longer permitted to him.

“And now, Sir, as I must be indeed presumptuous, especially with such an example before me, to expect, at my age, another opportunity of addressing our Society in public, give me leave to wish for it every good but its permanence. I will not say to this Association as the banished Roman said to his country that exiled him, *Esto perpétua*. No, Sir: I rather indulge the hope that we are pursuing an honourable and efficient course towards our own dissolution; that, as humble instruments under the Divine administration, we are doing something to bring forward the happy time when Unitarian and Trinitarian, Catholic and Protestant, Jew and Gentile, shall be names known only in history, because the world shall be brought to love and reverence the one God as a Father, and to believe, understand and obey the revelation of his beloved Son, the man Christ Jesus.

“The poet, Sir, has said,

“ ‘ Our dying friends come o’er us, like
a cloud,
To damp our brainless ardours, and
abate
The glare of life.’

Yet, surely, there is an honourable ardour which their recollection is calculated to inspire—the ardour to pursue every worthy purpose, to serve our generation according to the will of God, and, as my friend expressed the pious object of his life, the last time I ever saw him, and when that life was soon to expire, to leave the world better than we found it.”

The CHAIRMAN rose and said, that their obligations were very great to the ministers of the denomination, but there were some laymen to whom their thanks were due. They were honoured with the presence of a gentleman who had been the first to acknowledge himself an Unitarian in Parliament, and whose uniform consistency of conduct, both in public and private life, had conferred

distinction on their cause. True it was that their only real respectability was founded on the truth of their principles, yet it was of consequence that truth should have an eloquent, consistent, and firm supporter in a place where it was but little known. After taking a very able review of his public life, in which he referred particularly to his exertions in obtaining the repeal of the Test and Corporation Acts, he proposed “The health of William Smith, Esq., M. P., our distinguished guest.”

Mr. W. SMITH, M. P., said, that in rising to thank the meeting for the manner in which they had been pleased to drink his health, he could not say that he was placed in a situation to which he was unaccustomed, having been honoured more than once by presiding over similar meetings to the present, but on no occasion did he enjoy more satisfaction in receiving the tokens of their approbation; as to gratitude, he must declare with the most unfeigned humility, that they owed him none. It was his happiness to have been brought up among Unitarian Dissenters. Whether he had supported the Unitarian cause with more or less success, it was always done in accordance with the dictates of his judgment, and he was therefore serving his own cause while promoting that of his Unitarian friends. If any thing remained to be done in which he could be of service, those services were always at the command of his friends. While he continued to hold the same opinion, he should pursue the same line of conduct. He considered himself as being peculiarly fortunate in those days in which Providence had cast his lot. He commenced public life when unquestionably the temper of the times was very different from what it was at the present day. For a time he had to pass through evil and through good report, though he had to experience a great deal more of the former than of the latter. (*Applause.*) He possessed courage enough to stem the evil, and he had now the happiness to receive the good. He could not refrain from recalling to the mind of the meeting what he had witnessed in the course of the last fifty years. He remembered the period when it devolved upon him to march through the streets of London with a musket on his shoulder, in order to protect his fellow-citizens, the Roman Catholics, against the pulling down of their dwellings, and the burning of their furniture, by an infuriated (so calling itself) Protestant mob. About thirty years after

that period, and within a quarter of a mile of this place, he visited the consecration of a Roman Chapel, the ceremony of which was attended by the magistrates of the city of London, and several peers of the realm, both Protestant and Catholic. In conjunction with several gentlemen whom he was then addressing, he adjourned from that scene to a neighbouring tavern, where they celebrated their good cause, and paid the tribute due to those that ministered to their instruction in the morning, separated only by one door from their Roman Catholic friends, who had just arrived to rejoice in the opening of the chapel. He had lived to see Dissenters restored in one year to the enjoyments of those privileges of which they had been deprived one hundred and fifty years before. He had lived to see Protestant Dissenters acknowledged among the loyal subjects of the realm, and restored to that station which for forty years he had argued their right to occupy. He now had the additional satisfaction of witnessing the triumph of civil and religious liberty, and almost every person put in possession of its enjoyment. That was a consummation which, however devoutly he might wish for, he never expected to see realized. He agreed with the sentiment uttered that evening, that this event would confer more honour upon George the Fourth, than all the victories which had been obtained over surrounding nations. He hoped that Protestant Dissenters would now consider themselves so far upon a level as not to break in upon the good fellowship in which they ought to regard their neighbours. With respect to the Marriage Bill, he sincerely trusted that measure would be carried unanimously during the next session of Parliament. From the Prime Minister an assurance has been given, that whatever interval was allowed him before the next Session should be employed in removing those scruples that remained in the minds of others, so that there might be removed from Unitarians the last badge of degradation under which they lived. He understood that one of the brethren from the New Continent was present that evening (*applause*); a country to which England was bound not merely by the ties of language but of government, and in the enjoyment of all the blessings of Civil and Religious Liberty. After paying a tribute of gratitude to Dr. Channing, for his exertions in the cause of Unitarianism, and complimenting the Doctor upon his learning and piety, the honourable member con-

cluded by thanking the company not only for the honour conferred upon him by drinking his health, but for the patience with which they had heard him. (*Cheers.*)

The CHAIRMAN said, he was about to introduce the name of a gentleman to whom the cause of Unitarianism in Ireland was under great obligations: he proposed the health of the Rev. Henry Montgomery, and the liberal Dissenters of Ireland.

The Rev. J. S. PORTER said, that his acquaintance with the friends of the Institution in Ireland, would authorize him to say a few words on their behalf. With respect to Mr. Montgomery, the Association had done nothing more than it was their duty to do; for if to be the bold and determined advocate of the principles conscientiously believed by the members of it—if to embark in a cause with that energy which even talent could not always give, entitled a man to the notice of the company, Mr. Montgomery had all those claims. He (Mr. Porter) would mention a circumstance that particularly entitled Mr. Montgomery to the approbation of the company. He (Mr. M.) had not confined his views of civil and religious liberty to the sect to which he belonged, but had entered the arena as the advocate of the rights of all mankind; and had held out the hand of brotherhood to every man who was under oppression for the rights of conscience, whether he was Catholic or Protestant, Unitarian or Trinitarian. It was easy for a Unitarian minister in London to be bold in defending his views, because he knew that he spoke in the presence of comparatively enlightened men, who, though they might not agree with him in every point he introduced to their notice, would, nevertheless, give him credit for his zeal. It was very different, however, in the North of Ireland. If a minister in Ulster was bold enough to maintain the sentiments which he believed to be founded on the Scriptures, he might meet with a few kindred minds who were desirous of co-operating with him as far as it was in their power, but the great majority would be against him, and he would have to bear against a torrent threatening to sweep down every thing to which he was most attached. The Dissenters of the North of Ireland had opposed that torrent, they had put a bold hand to the work, and had every prospect of ultimate success. Whatever were the result of the Synod now sitting, one thing might be calculated upon, namely, that the Unitarian ministers would never submit to any regulation which would

fetter their consciences, or the consciences of the people entrusted to their charge. (*Applause.*) He fully concurred in the sentiment, that the cause of truth owed much to its enemies in Ireland. The violence of the conduct which those enemies pursued had disgusted many, who, if the measures had been more moderate, would have been happy to join them. Under these circumstances he looked forward to brighter days for civil and religious liberty in Ireland. (*Applause.*)

The CHAIRMAN said, that the gentlemen whose health he was about to propose had already received the thanks of the Association at the chapel—he alluded to the Secretaries, to all of whom the Society was deeply indebted. He knew that he was addressing many who had the advantage of being the regular hearers of Mr. Aspland, (*applause,*) and to those he was aware, the mention of his name was sufficient to call forth their gratitude. To his (Mr. A.'s) unremitting zeal, great talent, and the spirit of good humour which he diffused around him, the Association were highly indebted. After complimenting the reverend gentleman for his brilliant speech delivered at the dinner for commemorating the Repeal of the Test and Corporation Acts, the Chairman proposed, "The health of the Rev. R. Aspland, and the other Secretaries." The toast was drank with loud applause.

The Rev. R. ASPLAND rose, amidst loud plaudits, and said, that as one of the Secretaries of the Association, who had been honoured by the mode in which the company had drank their health, he felt it his duty to offer a few observations; but from the flattering manner in which the Chairman had spoken of him, he felt himself almost deprived of the power of speech. The present were extraordinary times, and he must advert to the topic to which all the previous speakers had alluded, namely, the march of religious liberty. He could do so in character, because if one sect had understood and acted upon the principles of civil and religious liberty more than another, that sect, even by the confession of their enemies, were Unitarians. That sect had always maintained the great principle, that no man had a right to dictate to the conscience of another, or to make his temporal privileges the less on account of his religious opinions. Members of Parliament had never meditated an act for the relief of oppressed consciences, without looking to the Unitarians for support. There must be a cause for such a procedure, and he hum-

bly suggested that it arose from the fact, that the Unitarians had caught the true spirit of religious liberty. It might be that Unitarians had always been anxious to imitate the conduct of the good Samaritan towards the Jew. It would be presumption for him to say, that the late measures for the relief of the Protestant Dissenters, and the Roman Catholics, had been owing to the Unitarian Association; but he would say, that, according to their strength and opportunity, their sickles had not been idle in the harvest. With a serious determination they had entered the field early and late, and had cheered on their fellow-labourers in the cause. Unitarians felt the sincerest joy at recollecting, that in all they had done they had not been actuated by a sectarian regard to themselves, but a regard to the welfare of all men. Why had Unitarians always been selected by certain individuals in both Houses of Parliament as the subjects of reproach? Because they were the first persons to raise their voices in the sacred cause of religious liberty. Why had the Roman Catholics always looked to Unitarians, to whose principles they were so diametrically opposed? However much Catholics doubted the support of other bodies of Dissenters, they always counted upon that of the Unitarians as a matter of course. (*Cheers.*) There were persons from whose hearts "the black drop" of bigotry had never been extracted; who learned nothing, whilst the rest of the world were improving; who do not belong to this age, but seem "born out of due time." A pamphlet had been written by a popular minister in London, against the Unitarians, warning the religious world against them, and calling upon those who professed orthodoxy to come out from amongst them, they having signalized themselves as the friends of the Catholics. He once heard a minister gravely assert, that the friends of the Catholic Relief Bill were giving their strength to the beast. (*Laughter.*) One word more, and he spoke it with sorrow; the successful efforts which the Unitarians had made for the relief of the Catholics, had given rise to an attempt to divide the three great bodies of Dissenters in London, in order that the vile might be separated from the holy, and the chaff from the wheat. A meeting of the Baptist ministers was held to discuss the question, "Whether they should not separate from the general body, on account of that body being contaminated by Unitarians?" The motion was made and seconded, and he (Mr. Aspland) was glad to say, upon the

authority of a respectable Baptist minister, that after a warm debate, which continued for upwards of two hours, the mover and seconder begged to withdraw the motion. (*Loud and continued cheers.*) That leave was given, and bigotry in the denomination was consigned to oblivion. Within a few days of the present period, a similar question was to be agitated among the Independents. Regular notice had been given, and the discussion must consequently come on. Some of the leading ministers in that denomination, than whom truer friends to the cause of liberty never breathed, (*cheers,*) had told him with great concern, that they never expected to witness such a proceeding; and that if the object was carried into effect, they, at least, would never separate themselves from the body.* These were clouds returning after the rain—a few passing showers. They might for a moment obscure the day of liberty, but it was only that it might shine forth with the greater splendour. From the spirit and temper evinced by the Chairman that day, he (Mr. Aspland) trusted that his assistance would be received by the Unitarians, until they had obtained complete success. From the statements made that evening, he (Mr. Aspland) sincerely hoped that the Marriage Bill would be carried during the ensuing session of Parliament. He was sure that when the measure was again discussed, it would be seen that the Church of England was dishonoured by the violence done to the consciences of the Unitarians. The reverend gentleman, after expressing his concurrence in what had been said respecting their departed friends, observed, with regard to the Association, that he anticipated the time when its services would be no longer required. When Unitarianism and Trinitarianism would be merged in the better and nobler name of Christianity, the true millenium would commence; not the millenium after which fanatics had been seeking in their mystic dreams—but that happy state in which all men would regard each other as equals, and look up to the great and merciful Being as the common Father of the human race.

Dr. BOWRING said, that in following his reverend friend he occupied a very disadvantageous position; but venturing to take to himself some small portion of the friendly sentiment embodied in the

toast, he would say a few words. It had been his duty in the morning to report the annual history of the Foreign proceedings of the Association—a mingled tale of success and disappointment. Societies, like individuals, were perhaps not the worse for the discipline of a little adversity. But there was one part of the world, of which he was reminded by the immediate vicinity of his friend, (Mr. Ware, of Boston,) where all the prospects of the society were cheering and consolatory in the highest degree—where the accessions to our cause were not of individuals alone, but of masses—where we reckoned not by the few but the many—and saw the cause of truth taking gigantic strides and accomplishing mighty victories. The goodly vessel bound across the Atlantic had indeed made a prosperous voyage, and reached a harbour of security. It was our privilege to-day to receive a gentleman delegated to bear to us the friendly greetings of our American friends. We stretch out towards him a hundred hands of welcome, and assure him that we hail every occasion which serves to unite us more closely to those whom common origin, and common language, and now common faith, have made so dear and so interesting to us. Over the broad Atlantic would we arch the rainbow of sympathy, desiring that gentle thoughts and kind affections should pass and repass eternally,—none (like the shadows in the visions of Mirza) falling through in their progress. With no unholy jealousy do we look on the strength, the moral and intellectual strength, of that great nation—our children once, but now our brethren; and him do we deprecate, him do we disclaim, who would plant between us any seed of discord, while we reverence and honour the man who knits us more closely together in the bonds of fraternity. In connexion with our progress and our history in America, I cannot (said Dr. B.) avoid referring to that splendid writer and high-souled man, whose services to literature had been of the highest order, and whose career was marked by a series of pure and beautiful triumphs; whether he unveiled the gentle, the generous, the judicious Fenelon to the stronger admiration and more correct estimate of mankind, or elevated yet higher our Milton, our own English poet—him whose mind the mind of Channing most resembles—him whose soul was like a star and dwelt apart,

Who had a voice whose sound was
like the sea,
Pure as the naked heaven!

* We understand that this discussion has since taken place, and the motion for separation negatived by a majority of five. Ed.

But most of all, and first of all, do I honour Dr. Channing, for dethroning from the affections of men that modern conqueror—the mysterious but magnificent delusions of whose name I look upon as the fruitful source of error and of misery—that man whose history is one of usurpation and violence—the warrior—the aggressor—of whom a poor but energetic poet has most truly said,

“He built on multitudinous graves
A tyrant's power, and sought to
bind with cords
Thought—for she flapped him with
her wing of words
Which agitateth nations.”

For this good deed, as a Christian and a lover of peace, for this especially I thank Dr. Channing. He has attacked successfully a fallacy, of all fallacies the most pernicious, and it wanted a vigorous arm like his to smite so huge an idol. Dr. B. regretted that the broken state of Mr. Ware's health compelled him to deny himself the pleasure of addressing the company. From this satisfaction he was absolutely and peremptorily debarred; but as he had commissioned Mr. Taylor to communicate his sentiments, he (Dr. B.) would propose—“The health, the improved and perfected health, of Mr. Ware, with our friendly greetings to the American Association, and our best wishes for their happiness and success.”

Mr. TAYLOR then rose and said, that in consequence of Mr. Ware's ill state of health, he had been strictly forbidden by his medical friends to address the Meeting. He (Mr. W.) had, however, committed his sentiments to paper, and he (Mr. T.) would take the liberty of reading it to the Meeting.

A paper was read from Mr. Ware, which expressed briefly the gratification which he felt in meeting this body of his brethren in the land of his fathers, and in bearing to them the message of sympathy and good-will across the waters. There existed on both sides the Atlantic a desire for better acquaintance, and a need for mutual countenance and aid; and he trusted that something might result to the benefit of all from the present fraternal intercourse. As they had “one Lord, one faith, one baptism, one God and Father of all,” and were engaged in one common object, the emancipation of men from error and sin, so they ought more and more to feel and act as brethren. He offered them the congratulations of the American people on the recent triumphs of the cause of civil and religious liberty, and gave a brief sketch of the measures which are pursuing in

America, and the state of religious parties there. He spoke particularly of the successful operations of the American Unitarian Association, in providing religious instruction for the destitute poor of Boston, and of the growing interest throughout the community in the cause of religious education. He concluded by acknowledging the kindness with which he had been welcomed to England, and saying, that as by a singular coincidence the two Associations were formed on the same day of the same year, he would regard it as an omen that they would go on their way together, joined heart and hand in a zealous, affectionate, and holy co-operation.

Mr. CHRISTIE, in a suitable speech, proposed the health of Mr. Hornby, as the Deputy Treasurer of the Association. The toast was put from the Chair, and drank with loud applause.

Mr. HORNBY, in returning thanks, remarked, that the funds were never in so prosperous a state as at the present period.

Mr. ASPLAND proposed “The health of the Chairman, the consistent and intrepid assertor of the rights of conscience and the rights of the people, in the House of Commons.”

The CHAIRMAN rose amidst deafening applause, and after a few prefatory observations on his inability to do justice to the station which he occupied, said, that whatever he was deficient in experience he would endeavour to make up in good-will. Allusion had been made by his excellent and reverend friend to the station he occupied as the representative of Preston. He had reason to be proud of that station; and though it would be both unjust and ungenerous to attribute his election to the Dissenters, he was returned after a fifteen days' poll by a very considerable majority, though it was perfectly notorious that he was not only a Dissenter, but an Unitarian, and he trusted he might justly infer from this circumstance that liberal opinions prevailed. Whatever might be the length of his parliamentary career, he should always reflect with pleasure, that during the period he had held a seat in the House of Commons, the two great measures of repealing the Test and Corporation Acts, and granting the Roman Catholic Claims, had been passed into a law. In conclusion he assured the company that he would always adhere to his principles, and begged leave to express his grateful acknowledgments for the compliment that had been paid to him.

The health of Mr. Richard Yates, with which the Chairman coupled the name

of Mr. Potter, of Manchester, as local Treasurers of the Association, was drank with great applause.

The CHAIRMAN next proposed "The health of Lord Holland, and the Members of both Houses of Parliament who have supported the cause of Civil and Religious Liberty."

In introducing this toast the Chairman took occasion to pronounce a high eulogium on the Rev. W. J. Fox, who, on its being drank, was loudly called for from different parts of the room.

The Rev. W. J. Fox rose amid the cheers of the company, which continued for some minutes; when they had partially subsided, the reverend gentleman adverted to the state of his health, and said, that nothing but the direct and irresistible appeal which had just been made to him by the chairman and the meeting, would have induced him to address them. He had been involuntarily absent two successive anniversaries of the Association. He had been in a state which one of his worthy friends had called "being buried alive," but he had been called upon in a trumpet voice to rise from it, and to the utmost of his power he would obey the call. With regard to the subject of the last toast, he should confine himself to that portion of it which shewed its connexion with the proceedings of the present meeting, and the objects of the Institution. He regarded the recent change in our legislation not merely as a political triumph; not merely as the triumph of religious liberty; but, in his judgment, and in his conscience, he considered it as an Unitarian triumph. It had been said that Unitarians were doing little. Whether this were true or not, their principles were doing much. He considered the passing of the Catholic Relief Bill a Unitarian triumph, because it appeared to him that universal and unqualified religious liberty was one of the distinguishing and most glorious tenets and principles of Unitarians. He would appeal to facts in proof of his statement. Who were they that advocated the measure most consistently, that advocated the measure universally? Who were the foremost in the field? Who fired the first shot? And who remained most active in the field till the fight was won? He would reply, without fear of contradiction, the Unitarians of this country. Taking any statement which he had seen of the number of petitions from Protestant Dissenters for Catholic Emancipation, it was an undeniable fact that the great majority were the petitions of Unitarians. Indeed, to decide whose prin-

ciples were those of religious liberty, we had only to look to the state of religious societies. See spiritual despotism pervading them, from the followers of the Pontiff, who thunders forth his anathemas in the Vatican, to the village Diotrepes, who excommunicates his fellow-worshippers in a barn. It is with us, that every man may be fully persuaded in his own mind, and speak his conviction. Here then he saw Unitarian principles advancing in the advance of religious freedom. Looking in another direction he saw that if Unitarians were doing but little, their principles were doing much. He looked to the laws, and he watched, and watched with delight, as every friend to human kind in this country must, the progress which was making towards the simplification of the modes of legal procedure, towards the prevention of crime, and the reformation of criminals; and what was that but the application of the great Unitarian principle, that the proper end of punishment was not revenge but correction? As the state of society advanced, the theological opinions which corresponded with it must advance also. When laws became more righteous and more merciful—when the courts of law admitted of procedures more consistent with common sense—then must men be weaned from a theology which by the imputation of righteousness and guilt held out a more monstrous absurdity than the worst legal fictions of our law courts in the worst of times;—then would men be weaned from a belief that the wise and merciful God punished vindictively as to the principle, and eternally as to the duration. He would say again, that if Unitarians were doing little, their principles were doing much. He now particularly alluded to the spread of knowledge and education. When he heard of the "march of intellect" he rejoiced therein, for what was intellect but a herald to prepare the way and to make a straight and broad path for the triumphal chariot of pure religion? (*Cheers.*) It had been said that the schoolmaster was abroad—he rejoiced therein, for the schoolmaster was neither more nor less than a Unitarian Missionary. As he communicated facts, and exercised the faculties of his pupils, he was providing for the future detection of error and reception of truth. When he found rival colleges about to rear their heads in this metropolis he rejoiced therein. Let them rear their heads ever so proudly, if men were there taught scientific truths, and the principles of sound logic, those two rising Institutions would but be

pillars of the porch of a Unitarian temple. Let Bible Societies send forth the Bible; let Missionary Societies send forth their Missionaries to the ends of the earth; he rejoiced in their success; for what led men to the knowledge of the Bible and to its study, must ultimately make known the principles of the word of God, which were Unitarian principles. He felt from his heart the kindness with which the company had welcomed him after his absence. He looked upon that absence as presenting to him an additional stimulus to propagate the true principles of Christianity; those principles which not only seemed powerful and glorious in the season of social communication and excitement, but preserved all their lustre in the time of sickness and solitude; which were not only a panoply of proof for the conflicts of controversy, but a staff of support for the tottering steps of sickness and age; which, when our way of life was in the night and through the wilderness, were a pillar of fire for our guidance; and which took their stand, like the angel at the tomb, pointing from the dust to heaven, and declaring a resurrection.

"The health of Mr. Richard Wright, and our Missionaries," was next proposed.

Mr. WRIGHT acknowledged the compliment, and declared that he considered it one of the happiest circumstances of his life that he became connected with this Institution.

The concluding toast was "The Rev. James Yates, and the Stewards," which was drank with a burst of applause that testified the obligation the company felt to those gentlemen, who, by their excellent arrangement, had so much contributed to the harmony and conviviality of the evening.

The Rev. Mr. YATES having suitably acknowledged the cordial manner in which the toast was received, the Chairman vacated his seat, and retired amid continued cheering. The company then separated.

Annual Meeting of the General Baptists of Ditchling.

THE Annual Meeting of the General Baptists of Ditchling and its neighbourhood was held on May 31, 1829. The services of the day were conducted by the Rev. S. Martin, of Trowbridge. The chapel was much crowded, and at the afternoon service upwards of forty were obliged to remain without. After service the friends drank tea together in the chapel as usual, and the meeting was

concluded by a short address. It is gratifying to witness the progressive increase of the attendance at these local meetings, 209 having taken tea, being a greater number than at any previous time.

Unitarian Baptist Chapel, at Dover, erected A. D. 1820.

(See Monthly Repository, Old Series, Vol. XV. p. 318.)

SIR,

THE congregation of Unitarian Baptists at Dover beg leave respectfully to lay before the readers of the Repository the state of their chapel debt. After having made great exertions at the time the chapel was built, they are still oppressed with a mortgage of £500, of which they regularly pay the interest. Besides which, they have recently formed a plan, from which they expect to raise 25*l.* per annum towards the liquidation of the principal; but they will feel very grateful to the gentlemen who have the management of Fellowship or other funds, if by their contributions they will enable them to relieve themselves more promptly. They have ventured already to send circulars to some ministers and zealous laymen; and they intend to transmit circulars to others as soon as they can procure the proper addresses. They are happy in being able to speak favourably of the number composing the congregation, and of the probability of increase; and they can safely affirm that efforts, proportionate to their means, have been made by themselves to extinguish a great part of the original debt.

Signed on behalf of the Society,

G. CHAPMAN, Secretary.

Subscriptions will be thankfully received by Mr. Horwood, No. 2, Walbrook Buildings, Walbrook; Mr. G. Smallfield, Homerton; or by the Secretary, G. Chapman, Printer, Dover.

The Society beg leave to add the attestation of a Unitarian minister, who has lately been among them:

"Having recently been present at an Association held at Dover, and having had ample opportunities of observing the state of the Society there, I have complete satisfaction in bearing testimony to the importance of the above case, and hope that the zealous friends to Unitarianism throughout the country, and especially the conductors of the Fellowship Funds, will bestow upon it their particular attention.

"BENJAMIN MARDON.

"6, Goulden Terrace, Pentonville."

Removal of Ministers.

THE Rev. J. P. MALLESON, A. B., late chaplain to Mrs. Milnes, of Frystone Hall, Yorkshire, formerly minister of Hanover-street Chapel, London, has accepted an invitation to become the minister of the Unitarian congregation at Brighton.

Debate between the Rev. Mr. Campbell and Mr. Owen.

THE debate between the Rev. Mr. Campbell and Mr. Owen, on the doctrines of Christianity, began at Cincinnati, on the 13th of April, and was continued nine days successively, neither party having recourse to acrimonious recrimination. Mr. Campbell, throughout the discussion, evinced the spirit which ought to characterize a Christian preacher, and Mr. Owen a truly philosophic calmness. At the close of the discussion Mr. Campbell, after alluding to the absence of any expressions of disapprobation of the insulting and indignant reflections cast upon the Christian religion, desired that those who had suppressed their feelings on account of Christian charity and forbearance, would stand up in order that it might be shewn whether the audience consisted of infidels and persons opposed to the dissemination of Christianity. On this almost the whole audience, consisting of about 2,000 persons, stood up. He then requested those who had been actuated by the other motives to stand up, and not more than four complied with the request. The whole discussion has been taken down, and will be published.—*Liverpool Mercury.*

NOTICES.

Sussex Unitarian Association.

THE Annual Meeting will be held at the Baptist Chapel, Horsham, on Wednesday, July the 8th. The Rev. J. S.

Porter will preach on the occasion. At the close of the service the business of the Association will be transacted, and its members and friends will dine together at the Anchor Inn at half-past two.

H. BROWNE.

Warwickshire Unitarian Tract Society.

THE Twenty-third Annual General Meeting of the Unitarian Tract Society, established in Birmingham, for Warwickshire and the neighbouring counties, will be held in Birmingham, on Wednesday, July 8, 1829, on which occasion a sermon will be preached at the Old Meeting-House in that town, by the Rev. Dr. Drummond, of Dublin.

J. R. WREFORD, Secretary.

Buxton Chapel.

THE services at this chapel will commence on the 12th of July, and close on the 27th of September, agreeably to the annexed list.

Services at the Old Presbyterian Chapel, Hall Bank, Buxton, 1829.

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| July 12. | Rev. J. R. Beard, Salford. |
| 19. | Rev. Peter Wright, Stannington. |
| 26. | Rev. Henry Green, Knutsford. |
| Aug. 2. | Rev. John Cropper, Bolton. |
| 9. | Rev. Francis Baker, ditto. |
| 16. | Rev. William Gaskell, Manchester. |
| 23. | Rev. B. R. Davies, Chowbent. |
| 30. | Rev. Joseph Hutton, LL.D., Leeds. |
| Sept. 6. | Rev. John James Tayler, Manchester. |
| 13. | Rev. Benjamin Carpenter, Nottingham. |
| 20. | Rev. Charles Wallace, Hale and Altrincham. |
| 27. | Rev. D. P. Davies, Belper. |

CORRESPONDENCE.

The notice of the Devon and Cornwall Association Anniversary, and of the opening of Devonport Chapel, was not received till insertion in our last number was impossible.

Tertia in our next; also the Reply to T. F. B., on the Proem of St. John's Gospel.

The length of the Report of the Association Anniversary has compelled us to postpone several articles, including two or three of Obituary and Intelligence, which will certainly appear next month.

ERRATA.

Page 400, line 17 from the top, for "at most," read *almost*.

Page 404, line 4 from the bottom, for "edition," read *volume*.

Page 406, line 23 from the top, place inverted commas before the words "was not," &c.