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ESSAYS ON THE ART OF THINKING.

IV.

OUR limits allow us to offer only a few hints respecting the discipline which is necessary to the formation of habits of accurate thought. These hints must be expanded and improved by our readers, if they are to be rendered in any degree beneficial; and our suggestions must be modified according to the circumstances of those who may be inclined to adopt them.

As knowledge affords the materials of thought and the incitement to its exercise, we shall begin by offering some hints respecting the best modes of obtaining information, and shall afterwards point out the methods by which knowledge may be rendered available to the further improvement of the intellectual faculties.

We are careful to develop the power of Observation in a child, because by means of this faculty is to be obtained the most important, if not the most extensive, information which we have it in our power to acquire. In proportion to the perfect development and wise direction of this faculty will be the improvement of the intellect at large. Every human being is possessed of the power of observation, and in every case (not excepting that of the idiot) it is called into action; but how different is its operation, how various are its results, in various minds! The ignorant ploughboy beholds the changes of the seasons, the clouds and the sunshine, the waxing and waning moon, the fixed and moving lights of the sky, and gathers no new ideas from the revolutions of nature; while the fall of an apple suggests to a Newton inquiries which urge on the human intellect to the utmost limits of space and time. Such an instance is sufficient evidence that the faculty of observation cannot be too highly cultivated; and that the common belief, that the power of observation interferes with that of reflection, is founded in mistake. We may observe wrongly, but we cannot observe too much; and if the right direction be given to the faculty, if the stores which it brings in to the mind be rightly disposed and duly appreciated, those stores can never be too ample. But a small part of the external world is subjected to the

examination of each individual, and it is only by means of the guidance of others that we are enabled to explore the wonders of the world within, and therefore we are right to seek the instruction which may be derived from conversation and from books. But how little do we know of the portion which is within our reach ! How copious a harvest of facts might we reap, if we chose to put in the sickle ! How multitudinous are the operations continually going on around us, while our careless or ill-governed minds are occupied with familiar ideas or worthless speculations !

“ Sweet music breathes
“ Above, about, or underneath,”

for all whose ears are open to it ; and the mild light of truth is reflected from every object in nature, to the few whose gaze is not fixed too high or too low to receive it. We remember a good old fairy tale (the delight of our childhood) which carries a more admirable moral than a child can appreciate, while he envies the powers of Fine-ear, who could hear the corn springing in the ground, and of Long-sight, who could point out the position of every star on a cloudy night. The power of observation can accomplish greater wonders than these, as children and dreamers should be made to understand.

It can never be too early or too late to encourage the habit of observation, nor can we ever become too wise to be taught by the influences which all created things are designed to exert upon the mind. The infant is well employed when gaining new ideas by noticing new objects ; and Franklin was never more wise than when he applied himself to learn in the same school, and thus enriched his mind with knowledge which could never have been obtained at second-hand. The dreamers who go through the world in a state of apparent somnambulism, disdaining to stoop or turn aside are, far less happy, far less wise or dignified, than the philosopher while flying his kite ; and while they stumble in darkness, he brought down the harmless lightning to play around his head. Nature is the wisest, the only infallible teacher, and her lore is inexhaustible. Books are but her interpreters, and, though valuable aids when she is silent, are never to be preferred to her lessons of wisdom. To those teachings our minds should be ever open ; and, whether in the fields or in the streets, by the sea-shore or in the crowded city, in solitude or in society, our observation should ~~ever~~ be awake to familiarize our minds with new objects, or to notice some novel appearance in those which are well known. Every cloud of the sky, every blossom of the garden, every action of childhood, every change of each succeeding day, affords materials for thought and elements of knowledge ; and were all these exhausted, another world would yet remain to be explored. The spirit of observation requires no remission of its activity. In solitude and darkness it can still find occupation, and can gather experience from the workings of the mind. There it can watch operations as grand and important, changes as real, and results as interesting, as in the external world.

It is sometimes apprehended that an active habit of observation will incline the mind to be occupied with frivolous objects, and indispose it for the reception of great truths. But this can only be the case when its scope is limited. Its capacity should be unbounded, that the materials which it presents to the reflective power may be ample. We dislike a habit of quick observation in a narrow-minded person, because its effects are not apparently beneficial to the individual himself, and are often disagreeable to all around him. But the evil lies, not in the habit of observation, but in the pettiness of his mind in other respects ; and if he were less alive to surrounding influences, he

would certainly be more ignorant, and less accessible to improvement. A greater mind does not observe less, but more ; and having a wider choice of important objects, is at liberty to dismiss those which are frivolous and familiar, when their value has once been duly appreciated.

The operation of this faculty is partial in every mind, and is modified by the character, intellectual and moral, of the individual by whom it is exerted ; and if its exercise could become unlimited and universal, its perfection would imply the perfection of the whole intellectual and moral constitution. Then no influence would be wasted, and no clouds would intervene to obscure the emanations of truth which we may hereafter perceive to beam from every object. But at present every mind is in part blind and indolent, and therefore the faculty of observation varies in its operation in every individual. In proportion as the appetite for knowledge is healthy or depraved, strong or weak, will the aliment presented to it be salutary or hurtful, abundant or scanty. Each provides for himself the supply he needs ; the philosopher will gather philosophy, the tale-bearer will gather materials for scandal, the artist will collect subjects for his pencil, and the dramatist for his pen, from the new scenes into which each is introduced. The moralist will discern moral relations in all things, and every occurrence in the complicated movements of society will serve as an illustration of some favourite truth ; while the man whose whole soul is animated by piety, will “ see God in every thing, and all in God.”—We remember being struck by the difference in the accounts of a grand ceremonial, given by two observers of different habits of mind ; and we were thence led to imagine how great a variety of description would be afforded if twenty narrators had told the story instead of two. The ceremony was the benediction of the Pope at the conclusion of the holy week at Rome. What a field is here afforded for a variety of observation ! The architect would concentrate his attention on St. Peter’s itself, regardless of the countless multitudes which would afford a subject of observation to the statistical inquirer. Some would look on the whole as idle pageantry, while others would await in breathless awe the appearance of the Pontiff. The natives would be engaged in remarking the peculiarities of the foreigners, and the foreigners of the natives. Many might truly mourn to behold the numerous victims of a gross superstition, while some were actually engaged in computing the value of the fine horses in the carriage of the Duke of Sussex, which were driven by himself on the occasion.—The most comprehensive mind among the observers was undoubtedly that (if such there was) on which the fewest circumstances were lost—which could, while noticing the peculiarities of the thronging multitudes of various nations, the marble edifices, the train of Cardinals, the appearance and gestures of the Pontiff, likewise remark the relation of mind to mind amid these countless thousands of beings, the darkness of some, the comparative illumination of others, and the connexion of all with the presiding Spirit which called them into being.

This habit of partial observation has been often encouraged from the idea that it is the best way to attain excellence in a particular pursuit ; but its consequences (wholly escaped by none) are highly injurious to the mind. To excel in any particular pursuit should ever be a subordinate object to the general improvement of the intellectual constitution ; and this object itself is eventually best promoted by encouraging the development of every power we possess. Our capacity of observation should therefore be perpetually enlarging, while the habit is strengthening. For this purpose, a classification

of the facts we obtain should be an important object to us. This classification implies an exercise of the Judgment.

The ideas collected by means of Observation are, in every mind, submitted to a process of Comparison and Selection. The infant, after tasting sugar, honey, and comfits, has an idea of sweetness as a quality of all these substances; and, ere long, he will perceive that the moon, snow, and a sheet of paper, have one appearance in common, and he will thus obtain the abstract idea of whiteness. These processes of Comparison and Abstraction are carried on to an illimitable extent as the mind advances; and by watching them we may discern the mode by which all attainable knowledge may be brought within the compass of a single mind; how the innumerable multitudes of facts which nature and science present may be so arranged and compacted as to lie within the grasp of an individual intellect. Towards this glorious prospect we must not, at present, even glance, but rather proceed to offer some hints respecting the processes of Comparison and Judgment.

In the beginnings of our knowledge, when the simple qualities of objects are subjected to the judgment, there is no possibility of error, provided the senses are perfect. The idiot has as accurate an idea of whiteness and sweetness as the wisest man: but when complex ideas are compared, the conclusions of the judgment will be different in various minds; and the more complex the ideas presented, the wider will be the diversity in the results of comparison. All minds will agree that $6 \times 2 = 12$; but society is even yet divided into two parties on the question of the education of the poor; and respecting various points in theology and science the diversities of opinion are endless. Yet there is, no doubt, as substantial a truth at the bottom of these subjects as in numbers, and that truth may in time be as evident to every mind as that two and two make four. Such a prospect is, however, immeasurably distant. The number of truths which may be demonstrated is very small; as we descend the scale of probabilities and possibilities their number increases, till at length we find that multitudes afford subjects for conjecture alone. They are substantial benefactors of the human race who exalt any subject of inquiry in this scale; and he who removes a single object of doubt one degree nearer to the highest probability or to demonstration, renders an essential service to his kind. There are few who, like Newton, can raise a mighty subject of speculation from the darkest recess of conjecture into the light of demonstration; but all have the power (and are required to exert it) of availing themselves of the researches already made, and of advancing their own minds towards the truth, however little power they may be able to exert over others.

For this purpose, the processes of comparison and judgment should not only be carried on when the exertion cannot be avoided, but should be vigorously urged, and watched with incessant care. All the ideas which the faculty of observation presents should be compared with those which we have already stored up on the same subject; and thus new light may be cast on a familiar object, and new relations perceived between subjects which before appeared wholly unconnected. We are all sensible how, when an engrossing subject is present to our thoughts, every object appears to bear some relation to it. We meet with it in every book; every conversation has some bearing upon it. If we forget it for a moment, the next sight we see, the next sound we hear, reminds us of it, and we are astonished to perceive how close a connexion subsists among all the objects of our senses and

all the associations of our minds. The connexion is, in such an instance, frequently slight, and sometimes imaginary ; but this occasional experience shews us how the results of observation may be classified. In this instance, the classification is arbitrary, because the comparison was partial. Ideas were not impartially received, and then arranged according to their nature and value : but they were welcomed as supporters of some assumed truth, to which their relation was more imaginary than real. We have heard tell how, when the apprehension of an invasion from France had risen to its highest pitch, every distant sound was believed by those who lived near the coast to be a signal gun, and every light was mistaken for a beacon fire. Here a moral cause existed for the perversion of judgment, and the process of comparison was disturbed by fear : but an intellectual defect often occasions errors as absurd : of which Sterne's Critic with his stop-watch is an instance in point. To such perversion of judgment all are liable who are given to a favourite pursuit or a peculiar mode of thinking ; and though in the one case a great deal of knowledge may be accumulated on a particular subject, and in the other, the convictions may become comfortably strong, the mind is proportionably indisposed for the enlargement of knowledge or the perception of truth. Generally speaking, those men who have enriched the world by their labours in one department of art or science have not been remarkable for enlargement of mind, and deformity rather than symmetry has been the characteristic of their intellectual frame. It is true we have had one Milton and one Michael Angelo ; but we have had hundreds who to their proficiency in a single department of science, have sacrificed more than the object was worth. Those who propose their own improvement as their aim, will do wisely to promote the general development of their powers, instead of directing all their efforts to one point. To be a fine poet, painter, or musician, an eminent mathematician, or mental or natural philosopher, is in the power of a very few ; and if it were otherwise, the object is not worth the sacrifice which is often made to attain it. A power of enlarged observation, of accurate judgment, of enlightened reflection, of steady reasoning, is worth more to its possessor than the exercise of any single talent, however splendid or however useful, if encouraged at the expense of the intellect at large. Believing thus, we have often grieved over the method of conducting the education of the sons of tradesmen at grammar-schools, where classical learning is the only object, and have never been able to coincide in opinion with those parents who would confine the studies of their daughters within a very narrow range, from a dread of their obtaining " a smattering of learning." Now, all agree that deep learning is better than a smattering ; but surely, a smattering is better than none at all ; and if, as may easily be managed, they are guarded from the danger of over-estimating their small attainments, their minds will become enlarged in proportion to the variety of objects to which their attention is directed. Because their knowledge of many subjects must be limited, it need not, therefore, be inaccurate ; and as advancement in any one branch of science affords facilities for improvement in others, the development of the whole mind proceeds at a much quicker rate where the objects of attention are various than where they are very limited.

The more various, however, the objects of inquiry, the more cautious should be the selection from the field of knowledge. We have no superfluous time or power to waste on subjects which are unattainable, either from their own nature, or from the degree of preparation necessary : and therefore our first inquiry should be into our own intentions in pursuing a

train of thought, or entering upon a department of study. We are aware that this rule does not hold universally. The natural philosopher who proposes to devote a course of years to his studies, acts rightly in carrying on his experiments, and pursuing a train of inquiry without proposing to himself an express object. But it is nearly certain that in that science, valuable discoveries will be elicited by protracted inquiry, though their nature and importance cannot even be conjectured before-hand. But those who, like our readers, have no other design than their own improvement, should be careful to expend their time and pains only where some calculation may be made of the probable gain. It should be their endeavour to form those habits of mind which shall be most serviceable in the discharge of their particular offices, and to acquire those kinds of knowledge which may be brought into use, and the pursuit of which may be facilitated by their situation in life. An ample field will yet be left for the excursions of the mind, while its powers will not be wasted or its energy exhausted by blind or ill-directed efforts after unattainable objects.

The knowledge which is to be gained by reading is, of course, infinitely more extensive than that which can be obtained by any other means; but it is worth little where the mind is unprepared to receive and assimilate it. If we passively adopt the opinions we meet with in books, or remember the facts they relate without any endeavour to reflect upon them, or to judge of their relation to other facts, we might almost as well not read at all. We may gain knowledge, such as it is; but, at the same time, that knowledge will impede instead of strengthening the operations of our intellects, and the load of facts will lie like a heavy weight under which the motions of the reasoning power will become more and more feeble, till at length they stop. Our opinions (if they may be called our own) will be unstable and mutually contradictory; our faculty of observation will, in time, become indolent; our ideas will be deposited, as they are received, in the order of time, and the whole mind will be in a state of hopeless confusion. Far wiser is the cottager who has formed habits of quick and accurate observation, even though he may never have learned his alphabet, than the mere reader who is ever accumulating, but never gaining. The former derives valuable lessons from the experience of life, from intercourse with his kind, from notices which reach him from every quarter, of what is going on in the world of nature and of society; and the information thus obtained is ever made subservient to his further improvement, till in his mind is concentrated a higher wisdom than books alone can teach. The latter, meanwhile, can tell what this author believes, and another teaches, and a third attests; but he has no opinions of his own, and gradually loses the power of forming any. While he lends his house to be filled with other men's furniture, he suffers it to go to ruin, and sees not that it needs repair.

The exercise of comparison and judgment is as necessary with respect to the knowledge we obtain from books as to that with which observation supplies us. The ideas which we receive should be examined and arranged with equal care in both cases, and their relations with each other and with those previously received, diligently explored and cautiously admitted. If this be done, if we meditate, compare, choose, and reject, where opinions are in question; arrange and apply where facts are the subject of inquiry, we cannot read too much for our intellectual improvement. The mind will hold all the knowledge that can ever be put into it, if it be well chosen, and properly introduced. Unlike the physical, the mental powers of digestion are unlimited; and the stature of the intellectual is not bounded like that

of the corporeal frame. The capacity of the mind should be continually enlarging, so that sublime ideas may be received with less and less pain and difficulty, new and strange notions be contemplated without surprise or aversion, and a judgment be formed with a continually increasing accuracy, from a wider and a wider survey of the worlds of matter and of mind. The natural and happy consequences of such enlargement of capacity in fitting us for further improvement, we shall hereafter endeavour to shew. Shadowy and bounded as is our view of the future, and awful as is the faint conception of the extent of those regions of science which remain to be explored, we may yet attain to sufficient assurance to pronounce that there is not a wider intellectual difference between the new-born infant and such a philosopher as Newton, than between a man of weak and neglected mind, and him, however circumstanced externally, whose "large discourse," whose power of "looking before and after," afford some intimation of the ultimate destination of that being who is empowered to become "so noble in reason, so infinite in faculties; in action, so like an angel,—in apprehension, so like a God!"

V.*

THE modes in which the mind may be employed upon the information which the senses bring to it are various; and are commonly (though improperly) included in one class, under the term Meditation.

When trains of ideas are allowed to enter and depart, while the understanding remains passive, the mind cannot properly be said to be engaged in meditation, but is rather amused in reverie. Though this is the very lowest intellectual occupation, it is the one we all spend the most time in, and like the best. The most active thinkers have ever lamented the loss of time and power which their tendency to reverie has occasioned; and those who are less aware of the existence of the evil, are in the habit of making yet greater sacrifices to intellectual sloth. We should all be ashamed of sitting at a window, for hours of every day, to gaze idly on what was passing without; yet we indulge our minds in indolence of a similar kind to an awful extent, unconscious or regardless of the danger of losing all power over our thoughts, and of enervating every faculty we possess. By the law of association, every idea entertained in the mind introduces other ideas, which, in their turn, bring in more. This law we cannot suspend; but it is in our power to controul its operation, and to make choice of the mode in which our ideas shall be combined. By voluntary power, ideas may be recalled in the order in which they were first presented, which is an act of the memory; as when we wish to fix in our minds a conversation with a friend, or the contents of a book we have been reading. By voluntary power we may combine ideas in a new series, as we never combined them before. This is an act of imagination; as when we think of our friend placed among new scenes, and plan what his conduct will be in untried circumstances. Either of these operations may be made useful to the mind by enabling it to lay a firmer hold on knowledge previously gained, or to derive refreshment from a change of occupation; but if the processes are indiscriminately mixed, or if the memory be employed on unworthy objects, or the imagination indulged to an undue degree, it would have been better

* Two of these Essays are inserted in the present number in order that the series may be completed next month, and this valuable manual of Thought be presented entire to the possessors of the volume for the current year. ED.

for the faculties to have been suspended in sleep than thus wasted and impaired. There may be more folly hidden under a grave exterior than displayed in outward mirth; and it sometimes happens that a child is employing his mind more usefully amidst his noisy sports, than his parent while seemingly absorbed in meditation. Let it not be supposed that continual effort is requisite to make our reflections, or even our reveries, conducive to our intellectual improvement. This would be too hard a condition of excellence. The effort is unremittingly necessary only during the formation of our habits of mind, only while setting the machine in motion. The subsequent task of keeping its parts in repair, and removing the obstacles to their action, will be comparatively easy. The effort is often painful, it is true; but labour is the condition of attainment in this life; and no labour can be better bestowed than in the regulation of the intellectual powers, which are themselves the instruments by which every solid good is to be obtained. Some few are so happy as to have been early trained to intellectual as well as moral self-controul; but the greater number are obliged to form the habit for themselves as they advance in life, or to forego the advantages it confers; and such are qualified mournfully to sympathize with the pious man who blushed to think that if his very prayers were written down and interlined with the irrelevant ideas which presented themselves in the midst of his devotions, what a crowd of incoherencies and degrading associations they would present. It is probable that we are all painfully sensible of our transgressions in this respect; if not, it would be well to attempt for once the tedious task of writing down the ideas (as well as we could recollect them) which have passed through our minds during any two minutes of any reverie. But one experiment would be necessary to convince us of the waste of time and power which takes place every day from the want of intellectual controul. The night affords time enough for dreaming; and the sports of imagination can be sufficiently indulged during the intervals of serious thought which every day affords. Because they are salutary, they should not only be allowed, but exalted and cherished; but, because they are so delightful as to be engrossing, they should be carefully restrained.

When the attention is fixed on an idea, or on a series of ideas, contemplating their relations and circumstances so closely that other thoughts are excluded, the mind is engaged in meditation. This act is the most efficacious by which our knowledge can be converted into wisdom. By this exercise, more than by any other, is the power of the intellect increased, and its capacity enlarged. By this exercise alone can the wealth of other minds be transferred to our own, and the extent of our mental resources be ascertained. The secret which Newton disclosed respecting his marvellous achievements, cannot be too widely known, or too carefully attended to. He declared that his intellectual power was not derived from any peculiar endowment, but from a habit of patient thought. On another occasion, when questioned respecting his method of beginning a train of inquiry, he replied, "I waited for thought." He placed the object of inquiry before his mind, and (as some degree of excitement must always precede vigorous and profound thought,) he observed the qualities and relations of the object in view, excluded all irrelevant ideas, and thus kept his mind open for the reception of all suggestions, and free from the influence of all perversions. He was not only remarkably exempt from the moral imperfections which overcloud the understanding, from selfishness, (including fear,) and prejudice, but from the intellectual perversions to which almost every man is subject.

His faculty of observation was perfectly obedient to his will. He could employ it on external or internal objects, excite or suspend it as he pleased. When any purpose was to be answered by observation, not a motion of a straw or a feather escaped his notice ; when his business was to calculate or reason, he became, in a moment, as regardless of all external circumstances as if every sense had at once been annihilated.

The principal object which is to be attained by the exercise of reflection is the deduction of general principles from the facts which observation furnishes ; and in the application of these general principles to the elucidation of new facts, we see the means by which every increase of knowledge affords the power of a further augmentation.

It is, therefore, of the utmost importance that these principles should be ascertained to be just and true ; as a defect in them will necessarily vitiate all our subsequent reasonings. Mathematicians, whose intellects have been confined to one class of subjects, have been known to cast all learning, however various, into the form of theorems, scholiums, and corollaries ; while musicians have been equally expert in arranging the results of reasoning in a scale of harmony. Such inquirers have as little chance of arriving at truth, as a loaded bowl of reaching the mark. The understanding must be rectified before the observations which it takes can be true. As Dr. Watts says, “ Things are to be considered as they are in themselves ; their natures are inflexible, and their natural relations unalterable ; and, therefore, in order to conceive them aright, we must bring our understandings to things, and not pretend to bend and strain things to comport with our fancies and forms.”

Haste in the adoption of general principles is a serious and common error to which we have before adverted. Few persons, perhaps, are as absurd as the traveller in the east who, on entering a new country, and being entertained at an inn where the landlord was intoxicated, and his wife proud of her auburn hair, therefore noted down in his memorandum book, that all the men of that country were drunken, and all the women red-haired. But we may readily detect errors of the same kind in some department of our reasonings. We are all prone to mistake accessory for necessary circumstances, and to deduce general principles from too limited an experience, and are thus liable to lose all the time and labour employed on the subsequent reasoning, which is unavoidably defective. All deductions from the false principle that the sun moves round the earth, must be also false ; and those who argue from the assumption (founded on limited experience) that there is no such thing as gratitude among the poor, will, it may be hoped, find themselves mistaken.

The same impatience interferes to prevent our discerning in what cases we may expect to arrive at certainty, and where we must be content with a small preponderance of probability. The slightest degree of preponderance is sufficient to afford a basis for belief and for action ; and we should therefore be content with it where certainty cannot be obtained. If we are bent upon establishing on all subjects of inquiry general principles, which are to be as immutable as the laws of the Medes and Persians, we shall find ourselves at length encompassed with a host of errors and absurdities, arising from principles which, instead of being founded in truth, are based upon our own ignorance and presumption.

It is astonishing how many difficulties melt away under the influence of patient thought. A subject appears at first dark and confused, and formidable objections crowd around it on every side, so that we are tempted to give

up all hope of obtaining a satisfactory opinion upon it : or if we venture to proceed in our examination, our minds are cramped and perturbed by the influence of fear. While in this state, our difficulties increase ; unless by becoming interested in the contemplation of the object before us for its own sake, and forgetting our hopes and fears, we discern some unperceived relation to a truth already discovered. We are then encouraged to proceed, and another and another difficulty vanishes ; we perceive that here a prejudice of our own has intervened ; there an ambiguity in terms has misled us. One ray of light after another breaks in to disperse the partial mists, till the truth stands forth bright and well defined, an object worthy the contemplation of an immortal intellect. No exercise, perhaps, affords a more correct or beautiful exemplification than this of the purpose and extent of our intellectual power, and of its prescribed mode of operation. The power is unlimited, its development gradual, its exercise laborious, but conducive to the most intense moral enjoyment. The modest triumphs of an enlightened and patient intellect afford a pleasure inferior only to that which attends moral conquests,—a pleasure pure, unfailing, and ever growing.

When a general principle has been satisfactorily established, it is to be applied to the elucidation of such facts as may admit of an explanation by it. If no general principles were known, the multiplicity of facts which we must register as the materials of knowledge would be too burdensome for any mind, and the examination of a very few would be the work of a lifetime. This limited knowledge was all that was actually obtained in the infancy of the human race ; and a deficiency of general principles was the cause of the darkness of the middle ages being so protracted and profound. The method of generalization has let in light upon this darkness, and originated a well-founded and animating conviction that the meridian splendour of unclouded truth is not too dazzling for the human intellect.

By a reference of a number of facts to one principle, to which they bear a common relation, order is introduced into the midst of confusion, and the understanding is required to entertain a few well-arranged ideas only, instead of a confused multitude. When facts are thus classed under general principles, the memory is relieved, the judgment unfettered, and the imagination rendered duly subservient to the reasoning power. The commander of an army would be hopeless of preserving discipline, if the conduct of every soldier were under his unassisted charge. The forces are therefore divided into regiments, battalions, and companies, under their respective officers ; and thus unity is established among a multitude of individuals, and a countless host is subjected to the controul of one man.

In applying principles to the explanation of facts, care must be exercised to ascertain that the relation between them is real, and that it be not arbitrarily extended too far. Because some slight accidental resemblance exists between two facts, it does not follow that they are to be referred to the same principle. It is by their quickness in discerning resemblances, and their hastiness in classing the objects which afford them, that persons of imaginative minds are liable to wander far from the truth. The same defect leads them to multiply principles unnecessarily ; so that they collect too many facts under one principle to-day ; and to-morrow, being disposed to magnify an accidental difference, they apply several principles where one affords a sufficient explanation. The same young man of whom we read as laying down a rule that snow always falls on Christmas-day, because it did so for three successive years, would probably assign the fall of a guinea and that of a feather to different causes, because the one descends rapidly and the other

with a floating motion. Such a mind, while disdaining to notice the nice distinctions which mark the boundaries of the province to which each principle extends, is yet unequal to the lofty conception that the course of a planet and that of a billiard-ball is regulated by the same laws, or that the same principle which impels the first voluntary efforts of the infant's hand, is employed to form and improve the conscience, till it is recognized as

“ God's most intimate presence in the soul,
And his most perfect image in the world.”

There are two methods of reasoning from general principles,—by induction, and by analogy. The conclusions derived from a careful process of induction may be depended on as certain; but such conclusions are, from the imperfection of our knowledge, rarely to be obtained. The arguments from analogy are distinguished by various degrees of probability, some being nearly equal in force to a complete induction, while others intimate only a faint probability. It is absolutely certain that the earth moves round the sun; it is highly probable that the planets are inhabited; it is very remotely probable that the inhabitants of the moon resemble the human race in form and constitution.

According to the weakness or strength of a mind will be its power to discern between these different kinds of evidence, and duly to estimate their value. Some persons of lively imagination are delighted with the discovery of a remote analogy, and build upon it a belief which, however hastily adopted, they determine to retain for ever; and while thus disposed, demonstration itself is of no avail to convince them that they are mistaken. Equally lamentable is their condition to whom all arguments are of equal weight, whose minds are incessantly vacillating, till reason becomes impotent, and truth is believed to be nothing but a name. If in the one case a feather weighs down every substance that can be opposed to it, and if, in the other, no efforts can make the scales cease their alternating motion, the fault is evidently in the balance, not in the weights, and it must be condemned as utterly unserviceable.

We all, doubtless, feel how far we are from having succeeded in rectifying (perhaps from having attempted to rectify) the balance. We are all apt to think our reason convinced, when our imagination alone is gratified, or our feelings are excited; when our love of the new or the marvellous interferes to impede the operation of the reasoning power. By an interference of the imagination also, are we led to conceive a difficulty to be removed when the object causing it is perceived to resemble another which, being familiar to us, is supposed to be understood. But the most familiar objects are sometimes those which we understand the least, and concerning which our ignorance is the least likely to be removed; as the very familiarity blunts our curiosity, and renders us blind to the difficulties which exist. Probably ninety-nine persons out of a hundred would have declared that they knew why an apple falls, if asked the question two centuries ago; and if the inquiry was proposed why a kite comes down when the wind ceases to blow, they would probably have answered that it must fall, like an apple or any thing else, when there is nothing to keep it up; and few, perhaps, would discover that the answer was unsatisfactory.

We have already offered some hints respecting the errors which arise from the imperfection of language. Those errors may be generally avoided by habits of care. When pursuing a train of reasoning in a book, we should examine whether a proposition be entangled in more words than are neces-

sary, and also whether any irrelevant ideas are introduced. The more simple the statement can be made, the more easy is the approach to the truth. If engaged in meditation on a question proposed by ourselves, we should be careful not only to think in words, but to vary the statement of the proposition, by transposing the parts and changing the terms, if equivalent modes of expression can be found. If conducting an argument in conversation, it is absolutely necessary to ascertain that both disputants understand the meaning of the terms employed by each. It is irritating and humbling to the mind to ascertain, on arriving at some false conclusion, that the truth has been missed through the imperfection of the instrument employed to obtain it; but few misfortunes are more common, as the experience of every young logician can attest.

Frequent exercise in composition is a most important assistance in forming habits of accurate thought. Continually as this fact is insisted on in all works of education, and decisive as is the testimony of experience respecting it, it is strange that the practice is not more universally and extensively adopted by those who desire their own improvement. If this exercise were wisely adopted and perseveringly pursued, the best ends of intellectual education would be answered by its means alone. The act of composition teaches, in the first place, to state accurately, and in the next, to think accurately. Other numerous and important advantages arise from the practice; but the two we have mentioned are the most closely connected with the objects of this Essay. The student should begin the exercise of composition by writing down the ideas of others; for instance, a recollection of a lecture, or a conversation, or, better still, a passage from a book, with which he can compare his statement. When enabled by practice to state the ideas of others with precision, he should frequently exercise himself in original composition, on a variety of subjects. Though the time thus employed be considerable, not an hour of it is wasted; and if the labour be found irksome, there can be no stronger proof that it is needed. If due care be taken to vary the subjects and form of composition, all the knowledge previously acquired will be secured, and converted to its proper uses; and every faculty of the mind will be disciplined to a more and more faithful discharge of its office, and an ever-increasing capacity of improvement. If, however, the subjects be not sufficiently varied, the best advantages of the practice will be lost. If the imaginative write nothing but poetry, the indolent nothing but matter of fact, the sentimentalist nothing but sentiment, ease and fluency may be gained, but that bias of opinion and feeling which is unfavourable to intellectual health will be continually increasing. The truth that whatever is clearly understood may be clearly expressed, is by no means inconsistent with our experience of the imperfection of language, since a comparison of two or more terms will convey an idea which no single one is adequate to express. If this truth had always been acted upon, or was now universally adopted, many errors would have been stifled in the birth, or would be presently exploded. How powerfully the practice of composition assists to establish a practical conviction of this useful truth, those can attest who have tried the experiment.

Some of the best advantages of this and of all the other methods of improvement which we have suggested may be secured by Conversation, if well conducted. Not only may truth be gradually drawn out by argument, and substantiated by a laborious application of facts, but by means of the intellectual excitements and moral influences which are brought into play in conversation, the circulation of intellectual wealth is indefinitely accelerated,

the reasoning power receives a new impulse, the suggestions of the imagination become more lively, and its illustrations more appropriate. The mode of intercourse which can even now "reveal latent thoughts which no eye can see, and enable mind to communicate to mind its most spiritual feelings, —to awake and be awakened mutually to science and benevolent exertion, as if truths, and generous wishes, and happiness itself, could be diffused in the very voice that scarcely floats upon the ear,"* affords an animating presage of that higher communion which shall hereafter be sanctified by an unlimited and universal devotion to truth; in which term are embodied our highest conceptions of the substantial blessedness of our race.

The influence which this mode of intercourse enables and obliges us to exert over other minds, should serve as a prevailing motive to the utmost improvement of our intellectual powers. The time will come, if it has not already arrived, when the young, the weak and inexperienced, will look up to us for guidance, or will, at least, contemplate us as examples. The intellectual relations of the least influential of mankind are various and important; and we shall be required to account, not only for ourselves, but for the aid or hindrance we afford to those who are connected with us. If our power is to be exercised by means of example or companionship alone, we are bound to set forth to the utmost of our ability the excellence and beauty of a well-organized intellect, whose constitution is sound, and whose immortal faculties are fitly developed. If our power is to be exercised in express teaching, a truly enlightened love for our race will urge us to impart not only what we have acquired, but the means of acquisition, and to do better than to bestow an alms on those who sit helpless at the beautiful gate of the temple of knowledge. It will impel us to strengthen the sinews, and extend a helping hand, that the suplicants may enter in by their own power, and pay homage on their own behalf.

V.

CARPENTER'S LECTURES ON BIBLICAL CRITICISM.†

THE value of biblical learning is too obvious to require any demonstration. If it be true that the Scriptures were originally written in foreign languages, and that they bear reference to manners and customs widely different from our own, then it follows, of course, that they can be thoroughly understood only by those who study the language of their authors, and the history and antiquities of the countries to which they relate.

With respect to the practicability of diffusing this kind of information, we agree with Mr. Carpenter in thinking, that

"Much might be effected by the adoption of a judicious course of instruction, to raise the character of the religious public, as it regards an acquaintance with the grounds of their theological belief; or, in other words, that Christians, generally, might become much better informed on those topics

* Dr. Brown.

† Popular Lectures on Biblical Criticism and Interpretation. By William Carpenter, Author of "A Popular Introduction to the Study of the Scriptures;" "Scripture Natural History;" "Scripture Difficulties," &c. London: Tegg. 1829. 8vo. pp. 446.

which conduce to a clear perception of the sense of Scripture, and more intimately and practically conversant with those methods by which that sense is to be legitimately educed from the text."—P. 4.

Under this impression Mr. Carpenter was induced, a short time since, to put into circulation proposals for the formation of a BIBLICAL INSTITUTE, "with a view to the circumstances and wants of the great bulk of professing Christians, especially such of them as are engaged in the honourable but responsible work of Sunday-school teaching and itinerant preaching." The aids which it was designed to employ for the attainment of the object proposed were; 1st, Lectures for the discussion of Biblical History and Science; 2dly, Classes for the Study of the Hebrew and Greek Languages, and the other departments of Scripture Learning; and, 3dly, A Library of Reference and Circulation.

To see such an institution established, as that proposed by Mr. Carpenter, none can be more desirous than ourselves; and, while we are as fully sensible as he is of the obstacles by which it is opposed, and of the exertions which would be necessary in its behalf, we are persuaded that one of the best preparatives to its formation is the delivery and publication of a course of lectures, embracing the leading topics of sacred criticism, and bringing them down to the comprehension of those by whom the advantages of a learned education have not been enjoyed. Such a course as this Mr. C. has himself delivered, and we are here presented with his Lectures. We can truly say, that he has performed his task with no inconsiderable portion of skill and diligence; he is well read in the standard works on the subject; and they who have not the means of applying to more original sources, will here find a body of scriptural learning which we are not aware that they will discover elsewhere in so plain and popular a form. The principles on which the Bible ought to be interpreted are in general fully and fairly stated; yet there are some exceptions to this, which we feel ourselves compelled to notice. Thus we think that Wetstein's rule, that "words and phrases, obscure and difficult to be understood, are to be explained by those which are known, simple, and easy to be understood," should have had a prominent place assigned to it, instead of being merely introduced incidentally, in connexion with some observations on the *analogy of faith*, in p. 299. So also in treating of the "scope and design of the writer," as one mean of ascertaining the sense of words, the author should not have given it as a rule, that "it should be borne in mind that the whole *design of the Scriptures is to treat of Christ in his mediatorial capacity*," p. 285. This, we contend, is quite beside the question; it is broaching an opinion instead of fixing a principle; and it is not a little curious that a few pages further on the author quotes a passage from Dr. Campbell, which condemns in direct terms the very defect of which he has just before been guilty.

"What is the reason," says Campbell, "the principal reason at least, for which the study of scripture is so indispensable a duty? It is precisely, all consistent Protestants will answer, that we may thence discover *what the whole scheme of religion is*. Are we then to begin our examination with taking it for granted that, without any inquiry, we are perfectly acquainted with this scheme already? Is not this going to scripture, not in order to learn the truths it contains, but in order to find something that may be made to ratify our own opinions?"

Indeed, there is nothing more striking in this volume than the contrast between the generally excellent principles which Mr. C. lays down to guide the biblical student in his inquiries, and the deficiency of his own practice.

To judge from some parts of his book, we should deem him the most unprejudiced and dispassionate of men. Take for instance the following:

“The Scriptures must be read with a freedom from all undue bias of sentiment, and with an upright intention of submitting to the whole will of God.

“Where this is not, all efforts will be lost. But how greatly is it to be feared that multitudes of persons, in whose hearts God has excited a desire for divine knowledge, suffer themselves to be deprived of the object of their labour and their prayer, by not carefully attending to this rule! The Bible is the exclusive depository of divine truth; and no sentiment derived from other sources has the sanction of heaven, or warrants its possessors to expect the approval of God. But how fearfully do men, and Christian men, too, suffer themselves to lose sight of this important truth! Pre-occupied with some favourite notions which are fondly cherished as *the doctrines* of the Bible, that book is resorted to rather for arguments to confirm and support these previously-acquired sentiments, than to learn with simplicity and without reserve the whole will of God. Is there not reason to think that there are but few, comparatively, who can adopt, in the integrity of their heart, the confession of the great but humble Boyle—‘I use the Scripture, not as an arsenal, to be resorted to only for arms and weapons to defend this party, or defeat its enemies; but as a matchless temple, where I delight to be, to contemplate the beauty, the symmetry, and the magnificence of the structure, and to increase my awe, or excite my devotion to the Deity there preached and adored?’—Pp. 174, 175.

Or the following, as quoted from Dr. Campbell :

“Rica having been to visit the library of a French convent, writes thus to his friend in Persia, concerning what had passed. ‘Father,’ said I to the librarian, ‘what are these huge volumes which fill the whole side of the library?’ ‘These,’ said he, ‘are the interpreters of the Scriptures.’ ‘There is a prodigious number of them,’ replied I; ‘the Scriptures must have been very dark formerly, and very clear at present. Do there remain still any doubts? Are there now any points contested?’ ‘Are there!’ answered he with surprise, ‘are there! There are almost as many as there are lines.’ ‘You astonish me,’ said I; ‘what then have all these authors been doing?’ ‘These authors,’ returned he, ‘never searched the Scriptures for what ought to be believed, but for what they did themselves believe. They did not consider them as a book wherein were contained the doctrines which they ought to receive, but as a work which might be made to authorise their own ideas. For this reason, they have corrupted all the meanings, and have put every passage to the torture, to make it speak their own sense. It is a country whereon people of all sects make invasions, and go for pillage; it is a field of battle, where, when hostile nations meet, they engage, attack, and skirmish in a thousand different ways.’—Pp. 145, 146.

And he follows up this quotation by some admirable observations, of which we can only find room for a very short extract :

“By adopting these human expositions, by taking up these systems of theology, we go to the Bible with the most inveterate prepossessions; we take it for granted, before looking into its pages, that such and such is the religion which it propounds; and then our only object in reading it—whether we be conscious of it or not—is to accommodate it to our notions, and adapt it to the support of our system. O! the curse which this has been to religion! the evils it has generated! the fierce and sanguinary passions it has fomented! and the triumphs it has given to infidelity!”—P. 147.

To judge from these and other similar passages, (see pp. 298, 299,) the

author might, we repeat it, be supposed to be the most unprejudiced of men; but what shall we say to the following, which forms the conclusion of his introductory lecture?

"I confess it is to me a source of no inconsiderable pleasure to find it possible to proceed through the whole extent of the subject which has now been proposed, without at all interfering with those points of difference characterizing the various bodies of orthodox Christians. Not the slightest occasion of offence will be given to any one who holds the characteristic doctrines of Christianity,—such as the fall of man, the corruption of human nature, the divinity and atonement of Christ, and the sanctifying influences of the Holy Spirit. These truths, which it seems to me impossible to separate from the Christian system, because they constitute its essence and vitality, will never, I hope, be compromised or put out of sight by me for the attainment of any object, however high or brilliant in human estimation. But beyond this I shall not be compelled, in my present undertaking, to proceed; the object being to explain and illustrate those principles which will help each one to interpret the Bible for himself, rather than to lay before you my own conceptions of its meaning."—P. 15.

But we appeal to every candid mind to say whether the author be not here laying before his hearers, and that too *in ipso limine*, his "own conceptions" of the meaning of the Bible?—whether he be not doing the very thing which he afterwards so pointedly condemns, that is, "going to the Bible with the most inveterate prepossessions"? Here is a sect of religionists who receive the same Scriptures as Mr. Carpenter himself does—who acknowledge the same Saviour as the expounder of God's will, and build chapels and celebrate worship as his professed disciples; yet, because they do not happen to be "orthodox," that is, because their views of the meaning of scripture do not happen to be consonant with his own, because there are certain doctrines, by Mr. C. held to be characteristic of the Christian system, which they cannot receive, "at one fell swoop" he excludes them from the pale of his friendly consideration, and, however scrupulous he may be of giving offence to others, towards *them* he cares not how bitter may be his spirit or how insulting his language.

Mr. Carpenter professes a reverence for great names, as the following note, in p. 24, will testify:

"I hope I shall not be considered as speaking dogmatically upon a question involving so many and various considerations as the one under notice. The mere fact, that I was conscious of being opposed to such scholars and critics as Grotius, Mill, Campbell, and Michaëlis, with others too numerous to mention, would be alone sufficient to prevent any thing of the kind, were I tempted to do so. Nothing can be farther from my intention."

But is not our author aware, that on the question of the Trinity, and others of scarcely inferior moment, he is "opposed to such scholars and critics" as Milton, Locke, Newton, and Lardner? And might not such names as these have made him pause an instant before he involved, in one sweeping sentence of exclusion from the Christian pale, all those who cannot admit his favourite doctrines? Certain we are, that had he understood and duly estimated the principles by which the great scholars whom he names were guided, he would never have inserted a condemnation of any one sect of Christians, in the very first of a course of lectures on the true method of interpreting that book to which all Christians equally appeal. Had he imbibed their spirit, or, we may add, had his recollection of facts been clear,

he would never have penned such a passage as the following: he has been speaking of "the successful culture and proper application of biblical knowledge," and continues,

"With the same weapons also must we combat, as they from time to time arise, the false and injurious doctrines which the Unitarians of our own country are continually endeavouring to obtrude upon the pages of the Sacred Volume. The most illiterate Christian, with the vernacular version in his hand, may indeed easily refute their unscriptural opinions; but as they appeal from this simple process to elaborate philological arguments, it is necessary that the sound biblical student should be able to meet them in this arena, and thus overturn, as has hitherto been most triumphantly done, their unhallowed speculations."—P. 45.

After this, and what he says of the Unitarians in p. 208, we have no very sanguine hopes, we must confess, of seeing Mr. Carpenter converted to the opinions which we deem evangelical; but sure we are, that "the successful culture and proper application of biblical knowledge," not only have confirmed, but will continue to confirm, those speculations which to *him* appear so "unhallowed." Biblical criticism has already deprived orthodoxy of some of its main supports, as for instance, 1 John v. 7; Acts xx. 28; 1 Tim. iii. 16; Rev. i. 8, 11. Let Mr. Carpenter then put in as many *caveats* as he pleases against the poison of Unitarian heresy—we will tell him, that the very rules which he prescribes render his warnings of no avail; the seed which he has sown will spring up into a harvest, the kind and quality of which will astonish the eyes of the sower; and they whose inquiries terminate in the adoption of a simple, a rational, and a truly evangelical faith, will not rejoice in it the less, because their light and their guide has been one who has not consistently followed the principles which he has himself laid down.

THE WATCHMAN.

No. IX.

"Watchman, what of the night? Watchman, what of the night? The Watchman said, The morning cometh, and also the night." Isaiah xxi. 11, 12.

THE last Report of the American Unitarian Association, which we have laid before our readers, is calculated to occasion both joy and sorrow. In regarding the zeal and energy which prevail among our Transatlantic brethren, and the consequent triumphs of their righteous cause, we feel that pure and exalted pleasure which results from the perception of the progress of truth and righteousness. But when we turn from this gratifying picture to the Report of our own Association, and the state of primitive Christianity in England, we feel painfully the contrast that presents itself, and would fain inquire if there is not a road to a brighter prospect. We shall therefore, in the first place, consider our present condition, and in the second place and on another opportunity, our present duties, as Unitarian Christians.

The Missionary labours of the Unitarian Association during the last year must be pronounced an almost entire failure. Three missionaries have been employed, and they have been employed nearly in vain. We speak of course of the manifest and declared results of their exertions. How far their preach-

ing may eventually prove seed cast into good ground, we cannot say; but in the estimate of our present condition, we shall not be far wrong if, on this point, we speak of things which do not appear, as of those which do not exist. If we turn from the Report to cases within our own knowledge, we must, we fear, enter the same verdict. The missionary spirit which had arisen in the West of England, mainly at the instance of that excellent and devout servant of Christ, the Rev. G. B. Wawne, has not long survived him who gave it birth. In Lancashire, a local Missionary Society languishes for want of means. On that account it has contracted the sphere of its operations, and been obliged to withhold assistance which had been solicited from a district in which there was and is ample promise of success, while some of its valuable preachers have either relaxed or withdrawn their exertions through the discouragements which they have had to encounter on almost every side. From causes of rather a different, but still adverse character, the missions conducted by the young men educated at the York College have been from time to time diminished, till now they have, with the exception of that to Welburn, little more than a name to live. This declension is the more to be regretted because the cultivation of a missionary spirit is the cultivation of the spirit of Christ, and pre-eminently, therefore, the duty of his ministers. And for ourselves we are fully persuaded that no discipline could by any possibility exert a more favourable influence on the minds of probationers for the pulpit than active and judicious missionary exertions. And, notwithstanding an opposite opinion, we have no doubt, and we speak what we know, that the most active missionary will be found the best student; excelling, that is, in moral character and in application to his studies; while the exercise in preaching, and the intercourse with the poor, which will be consequent on his missionary labours, will be the very best preparation he could possibly pass through for the duties of the pulpit and the duties of the pastor, which when he settles in the world he will have to undertake. When one remembers the extreme care taken by the ancient orators and dialecticians to fit themselves and others for the task of public speaking, and also the evident improbability there is that in this art alone he should excel who had never learnt, it does seem strange that ministers should ever have been dismissed from a place of preparatory discipline without having occupied a pulpit perhaps a half a dozen times in the whole course of their studies. In this manner scholars, mathematicians, petit-mâîtres, may be made—preachers never. Let not the missionary spirit, then, leave the nurseries of our ministers; it will do students of divinity far more good than a hundred lectures on the pastoral care, or the art of oratory. Do not let it be supposed that we speak in disparagement of lectures. True, we set no great value on the efficacy of teachers of elocution. If God has not made a man eloquent, if actual practice has not developed his capabilities, elocutionists cannot; though they may pervert, and they often have perverted, nature, and made that absurd which in itself was tolerable. The chief, if not the only good to be derived from teachers of elocution, consists in the correction of inaccuracies of pronunciation, and that may be better attained by mingling in good society. We say again, therefore, let not the missionary spirit depart from our colleges. Their worst enemy could not do them a worse service than to put down institutions having for their object the furtherance amongst the people of the unsearchable riches of Christ.

Throughout the kingdom, the result of the missionary labours undertaken by Unitarians of late, has been a disappointing one. How happens this? Chiefly, we doubt not, because the spirit of Unitarians in this kingdom is

not the missionary spirit. Very many are hostile to missionary exertions, and especially the more rich and influential. The societies that have been and are, have struggled into being, and struggle to exist. They have, in some cases, been formed by a few in opposition to the will of the many; they have been supported by a few, while the many looked on either in apathy or scorn. The propriety of their existence has been gravely questioned; the overture for aid to maintain them met with a smile of astonishment; while almost in every instance those who affect to give the tone to others, and who unfortunately have had but too much influence, have not only kept aloof from, but spoken warmly against them. In a word, the current of fashion has been and still is of an anti-missionary hue. Missionary exertions have been denounced as vulgar, as interfering with the harmony and polish of refined and miscellaneous society. Here, in fact, lies the great impediment to all kinds of popular exertion. From whatever cause, the truth is, fashion has been hostile to exertions for the furtherance of our cause; and fashion in this, as in most other matters, has proved too powerful for principle. In every community, in every sect, each one is trying to rise. To succeed, he must study the mood of those next above him. If he is to be admitted into their society, he must as a condition adopt their principles and habits, and thus the first rank transmits its character to the second, and the second to the third. So it has happened that the indifference of the rich has descended almost to the poor of our community, and active efforts for the furtherance of Unitarianism have on all sides met with obstructions. In these circumstances we have a chief reason of the failure of the missionary exertions that have been undertaken. They could not live and flourish because the atmosphere in which they were was filled with hostile elements. General countenance and cooperation were essential to their prosperity: they too often met with opposition or apathy. In the peculiar nature of the case, the advice and supervision of all classes were requisite, especially of those who by their station and opportunities are well informed; but the direction of them fell into the hands of a few whose zeal in some instances overpowered their judgment, and who, by the extreme of those who kept aloof, were led into intemperate measures, thus committing, with the best intentions and through the want of a directing and balancing power, a cause which they had most nearly at heart. But if in any instance or to any degree the management of missionary labours have fallen into incompetent hands, they are to blame whose apathy occasioned a fiery zeal, and whose distance robbed the cause of an essential element of success.

There may be some who think that the cause of the failure of our missionary labours is to be found in the unfitness for proselytism of the tenets which we hold. If this opinion was well founded, a stronger presumption of the falsity of Unitarianism could not be imagined. All must acknowledge that Christianity is fitted for proselyting, for in this way it gained its first and its fairest triumphs. If, then, Unitarianism be, as supposed, unfit, it is not the truth as it is in Jesus, and the sooner we are rid of it the better. Either, therefore, Unitarianism is false, or it is adapted to the making of converts. But we have the evidence of facts. Converts have been made by missionary efforts, and in this kingdom. Witness the earlier labours of Mr. R. Wright. And if we turn to America we find Unitarians in their own proper name, and especially under the designation of Christians, daily adding to the number of those who are saved from the dominion of error and the slavery of sin. How, in fact, has Unitarianism been revived and extended

in these the latter days, if not by proselytism? In the present day, no inconsiderable portion of professing Unitarians have themselves seceded from the ranks of orthodoxy, and though the rest may have received their religious sentiments from their fathers, and these again may have got their opinions by adoption, not by inquiry, yet it is clear that we cannot extend the series far back, and, however far, must stop finally at a convert from what then was deemed an orthodox faith.

From the efforts of missionaries, let us turn to the actual condition of our congregations. These we may divide into two classes, the ancient and the modern—those we have received from our predecessors, and those erected by the present generation. Of many of both classes the tale is brief and mournful. There are a few of the old chapels situated in large and flourishing towns, in which congregations worship, respectable both as to numbers and character. From the narrow sphere of the Unitarian's view, however, these are greatly overrated. Every thing is small or great by comparison. To a child, a house of six rooms is a mansion. To Unitarians, a Bristol or a Manchester audience is magnificent. But let these half dozen flourishing congregations be deemed of as highly as we will, still six prosperous societies out of some three hundred is a small proportion. We do not mean to intimate that all the rest are dying or dead. Far from it. There is a large middle class which supports a healthy appearance. But many of the old chapels amongst us are in a pitiable state. Of our own knowledge we can speak of some scores that scarcely shew signs of life. The number of hearers in them will not average more than thirty; the salary of the minister not more than £70 per annum. Few beings are more to be pitied than a Unitarian minister placed in one of these societies. A man of education with the miserable pittance of some £70 per year, which, with much toil and solicitude, he may, perhaps, but not in all cases, raise to a bare hundred! With this he has a wife and children to support, and a decent appearance to maintain. Nor is this insignificant sum to be obtained without sundry and constant vexations from trustee influence and trustee domination. If animated by a laudable wish to extend the boundaries of his pasture, the minister is encountered by coldness or opposition. The poor who attend his services would gladly lend their countenance and aid; but the great man, who is also the keeper of the purse, frowns the intention down. On other occasions the minister is checked in his purposes for want of pecuniary assistance, or by the engagements and vexations of a school. There are many, very many, of our ministers in this condition. Men of talent, education, and lofty moral feeling, are suffering for the cause of truth, and, by reason of others' unfaithfulness, in remote villages and declining towns—suffering in a way and to an extent that nothing but moral strength and the force of principle could enable them to sustain. Imagine these men placed in situations fitted to call out their powers, to fan the flame of their piety and zeal, to reward with a competency their labours, and how different would be their condition and their characters! In the actual case, however, how much of moral power is thrown away! how much of intellectual excellence is lost! And for what? To re-enact the story told in Mr. Wright's *Narrative of his Missionary Life and Labours*—to conduct in decency a few sexagenarians to the grave, and then to close the doors! Let us not be supposed to jest with the subject; it is too true and too serious to admit of a smile. If this is not the probable end of no few of the old Presbyterian chapels, we are yet to learn what other fate they can in all human probability undergo. The question, then, is easily solved

whether or not it is worth while to sacrifice some of the excellent of the earth to such an object. Can such a consummation be avoided? Not in the actual state of things. But if the Unitarian body would rise to a sense of its duties, and to a manly advocacy of the cause of truth, a most desirable change might be effected. But of this more anon.—Equally grieved are we when we contemplate the condition of the congregations which have been raised within the last fifteen years. Many chapels have been built: how few are adequately attended! If it were not an invidious task, we could establish this assertion by the mention of actual instances. Doubtless there are some of our young societies that promise to survive; a few that flourish. But many of them are struggling hard for existence. In nearly all of them, the minister is in a condition little better than those who are attached to the former class. From what has been said it is evident that the cause of Unitarianism in these kingdoms, as far as its condition may be estimated by the numbers who constitute its congregations, is by no means in a satisfactory state.

Waiting till the healing waters are troubled, the Unitarian Association has the power of doing some considerable good; it has done good by aiding ministers in a pecuniary way, and thus enabling them to undertake labours of a missionary character in their immediate neighbourhoods. Several sums have been granted for this purpose during the last year, and a more judicious application of its funds it could not in present circumstances make. Could every minister in the kingdom be enabled to assume the missionary character in the sphere in which he moves, much might be done to reanimate the dead bones and to further our righteous cause. We do not suppose that ministers are to itinerate, but to support lectures in their own chapels and to preach in the vicinity of the places of their abode: and if they find one or more of the young men of their congregations disposed and fitted to benefit their fellow-creatures, to associate them with their own labours, and to recognize them as fellow-workers in Christ. If these suggestions were put in practice, each congregation would become a sphere of moral and religious influence, radiating over the surrounding district the light of truth, and the blessings of piety. Nor will our ministers possess that moral influence which, from their characters, they are calculated to exert, till some such plan as this be adopted. Religion must be carried home to the people, or, alas! they will never possess it. Like the light of day, it must, of its own motion, visit every house, and fall on every eye, or the dark places of the land will never rejoice in the illuminations of truth. To go in quest of religion in the temples where it is dispensed, implies a sense of want and a feeling of its value; the very things which those who most need religion are most devoid of. Independently of these general considerations, there prevails in the public mind a deep and mysterious dislike of every thing that bears the name of Unitarian, and it is only by frequently presenting our views before the public, carrying to our neighbours the sacred truths of the pure gospel of Christ, by seizing favourable opportunities, and availing ourselves of the influence of character and station in each particular neighbourhood, that we can hope to remove unfavourable impressions, and so to purify the ear of the public as to gain for our cause the means of a fair adjudication. But all this cannot be done till ministers cease to be schoolmasters, cease to be caged, cribbed, and confined.

Meanwhile, the Association may lend its countenance, and thus check local discouragements, and diminish local impediments, enabling ministers to do, if not all that is desirable, yet something for the furtherance of the cause of God. The success that will attend on such efforts is not problema-

tical. The Report furnishes, in the account it gives of the labours and success of Mr. Wright at Alnwick, a striking recommendation of the suggestions we have made. We urge this mode of exertion on all who have influence, and wish to use it for the good of their fellow-men. You will find ministers in general glad to fall in with your views, and thankful for your co-operation. Their inertness in their sacred calling is not of their own choosing, but forced on them by circumstances; and not without many a bitter pang, and many a painful renunciation of youthful and holy purposes, have they thus been brought to rest from their labours. Gladly would they extend the sphere of their exertion and influence, to say nothing of augmenting their means of subsistence. Gladly would they sink the school-master or the petty farmer in the devoted minister of Christ. Gladly would they realize the dreams of their young enthusiasm in turning men to truth, to God and duty, and living each in the midst of a numerous and zealous flock.

The institutions that exist amongst us for the promotion of the great purposes of religion are few in number, and languishing for the most part in operation. The Book and Tract Societies have in several instances registered a decreasing circulation. The Fellowship Funds enrol but a minute portion of the body in their lists of subscribers, and serve too often solely as an apology for declining to co-operate in any work of religious beneficence. In them, literally and unhappily, the rich and the poor meet together upon a footing of equality, but it is an equality, not of rights, but of duties, the possessor of one and the possessor of fifty talents subscribing the same. Other institutions there are which, in respect of moral energy and usefulness, are as though they were not. The members meet together at stated seasons, hear a sermon, read the minutes of the last meeting, (which occupies no long time,) eat a dinner, and retire home. Quarter by quarter, and year by year, the same scene is re-enacted, varied only by a question being sometimes mooted if a station for missionary exertions might not be found. We have heard, indeed, of plans being in embryo in some parts of the country to convert dumb shows and good fare into something having life, and vigour, and usefulness, and we have heard also of the impediments encountered, the tardiness of their progress, and the doubtful signs between life and death, which they still exhibit. Even the British and Foreign Unitarian Association itself, though so catholic in its objects, so judicious in its exertions, and inheriting from its predecessor, the Fund, so honourable and well-merited a reputation, has by no means met with the general and hearty co-operation that it deserves. Yet its Conductors are men of character, tried men, men who have borne the heat and burden of the day, who have not shrunk in the hour of trial, nor spared health or strength in their efforts for the common cause. Such men have earned our confidence and merit our support, and he must have a timid heart or a fertile imagination who sees in their delegated influence the elements of future domination.

But what in this part of our subject we most regret is, that the work for which these observations are intended is allowed to remain in difficulties, and to linger out a comparatively feeble existence. The discontinuance of the Repository cannot be thought of without sorrow by every well-wisher to the interests of truth, and yet, unless its sale be extended so as to enable it to command and remunerate the services of able writers, this is a consummation which is more within the limits of probability than many may imagine. On this important point the Report remarks, "Your Committee

regret that the call made by their predecessors for pecuniary and literary assistance for that publication (the Repository) has not been answered in the way that was desired; and they deem it proper to add their exhortations to those who think it of importance that the Unitarians of this country should have a periodical worthy of the denomination, to aid it by their literary contributions, and, above all, by active endeavours to extend the sale in the circle of their acquaintance." The latter is of most importance, for that would infallibly secure the former. As it is, ministers and others who have the ability cannot afford to spare from their occupations the time necessary to aid the work with literary contributions. A minister's time is his estate, and he cannot, and he ought not, to be called on to sacrifice his means of subsistence for an object, however laudable it may be. The wonder indeed is, that the Repository has been enabled to support so respectable a character, as a literary production, as it has borne and still bears, considering the many engagements and limited means of those of our body who, by their education and experience, are best fitted to contribute to its pages.

There are, however, a hundred pens in the kingdom of skill and power to render the work far more interesting and efficient than it has ever been, which the Editor, by an increase of pecuniary resources, would be able to bring to his aid. But we put it to every man's conscience, whether those who wield them can be expected to divert their time and talent from a somewhat profitable to a profitless employment. How would a merchant or a tradesman look if any one should call upon him so to act? How would the balance of their accounts stand with them at the end of the year if a third part of their time had been occupied, not in the counting-house, but in the study? And since the whole of their time and talent is left to them for the purposes of their calling, it is not much to ask a small fragment of their gain for the promotion of a cause which is or ought to be as dear to them as to the ministers of the gospel.

From what has already fallen from us, something may be collected as to the energies which are available in this kingdom for the promotion of Unitarian Christianity. It will readily be seen that whatever exertions have been made are the work of the few, not the many—the work of the poorer and middle, not of the richer and educated classes. But we wish to present this subject under a somewhat different aspect, considering the pecuniary exertions which are made for the support of the truth as it is in Jesus. We say, then, without fear of contradiction, that *the Unitarians are, for their numbers, the richest body of religionists in the kingdom, and contribute least to religious objects*; and again, that their ministers will not suffer in comparison with those of any class of Dissenters, as to either learning or talent, and yet receive of all the teachers of religion, ignorant or learned, the scantiest remuneration. Into the grounds of the latter statement we cannot now proceed. Whoever knows any thing of the religious world will at once admit its truth. This being assumed, the former assertion follows as a matter of course, and we iterate the fact, that the Unitarians are, for their numbers, the richest body of religionists in the kingdom, and contribute least to religious objects. But the full evidence of this assertion is not adduced till it be stated that perhaps one half of the insignificant stipends paid to their ministers proceed from the charity of preceding ages. We do not, we think, over estimate the amount of endowments in possession of Unitarian trustees. In many instances the whole of the salary proceeds from endowment, and though the minister is obliged to unite two arduous professions in order to find the means of a humble subsistence; or, where a school is

not attainable, is obliged to live on the very edge of poverty; and though there is one or more persons in his flock of ample and superfluous means, yet the utmost that is done by voluntary contributions is the raising enough to defray the expenses of opening and cleaning the chapel. And we have known instances in which any extraordinary outlay, arising from repairs or the delivery of lectures, has been subtracted, either wholly or in part, from the minister's pittance. In other cases, not the whole, but a part, generally the chief part, of the tiny sum received by the minister, proceeds from endowments. A few instances there are in which no endowment is possessed; and we declare it as our conviction, that the societies where this is the case are in general the most flourishing. And now, then, we freely and heartily say, that we wish that all the endowments possessed by our body were irretrievably sunk to the bottom of the ocean. Other denominations, poorer than we a hundred fold, have them not, and flourish; we have them, and we languish. They have been, they are, an incubus to our cause, and the orthodox could not do us a greater service than to wrest them from our hands. As a general principle we are averse from one generation's doing the duty of the next. There was sense in the bull, when the Irishman asked, "What has posterity done for us?" Besides, trustees are not immaculate. Knowledge is power, we are told; every one knows that money is power; and the dispensers of money are not alone of all men free from the love of power. But when bequests are not perverted, they are useless. They merely hold the place of voluntary efforts. The worst, however, is, that they banish zeal and moral energy. Persons attached to endowed places of worship rest upon the good deeds of their ancestors. Their immediate predecessors contributed nothing to the support of public worship, hence they contribute nothing. Now, what men pay for they estimate, and often estimate it because they pay for it. Certainly they take an interest in that which they themselves support, and of which, as its supporters, they have the management and direction. Institutions in which each contributes to the common stock, will therefore flourish. But endowments supersede personal exertion, and thereby personal interest; they take the government out of the hands of the many, and place it in the hands of the few, and, in so doing, take also the occasions of zeal and earnestness away from the bulk of the society. Those congregations, therefore, which rest on the bounty of the dead, and are governed by the stewards of the dead, are themselves too apt to lose all life. And, in fact, we find that the spirit of animation, and the ardour of success, dominate no longer where the benumbing influence of endowments has made itself felt. The deceased donor has, unintentionally, yet with the surest effect, extinguished the liberality, the zeal, and the interest, of his successors, and seems, as if from the tomb, to breathe a deadening influence over all the objects of his care. It is too often as if his own spirit, divested of its life and animation—the shadow of its former self, pervaded every part, and infused a chilling and freezing influence into every operation.

There are other instances in which the distribution of money not raised by the hearers themselves, acts as a direct and influential bribe, encouraging dishonesty, and giving error an undue advantage. In the late proceedings of the Synod of Ulster this assertion has been abundantly exemplified. The *Regium Donum* has, amongst the Irish Presbyterians, checked the progress of inquiry, and too often stifled the impression of truth. And much as we rejoice at the secession which has taken place under the auspices of the Rev. Henry Montgomery and his friends, it is a subject of painful regret that a

minority only of those who are known to be opposed to the doctrines of orthodoxy have, through fears of worldly loss, ventured to declare themselves, and secede from men with whom they have no bond but pecuniary interest.

In our estimate of the general state of Unitarianism in this kingdom, the declaration of sentiment which has been called forth in the North of Ireland, though, alas! but partial, is to be reckoned a happy circumstance. It is the only one of any consequence that we have to record, and we have already intimated that it is not unattended with causes of regret and humiliation. O the degradation of ministers of the gospel of Christ consenting to remain in the ignominious thralldom of professing what they do not believe! of associating with those to whom they are objects of suspicion! and of standing aloof from others whom, on account of their self-denying integrity, they cannot but respect, however incapable they are of treading in their steps! The claims of a wife and family are, we grant, powerful and binding; but rather than sacrifice even to the means of supporting them the comforts of a good conscience and the approving smile of Heaven—rather than risk present peace and future safety, we would, and think it no disgrace, descend to the humblest occupation in which an honest livelihood could be gained. We should for ourselves have been more gratified had the recent agitations in the Synod of Ulster led the Remonstrants to decline the *Regium Donum*, which in reality converts their churches into an establishment, and themselves into dependents on government; and also to set aside the form of Presbyterian government, the evils of which they have seen so amply illustrated, and which, as far as we can judge, possesses no advantages over the congregational system, in which each society governs itself, and churches may, if they will, without permanently delegating power to any established body, associate together for the furtherance of objects of common interest.

With the single exception of the instance just given, our review has hitherto been of a gloomy complexion. But the most painful case of failure yet remains to be noticed. India, the first field of our missionary exertions in foreign lands; India, whose spiritual welfare awakened an interest in the breast of many of the most enlightened and pious men of America as well as England—an interest which exhibited the Unitarian body in the most pleasing attitude that it ever assumed; India, which with the name of its wise, learned, and benevolent Brahmin, gave the fairest promise of an eventual, though perhaps a tardy harvest; this country, which had excited our hope more perhaps than any other spot, America excepted, is now without a Unitarian missionary and the means of Unitarian worship. But we correct ourselves; we do wrong, in so saying, to that excellent and persevering man, William Roberts. We were thinking in writing the above of Mr. Adam, and we may be pardoned if for a moment we overlooked the humbler yet more efficient labourer when the great space which Calcutta has lately occupied in the public attention, and the great exertions made for the advancement of its spiritual enlightenment, are considered. Of all the circumstances which may have had weight with Mr. Adam in the changes of purpose he has shewn, and finally in his renunciation of the missionary office, no one except a resident in Calcutta can be fully informed. We hesitate, therefore, to give to his conduct the name of vacillation. But we must express our belief that if Mr. Adam had possessed more of the spirit of a missionary than some things, and especially what we deem (for a missionary) his undue anxiety about a provision for himself and his wife and

family, seem to warrant us to ascribe to him, the cause at Calcutta would have had a fairer chance of success than we believe it has. In saying this, we have no intention of throwing blame on Mr. Adam. A person may be of unimpeachable character, as in his case is doubtless the fact, and yet not possess the degree of lofty and chivalrous disinterestedness, the unity and steadiness of purpose, the elasticity of mind and unquenchable ardour of spirit, which are essentially requisite to secure success to any rising and unpopular cause.

That Mr. Adam has had to encounter great, various, and most blameable opposition, we know; and in our opinion the cause of the failure is to be attributed chiefly to those with whom he was associated. That they or any of them intended to traverse all his plans, to neutralize and discountenance his efforts, to damp and extinguish his zeal, to throw discredit on the cause of which he was the advocate, and to bring it to irretrievable ruin, we do not affirm; but certainly some of their measures could not have been more effectually constructed; their conduct in some instances could not have been more injuriously planned, if the subversion of the cause had been the object in view. In reading the narrative of the circumstances to which we have alluded, and which the Report details, we felt alternate pity and alienation—pity for Mr. Adam, and alienation as to those who ought to have been his coadjutors. We fear, however, that Mr. Adam is not the only one who, in labouring to raise up a prostrate cause and to advance the kingdom of Jesus, has met at the hands even of those who, by the closest bonds, ought to have given help and encouragement, with little else than crosses and obstructions. Such things flesh and blood will feel, however great the consolation arising from the testimony of conscience and the hope of Heaven's favour; and in the case of Mr. Adam, they appear to have been too strong and too numerous for him to master. We ought to mention that he strongly urges the Unitarian body to send to Calcutta another missionary, and if a person could be found whose whole soul was bent on the great work of lighting up a candle (to use the words of Wickliffe) in our Eastern dominions, which should from year to year, and age to age, increase in the brilliancy and warmth of its illuminations, whose mind also was well disciplined and stored with useful learning, he would in all probability find in India an abundant reward of sustained, persevering, and long-continued efforts.

Thus have we shewn what occasions of humiliation there are in the present aspect of Unitarian affairs. What will be the end of this state? Latent power we have in abundance—moral character, intellectual worth, worldly affluence—none of these things are wanting. Why are they not more available for the cause of God and man? If we speak of progress, it ought not to be that, as in the Report before us, we have to dwell chiefly on matters such as the Emancipation of the Catholics, and the Unitarian Marriage Bill; which, however important in themselves, would, if things were in a healthful condition, occupy but a small portion of a document which sets forth the impression made upon the kingdom during the space of one year, by what we deem the pure and undefiled religion of Christ. We do not undervalue the conquests of civil liberty over intolerance; but we have been taught to know a freedom of infinitely more value than any which can result from the removal of civil disqualifications; it is the liberty wherewith Christ makes free, not the body merely, but the mind and the heart of man. The former is but a means; the latter is the great end of the gospel—the great end of all the works and ways of God. And a nobler work the Deity could not propose even to himself, than to form and

build up in the human bosom a soul filled with generous excellence, choosing of itself good, and eschewing evil, walking in the light of its own kindling, and devoting its energies to the service and glory of its Maker. Could we but flatter ourselves, could but our reports truly speak, of numerous instances of this holy work, of daily and annual progress made therein by Unitarian Christianity, then should we have cause—abundant cause—to rejoice in the present, and hail the approach of the future. But we dare not hope that the kingdom of Christ is thus advancing under our auspices. The world around us is lying in wickedness. The home of the majority of our readers is surrounded by many who are in the gall of bitterness, being enslaved to sin; and yet what healing stream have we recently set to flow; what light have we kindled to cleanse and illumine our suffering fellow-men? Our neighbourhoods are incessantly increasing; the young swarm around us on every side; those of riper years arise in clouds; where is there on our part an increase of exertion, an augmentation of moral energy, to meet the growing demand? Alas! the general effect of the thickening of the population is to hide from public view the temples devoted to our worship, to hide our candle under a bushel, and to restrict the moral influence which we exert. How long will these things be? Have we arrived at the lowest point of depression? May a change for the better be expected? All things, we iterate, are in our possession, requisite to exert a most healing and efficient influence on our fellow-men—all but the great mover, the life and soul of action—the will. We can hardly resist picturing to ourselves the delightful effects of a general effort for the furtherance of piety and truth. How many homes would resound with notes of joy which are now the abodes of vice and misery! How many a prisoner would leap to lose his chains! How many a heart would sing for joy! How many a father, and mother, and wife, and children, would taste again of happiness! How many who, through fear of death and the oppression of error, had all their life-time been kept in miserable bondage, would exult in knowing, loving, and serving a Father! What mists would pass away from the eyes! what doubt and harassment from the heart! and how gratefully would the sounds of the gospel fall on the ears of those who had all but renounced a Saviour, and a hope of eternity, through the revolting inconsistencies of prevailing errors! Independently of all this, the very sight of a whole community respectable by numbers, character, education, and rank, animated by one great and powerful emotion, rising in its strength to extend the dominion of truth and goodness, presents one of the noblest spectacles which it is permitted to man to witness. Glad should we be could we hope to see this vision realized—could we adopt, as descriptive of an approaching scene amongst our body, the sublime language of Milton:

“Methinks I see in my mind a noble and puissant nation rousing herself like a strong man after sleep, and shaking her invincible locks: methinks I see her as an eagle nursing her mighty youth and kindling her undazzled eyes at the full mid-day beam; purging and unsealing her long-abused sight at the fountain itself of heavenly radiance; while the whole noise of timorous and flocking birds, with those also who love the twilight, flutter about amazed at what she means, and in their envious gabble would prognosticate a year of sects and schisms.”

Thus far respecting the condition in which we find ourselves as a body of Christians. Our view has not, it will be obvious, been confined to such parts of Unitarianism as are, or are thought to be, of a speculative nature; but chiefly we have had in mind the state of our moral influence on the

community. The details into which we have entered have occasioned us no slight degree of pain. But throwing aside all personal and party considerations, we have asked solely what is truth. We have sought to "nothing extenuate, or ought set down in malice." The truths stated may, in some instances, fall harshly on the ear. We are sorry for it, and deeply sorry that a good cause should be so badly served, as these truths shew Unitarianism has been. But, however unpleasant the truth may be, there are occasions when it must be spoken. And surely when the interests of so many are at stake, there ought to be no compromise with duty. In fact, we think that no Unitarian would desire it. Much rather would each, in whatever circumstances he might be placed, adopt the sentiment of Io in the Prometheus Vincetus,

μηδε μ' οἰκτίσας
 Ξύθαλπε μύθοις ψεύδεσιν· νόσημα γάρ
 Αἰσχισόν εἶναι φημι συνθέτους λόγους.

NOTES ON DR. BRUCE'S ARGUMENT FOR THE PRE-EXISTENCE OF CHRIST.

DR. BRUCE'S Sermons on the doctrines of Christianity are, in many respects, highly valuable, and display an enlightened, liberal, and truly Christian spirit. His argument for the absolute unity of the Divine Being, the God and Father of Jesus Christ, as the only object of religious worship and adoration, is forcible and conclusive; and the refutation of the commonly received notion of the atonement, with one or two exceptions, is deserving of the highest praise. The writer lays claim to the character of Unitarian; and notwithstanding the difference which still exists upon other points, for one should not hesitate to admit his claim. It seems desirable to avoid unnecessary names of party and division; and to direct our attention, where we can do it with satisfaction and without compromising any principle of material or practical importance, rather to those points in which we agreed with our fellow-christians, than to such as are subjects of debate and controversy. The term Unitarian is naturally opposed to Trinitarian; the latter professes to believe in one God, but in three persons; the former believes in one God in one person; in one and only one object of religious worship, the Supreme Jehovah, who hath declared that he will not give his glory to another. Whatever diversities there may exist on questions of inferior importance, all those who are agreed in the profession of this great leading principle, are fitly included under one general denomination. Unitarian is a generic term; and it is not either logical or wise to exclude from its practical application any of the species which are fairly comprehended under it. It is true that we are in some measure at a loss for specific terms to denote the minor subdivisions; but this is a comparatively trifling inconvenience, and if the necessity of resorting to a clumsy circumlocution when we have occasion to speak of those who maintain the simple humanity of Christ, or his simple pre-existence as distinguished from proper Arianism, should have any influence in preventing us from directing our attention so habitually as we are apt to do, to these characters of peculiarity and separation, the inconvenience may be more than counterbalanced by its attendant advantages.

While, however, I should be far from contesting the right of our Arian brethren to assume this honourable designation, I would not be understood as meaning to imply that our points of difference are unworthy of notice, or that the question, whether his Master was really and truly a man or a pre-existent spirit, is not one which the disciple of Christ is deeply interested to answer correctly, if the New Testament affords him the means of so doing. Dr. Bruce has stated the argument in favour of the latter opinion with ability, but he does not appear to me to have done it with success. Before I proceed, however, to make any remarks upon his statements, I may just observe, that in applying to him the epithet Arian, by which I presume he would choose to be designated, the term must be understood with considerable modification. That Christ is the proper object of religious worship in any sense of the word is distinctly denied. He is only supposed to hold the highest rank (*primus inter pares*) among the ministering spirits who are conceived to have been the agents or instruments in the various transactions recorded in the Old Testament. Some of these we, in our wisdom, are apt to imagine were of too minute and mean a character to attract the immediate attention of the Supreme Being himself.

Dr. Bruce lays considerable stress on this idea; more, if I mistake not, than it will bear. In the administration of a creature endowed only with a limited portion of power and of knowledge, we can readily perceive that many things must be entrusted to inferior agents. General principles,—the leading outlines of the plan of government, are determined and fixed by the sovereign authority, while mere matters of detail are necessarily entrusted to subordinate officers with delegated powers. But this is an unavoidable consequence of the limited and imperfect nature of all created intelligences, however exalted; and the analogy will by no means bear us out when we come to apply it to the government of the universe. This we cannot but conclude is under the immediate direction of the Great Supreme; as all things are equally exposed to his view,—as all existences depend upon the continuance of his supporting energy,—as he is the depositary of all real power,—so in his eyes great and little are as nothing; and there is no more difficulty in believing what appears to us the most insignificant event, than that which relatively to us is interesting and important, to be the object of his immediate direction, the result of the immediate exercise of Divine power. It is, therefore, a fallacy to suppose that any antecedent probability can be pleaded for the doctrine of the pre-existence of Christ, from a supposed unsuitableness of many of the minor details of Providence to be the objects of our heavenly Father's care.

Dr. Bruce argues the superhuman character of Christ in the first place from the epithet Son of God, which he frequently assumes; but this alone can furnish no safe ground of argument, for it is applied to the disciples also (1 John iii. 2); and even the peculiar designation “only-begotten,” with which it is occasionally coupled, is plainly synonymous with beloved or best beloved. Again, Christ is said to have come down from heaven; this, we are told, a mere man could not do, because he never was there. P. 155. But is not this a hasty and gratuitous assumption? How do we know that the Son of Man was never in heaven? We know not where the particular place called heaven is—if there be any such place; but the term would seem to be rightly applied to any place in which the presence and power of God is more immediately and expressly manifested. And wherever it may be, near or remote from this earth, I see no difficulty in the supposition that our Saviour may have visited it before the commencement of his mi-

nistry. Why may we not suppose that as Paul was carried in a trance into the third heaven, so Jesus may have been actually transported into the more immediate and sensible presence of God during the period of his sojourn in the wilderness?

Many objections to the notion of the proper deity of Christ are stated by Dr. Bruce with great force and correctness; and he seems to think that his own doctrine is a sort of medium between two extremes, which steers clear of the difficulties, and unites the advantages, of both. I am apt, on the other hand, to suspect that in some particulars it does not present the advantages of either extreme, but is liable to the objections and difficulties of both. For example, "No one," we are told, (p. 173,) "can believe that Peter had any suspicion of the deity of his Master during the life of Christ, or knew that he was holding familiar converse every day with the Almighty; that it was God whom he took aside and rebuked," &c. This is the foundation of a good argument against the Trinitarians; but I doubt whether the Arian can with much consistency urge it; at least it may be retorted against himself. Had Peter, it may be inquired, any suspicion that his Master was a superangelic being; under God the immediate instrument in the creation and government of world? If he had, we are to suppose that he rebuked and conversed familiarly with his Maker; with a being superior to him in a degree beyond all computation surpassing the greatest inequality that can subsist among mortals. If he had not, the questions urged with so much force and eloquence by Dr. Bruce against the Trinitarians, may be equally addressed to the Arians.

A leading objection to the Arian scheme, which, indeed, appears to me decisive of the question, is the continual use of the term *Man* in speaking of Christ. In this respect it labours under even greater difficulties than the hypothesis of the Trinity itself. For, according to this, Christ is at the same time perfect God and perfect man, "of a reasonable soul and human flesh subsisting." That the doctrine thus stated is incomprehensible, signifies nothing, because this is a privilege which its patrons lay claim to in the outset. But to a being, such as the Arians describe, I can see no reason or propriety in applying the epithet *man*, by which, however, the Saviour is constantly designated in the New Testament. What is a man? A being endowed with such a corporeal frame? Is this alone an adequate definition of the human species? Surely not; it must be by a reference to the most important, not to the least important, part of his constitution that every being must be designated. A being of a superior order, surpassing in dignity and excellence all other created intelligences, or at least exceeding all human minds, properly so called, in a degree beyond any thing which we can conceive, is supposed to have left for a time his celestial residence, and to have been cooped up in a body resembling that of man. It may, perhaps, be fairly contended that our knowledge of psychology is too imperfect to authorize us to affirm with confidence that this supposition is impossible; and, therefore, if Scripture did appear distinctly to teach it, we should be prepared to acknowledge its truth; but, in that case, such a nondescript being could with no more propriety be called a man, than the soul of Newton sent to occupy the body of an oyster could be called an oyster.

We are told, indeed, by Dr. B., in vindication of this use of the term *man*, that it is frequently used in Scripture with reference to other superior beings who appeared in a human form: "Thus the angel who wrestled with Jacob is called a man; as are also the three angels who appeared to Abraham; the angel whom Nebuchadnezzar saw in the furnace, and those who

were seen by Joshua and Manoah. Daniel calls Gabriel a man. In like manner the young men who sat at the side of the sepulchre, and the two men who appeared at the ascension, were superior beings in a human form. None of these were ever supposed to be animated by a human soul, and thus to have two souls." (P. 157). This last example, however, at least, it must be recollected, is a mere gratuitous assumption; we are nowhere told any such thing in Scripture. If, as I believe to have been the case, they were real men, it was impossible that the sacred writers should suppose any thing else than that they were animated by human souls, and therefore they were not at all likely to say a word about it, because it could never occur to them that their readers would entertain a doubt on the subject. As for the instances quoted from the Old Testament, it may also bear a question, whether the angels who appeared to Abraham and to Jacob were in reality any thing more than what they are called. It is not Scripture; it should be observed, but Nebuchadnezzar, who calls the fourth figure which he saw in the furnace, a man; he speaks, indeed, of his form being like the son, or a son, of God; meaning, probably, that there was something about his appearance peculiarly dignified, such as might be expected in a prophet or person deputed with an especial commission from God.

It is observable, that in several passages of these discourses the author makes use (inadvertently, I am persuaded) of some of those artifices of disputation by which practised controversialists often endeavour to make the worse appear the better cause. Thus, after enumerating (pp. 196, &c.) nearly all the passages which are usually quoted by the believers in the pre-existence, as either distinctly expressing or implying that doctrine, he adds, "these are a few of the texts which speak directly of the existence of Christ previously to his incarnation." In the succeeding remarks on the methods of interpretation adopted by Socinians and others of some of these passages, and which, of course, appear to him unnatural, far-fetched, and unsatisfactory, we read as follows: "But even this distortion of particular texts is not thought sufficient to invalidate this doctrine; for some who deny it are forced, at the same time, to expunge the commencement of Matthew and Luke; and this without any warrant or authority from manuscripts." (P. 199.) Whether those who reject the introductory chapters of Matthew and Luke, (or either of them, for there are those who receive the latter while they reject the former,) have sufficient grounds for so doing, is a question with which I shall not concern myself at present, because I do not see what connexion it has with the controversy about the pre-existence of Christ. Many who deny this doctrine admit the authenticity of these chapters, and with it the astonishing fact which they are commonly supposed to relate. But the mode of interpretation, satisfactory or otherwise, by which the Socinians (so called) are accustomed to explain the Arian texts in consistency with their doctrine, are not such as to force them to expunge the commencement of Matthew and Luke. This, therefore, is nothing better than an artifice to cast a stigma on his opponents in the estimation of his readers, as persons who will not hesitate, for the sake of an hypothesis, to expunge portions of Scripture in defiance of all authority; thus rousing their prejudices and drawing their attention away from the real question. It is an *argumentum ad invidiam*, which is not less unfounded than inconclusive.

"We have every reason," Dr. Bruce informs us, "to believe that the Patriarchal and Mosaic dispensations were conducted, under God, by the agency of one supereminent being, denominated the Angel of the Covenant, &c., and we are expressly told that they were ordered by the ministry of

angels." (P. 199.) Here he takes it for granted that the persons described in this last passage by the term angels, were beings superior to men; the probability is, that Moses and the prophets are the angels or messengers intended. But allowing that such beings were employed as agents in this part of the Divine administration, is it to be supposed, we are asked, that after these illustrious spirits had carried the business to this point, they should be all at once dismissed, and the great design consummated by a mere man? "Is it conceivable that this grand and consistent plan should be suddenly broken off, and that these glorious ministers of the Most High should be superseded by the son of a Galilean peasant?" Here again we have the *argumentum ad invidiam*: "Can any good thing come out of Nazareth?"

In a note to one of these discourses, Dr. Bruce values himself on his readiness to take the Scriptures as he finds them, and to receive the texts on which he founds his doctrine in their natural (that is, what appears to the modern, or to the merely English reader, their natural) sense. He finds fault alike with the Trinitarian and the Socinian, because they lay much stress on verbal criticisms, various readings, and philological disquisitions; and amuses himself and his readers with the trifling minutiae, as he affects to represent them, which have often been brought into discussion. It is not unreasonable to expect that when verbal criticism is against a man, he will be against verbal criticism. Certainly it is easy enough to throw contempt on the minute and apparently petty details in which the critic sometimes finds it necessary to busy himself; and the unlearned reader is readily persuaded to believe that it is altogether a useless labour narrowly to examine the opposite pretensions of various readings, or to think of settling points of theology by *δ, η, το*. But this is a mere topic of declamation, to which it is rather surprising that a man of unquestionable learning like Dr. Bruce should have recourse. When the omission, or change, or transposition of a word, or even of a letter, produces an important change in the meaning of a passage, though it may be a matter of minute detail, it evidently ceases to be trifling; and whether it affects the interpretation of a text on which any disputed doctrine is supposed to depend or not, still it is surely not unreasonable—nay, rather, it is our duty, to avail ourselves of any means by which light may be thrown on the true sense of holy writ. In more instances than one, our author has shewn himself not only sensible of the necessity of resorting to this method of determining the true sense of Scripture, but willing and abundantly competent to apply it with accuracy and success.

Towards the conclusion of this discourse, the author endeavours to remove the objection to his views derived from their supposed tendency to weaken the efficacy of the example of Christ. Much of this, it has been said, depends on our regarding it as the example of a human being, endowed with powers and capacities not naturally superior to the rest of his fellow-creatures, though enlightened by the especial influence of Divine grace, and filled with all the fulness of the Godhead. A being so completely unique as an archangel, divested of his superior attributes, and assuming for a time the human form, could not, it is said, be a suitable example to his human disciples of those qualities and affections which it is desirable that men should cultivate; as he cannot really sustain the relations in which they are placed, so, it is thought, he cannot exemplify the conduct by which those relations should be distinguished. I cannot say the objection appears to me of any great weight; because all the examples which are proposed for our imitation, must, as far as they are deserving of imitation at all, be those of superiors;

because, in fact, even the Divine character itself presents imitable perfections, which we are exhorted and commanded to transfer into our own. Besides, even those who believe in the humanity of Christ, in the strictest sense of the words, also believe that he acted under the immediate impulse and directions of a divine spirit, and, therefore, if there be any force in the objection as applied to any class of Christians, it applies equally to themselves. Dr. Bruce has, with great correctness, pointed out the many practical advantages which we derive from having a faultless model to copy, though it be fully admitted that it is impossible for us ever to equal our original. "If the character of Christ were mixed with imperfections, we should be continually at a loss to know what we should imitate, and what we should avoid; and in this perplexity we should naturally incline to what was most agreeable to our depraved inclinations, and thus it would cease to be a model. So that the superior nature of Christ is so far from being an objection to his being proposed as our pattern, that we could not otherwise be secure in imitating him at all." —P. 216.

There is in this argument a very ingenious but somewhat sophistical confounding of two things—the superior nature of Christ, and the perfection of his example. Surely it does not follow, from the admitted perfection of his moral character, that he must be a superangelic being. If this argument proves any thing, it proves too much for the author's purpose. The only way in which it can apply at all, is by means of an express or tacit assumption that natural and moral imperfections are inseparable. If this be not so, why may not Christ have been morally perfect, and yet still be a man? If it be so, his belonging to the most exalted rank of created beings would not secure the absolute perfection of his example. No being who is not naturally perfect can be morally perfect. No being but God is naturally perfect; therefore no being but God can be morally perfect. But Christ was morally perfect, therefore Christ is God. Such is the logical statement and legitimate conclusion of Dr. B.'s argument.

W. T.

RELIGIOUS STATE AND PROSPECTS OF FRANCE.

DR. CARPENTER'S very interesting letter (p. 666) has excited much attention to this subject. Another correspondent wishes to present to the readers of the Repository his views upon it, the result of a recent visit to Paris, which, though short, enabled the writer to ascertain the mind and feeling of various portions of the population of that metropolis. Prudence will restrain him from publishing names, and some facts which might lead to their discovery; but if he do not mistake, he may with perfect safety to all parties state a few things which will encourage the hopes of the friends of Christian reform.

The late Emperor Napoleon remarked, in one of the conversations at St. Helena, which throw so much light upon the political changes in France, and even upon human nature, "that the Revolution, in spite of all its horrors, had nevertheless been the cause of the regeneration of morals in France."* This "regeneration" will scarcely be denied by any one who

* Memorial de Sainte Hélène, Vol. IV. Pt. vii. p. 20.

mixes with the French people, and studies their character at home. They who dispute the improvement, must admit the change. Books a half century old lead you to expect in our neighbours frivolity and vanity: the actual inspection of their manners and habits soon impresses you with the conviction that if these qualities once belonged to their character, they are an altered people. There may be a greater appearance of light-heartedness and freedom from care in the populace of France than in that of England, seen out of doors: they are in fact more sociable, and have more public amusements; but in conversation with individuals, and in the retirement of families, Englishmen in France are surprised to observe a prevailing sedateness approaching to seriousness. The French themselves are conscious of the change, and ascribe it to the Revolution. It does not follow of necessity that because they are more sober-minded, they are more contemplative, but the one habit is certainly favourable to the other. In Paris there are many indications of your being in the midst of a reading public.* And when to these considerations is added the circumstance of the French people being proverbially temperate, it can scarcely be doubted that France is in a course of moral improvement.

No one out of France can readily conceive of the deep interest taken by the people in the political questions of the moment. The struggle is not of faction with faction, but of the Nation with the Court. Whether they be right or wrong, the people think that the Charter is in jeopardy, and their object is to preserve and to obtain securities for civil and religious liberty. The general persuasion is that they will succeed. This is here stated less as a political topic, than as a symptom of the public mind, and an indication of the light that is abroad, and of the determination and earnestness of the national character.

The Roman Catholic and Protestant Religions are equally established in France: the former, indeed, is declared to be the religion of the nation and the court, and some special privileges are granted to it; but the ministers of both are salaried by the government, and it is somewhat curious that the Protestant pastors have larger salaries appointed to them than the ordinary Catholic priests, on the ground of their not being doomed, like these, to celibacy. A good Catholic might call this difference, a bribe to heresy and schism.

As an Established Church, the Roman Catholic religion of France has few of the attributes and distinctions, and little of the influence that we are accustomed to associate with the Church of England. The Revolution stripped the Church of its lands and tithes, and shut up the ecclesiastical courts. Napoleon restored the national religion, but he was neither able nor willing to reinstate the priesthood in their temporalities. At present, the French ecclesiastics have no political power but that which they may derive from their personal character. One of their bishops lately put out a

* We learn from a recent number of a French paper, (*Le Compilateur*,) that there are now in Paris 152 journals, literary, scientific, and religious, and 17 political—in all 169. Of these papers 151 are Constitutional, or, as they are called, Liberal—the 18 others being more Monarchical in their spirit. The 151 Constitutional Journals have, it is stated, 197,000 subscribers, 1,500,000 readers, and produce an income of 1,155,000 francs; the 18 others have 21,000 subscribers, 192,000 readers, with an income of 437,000 francs. Besides these Journals, published in the capital, there are printed, it is calculated, in the provinces, 75, exclusive of papers for advertisements and ministerial bulletins. Of the country journals 66 are described as Constitutional.

pastoral letter describing and deeply lamenting the degradation of the clergy. In number, they are inadequate to the duties of the church. Candidates for the priesthood are taken chiefly from the lower ranks. Their education is said to be very defective. And from these and other causes the clergy are extremely low in public estimation.

The complaints of the prevalence of infidelity in France were at one time thought in England to be a mere political manoeuvre ; but it appears by the event that they were scarcely overcharged. A generation has grown up without religion. The churches are thinly attended, and chiefly by women and children. Nothing is more common in society than a joke upon the rites of the church. It is said, however, that a large proportion of intelligent men, who are masters of families, and approaching to middle age, are wearied with scepticism, and for the sake especially of their children are strongly dissatisfied with the state of religious destitution in which they find themselves. They cannot return to the dogmas and practices of the Roman Catholic Church ; they abhor the domination of the priesthood ; and at the same time they see nothing alluring or satisfactory in Protestantism, as it is professed in France. Some of these have lately turned their attention to Unitarianism, with which they have become acquainted through the medium of English and American publications, and are disposed to try the experiment of translations and abridgements of some of these in their own language. Others meditate further schemes, and contemplate the establishment of a sect of Catholic Unitarians. It is a fact, at once curious and encouraging, that many individuals and several knots of persons have indulged these designs and hopes without concert, and even without a suspicion of each other's wishes. The schemes referred to may in some cases have been suggested, and in others may have been strengthened, by political feelings and speculations ; but it will appear, as the writer believes, whenever the attempt of religious reformation shall be seriously made in France, that many of the best minds of that country are swayed in their desire of a rational religion by a pure regard to truth, and to the moral welfare of their fellow-creatures. It may be added, that the larger portion of the press is favourable to a new and further religious reformation, and that the Charter is interpreted as providing toleration for any form of Christian faith and worship.

In the restlessness of spirit which prevails in the French metropolis, some able men have attempted to find relief and comfort in the doctrine and forms of Theophilanthropism.* The effort to revive this sect is still continued, but with little success ; for its history is associated in the public mind with revolutionary times, which the benevolent and the prudent equally

* The sect of Theophilanthropists was founded, or rather attempted to be founded, by La Réveillère Lepaux, one of the Five Directors. The object was to raise a religion without Revelation. Mignet, in his " History of the French Revolution," in the English translation, published at Paris, in 1828, says (p. 378) of La Réveillère, as one of the Directory, that, " entrusted with the moral part of government, he was desirous of introducing, under the name of *Theophilanthropic*, a form of Deistical worship, which the Committee of Public Safety had ineffectually attempted to establish by the *Festival of the Supreme Being*. He provided temples for it, hymns, formulas, and a sort of liturgy ; but such a creed could not long continue general, it could only be individual. The Theophilanthropists became the objects of ridicule ; for their worship opposed both the opinions of the Catholics and the unbelief of the Revolutionists. Thus, in the transition from public institutions to individual creeds, liberty was converted into civilization, and worship into opinion. The Deists remained, but the *Theophilanthropists* were no more."

wish to forget ; and, besides, it does not recognize the truth of Christianity, and there is happily a growing conviction that nothing short of this can supply the moral wants of the people.

The Protestants are, as has been said, an established sect in France, and, as might be expected from their position in the state, are timid and quiet. Their preachers are excellent men, but from various causes they scruple to agitate controversial topics in their sermons. The exceptions to this rule are, it is believed, very few. Amongst the Protestants are several peers of France, and some of the gentry, and many distinguished manufacturers and capitalists—but their Protestantism is rather political than religious : they are said not to make conscience of religious worship. The leaven of scepticism has evidently spread amongst this body. The precise theological opinions of the Protestant Churches can scarcely be collected with accuracy. Some individuals and preachers have been stirred up by the “Evangelical” party in England to avow and to seek to propagate Calvinism, and these accuse their brethren who do not strive for a “revival” of various heresies. There are without doubt many anti-trinitarians amongst the French Protestants, although few of them would agree entirely with the English Unitarians. Some late computations would appear to shew that Protestantism has been long on the wane in France ; yet the Protestants themselves are at this moment cherishing the belief of a recent turn in their favour, and, to prove the fact, allege the endowment by the government of twenty new churches within the last year. They must do much more than comport with their late habits before they can hope for any great augmentation of their number. Their main want is books, argumentative and expository religious books. There is, as far as is known to the writer, only one periodical amongst them, and this is under “orthodox” influence. The *Revue Protestante*, which ably and spiritedly disputed the dogmas of Calvin, is dropped, though not from any failure of subscribers. A report is abroad that this work is speedily to be revived under a new and bolder title, and to be devoted to the illustration and defence of Unitarianism.

In Paris there are many American residents, of whom some of the principal were members of Unitarian churches in the United States. These complain of the want of a public English religious service agreeable to their opinions and taste. Why do they not open an Anglo-American Unitarian Church ? They would be exposed to less jealousy than any other foreigners ; they would be supported by some of the English ; and in an easy and natural manner they might help forward the religious reform which so many circumstances point out as the result of the present working of the public mind in France. Is not this an object worthy of the consideration of the American Unitarian Association ?

CHRISTIAN INDEPENDENCE.

“The truth shall make you free.” John viii. 32.

THERE is not a greater mistake than that of confounding Christian independence with self-confidence and the spirit of pride ; yet, as it is to be feared that many are daily driven from the former *duty* through dread of the latter *error*, it may not be useless to consider the practical bearings of the question.

It is indeed one which every Christian possesses the means of deciding and which no other being can so satisfactorily demonstrate to him as he can to himself. If Christianity be to him "spirit and life;" if he have seen it as "a stream from the fountain of heavenly wisdom and love," he has surely, at some time, felt that it was impossible to confound its clear dictates with the jarring and discordant mandates of the world; he has, at some time, prayed to be translated from the bondage of that world, into "the glorious liberty of the children of God;" and, if he has felt and prayed thus, he has also known what truly Christian independence is—how dissimilar in its origin and spirit from self-confidence and pride. But that hour passed away, and too few have perhaps been its returns. The common maxims, the common habits, the spirit and the notions of his own circle of associates, have clouded over his clear vision, and the various motives of indolence, desire of popularity, or timidity, have perhaps prevented his recurring, again and again, to sober self-communion. Or, if he does commune with himself, it may be that he errs from introducing too many thoughts of other men into his musings. He is reflecting upon *their* opinions, perhaps, or collecting authorities to justify his own feelings and opinions to himself. His private hours are haunted by visions of all the contradictory advice which has been given him, and of all that has been or may be said or thought of him. If pity would be beneficial to individuals whose habit it is thus to vex themselves with the opinions of others, they would not ask for it in vain from any benevolent mind. But, in truth, they want to be roused and strengthened, and led to feel more of the calm assurance of faith. They want to be persuaded to think less of means, and to trust themselves to the guidings of that love and desire towards good which they are, all the while, conscious is stirring within them, and yet which they stifle for the sake of seeking reflected light from other minds. But, sincerely as we are often led to blame ourselves and others for weakly yielding to this propensity, it must not be denied that those who set themselves up rather to lessen than increase the amount of Christian independence by perpetually interfering in one way or other with their friends' conduct, are the most to be censured. And while we assent to this, let us ponder it well, and ask ourselves whether we are perfectly guiltless in this matter. Where is the being whose heart can assure him that he never did by word or action trench upon a fellow-christian's perfect liberty of conscientious action? In great things and in small, how large is often the amount of evil produced by the undue influence of one human being over another! Even the hallowed names of affection and sympathy are often used but to gloss over a species of domination which is tending to destroy the best points of some noble character. Our selfishness cannot brook the perception of differences between ourselves and those we love. We would have them think as we do, and do not enough consider whether we may not be leading them to a violation of their own best feelings. How much of lower motive, how much of what is positively *wrong*, will hide itself under the specious appearance of a wish to convert others, to make them see things in the light in which they appear to ourselves, it is impossible to calculate. How many domestic and family feuds may originate in a mere struggle to vanquish the independence of mind which cleaves to one or two individuals of the number—how much positive light and joy and comfort may be lost out of our lives by a pertinacious reluctance to assimilate in *any* degree with those who differ from us in *some* degree—how much opportunity of serving our fellow-creatures effectually, because we have given hostages to some sect or party, or because we think the world will suspect

us of having compromised our principles, though our own consciences are satisfied on the subject,—it is not easy to say. And let us, as Unitarians, bring the matter nearer home. Have not we, too, imbibed the spirit of *caste*? Is it not true that uncharitable and hasty things are sometimes said by the zealous of those whom they reckon lukewarm—by the lukewarm, of the zealous? Are not those who disapprove of some modes of disseminating our faith, such as subscribing to associations or attending anniversaries, exposed to the charge of niggardliness or coldness? And are not the warmest advocates of these things, in return, often censured without reason? If this be so, let us beware. Freedom of mind is, it has been said, the glory of Unitarianism; but it is not enough to discard oppression and interference from our *creeds*. The root of the matter must be at the heart; and we have yet much room for improvement.

But it is not right to consider the subject only with a view to our religious relations. In the more common concerns of life we are constantly led to wish that men would trust opinions less and good feelings more. We are perpetually meeting with individuals who quench their own strong sense of right and wrong, while they obey the last good speaker. Where it happens, indeed, that the opinion comes from a friend of tried wisdom and experience, it must have its due weight and value; but how often are great duties conceded to a mere show of reasoning!—how often, alas! even to flattery or fashion! We have mothers bringing up their children with a higher regard to what may be said or thought, than what is right in itself—husbands refusing to alter their style of living, or forego their degree of consequence in the world, in order to procure the solid blessings of health and a good education for their children—children, when grown up, precluded from entering on fields of usefulness, not from the high motive of deference or affection towards their parents, but solely through fear of losing something of their worldly consequence;—these, and a thousand minor influences, are always at work around us, and of them we would say, let them have all that is allowable; let every social feeling have its weight; let parent and child, husband and wife, friend and brother, party and sect, come forward with all their claims on our affection and service; yet still the Christian spirit, tempering all, reproofing all, chastening all, will infallibly shew to those who faithfully follow it, where such claims may be allowed, and where they must be temperately, yet firmly, denied. Wherever, through fear or favour, conscience is shaken from her steady seat; wherever the influences of pure religion are turned from their just issues, there Christian independence is attacked, and there the attack must be courageously resisted.

It may be said that there is often a difficulty in deciding on the reasonable and unreasonable claims of society: and, no doubt, where education has not been conducted on truly Christian principles, a kind of feebleness of character is induced, which will make the independence we speak of hard to accomplish. “Weakness, in every form, tempts arrogance.” But still religion confers, in a great degree, this discriminating power, and it is always on the increase in proportion to the increase of conscientious feeling. It is very observable, indeed, what quickness of perception and strength of resolve grow out of attention to the honest and unbiassed dictates of the mind. There is, indeed, a kind of hesitating scrupulosity, which is commonly supposed to cleave to tender consciences, but this is chiefly manifested when the form of religion these persons have embraced is cumbered with many foreign and superstitious notions, which have tended to burden the mind with spurious ideas of right and wrong on those more questionable

points. Dr. Johnson had no misgivings as to the general truths of morality ; but he hesitated much as to the propriety of taking cream in his tea on Good Friday. It is on such things as these, on matters where human authority comes in the way, that men, if conscientious, are often wavering ; otherwise their decisions would be easy, and their independence perfect.

Have we never felt "the might of meekness," the irresistible power which reigns in the spirit of a pious man, weak in himself, but trusting in his God ? Have we never felt that, let our views be mistaken in ever so great a degree, we could forgive much—ALL—to a sincere-hearted, conscientious being ? Have we not even preferred the judgment of an independent mind, as to its moral effect upon our own characters, though that judgment might be against us, to the unthinking commendation of a partial friend or partizan ? If the reader appreciates the value of Christian independence, he will be at no loss for an answer to these questions.

But it is a great point that the independence be *really* Christian—that it be neither roughness, nor vulgarity, nor ill-temper. This every individual must make clear to others by conduct, not by words ; by practice, not profession. It is granted that independence is not, in reality, a popular virtue ; and it must have time to establish itself, to grow with the growth of Christian love, and commend itself by its incorporation with all the other graces. It does, however, we are persuaded, tend greatly to the strengthening of real affection : by cutting off many *false* claims upon our time and thoughts, it leaves us with more disengaged hearts and minds to promote the welfare of our fellow-creatures ; and it substitutes for mere favouritism, a calm and benevolent regard for the virtue and peace of all whom we love.

THE SURVIVOR.

PECULIAR blessings are upon thy head,
O thou survivor of an honoured band !
Parents and brethren are among the dead,
And thou dost seem a stranger in the land.
Yet there is care in heaven for such as thou,
And many a sacred privilege is thine :
For in thy soul celestial warmth doth glow,
And in the gloom of night, a radiance round thee shine.

The words of wisdom and the charms of youth
Remembrance sanctifies and hope endears ;
And hallowed in thy soul are words of truth,
And young aspirings heard in by-gone years.
And in the visions of the still midnight,
Spirits surround thy couch, and smile and speak.
The hoary head is there and tresses bright,
And childhood's sweet caress is thine till morning break.

The vernal flower through memory is dear ;
The star of evening shines within thy soul ;
The morning mists, the sunset calm and clear,
Can steal thy cares, thy busiest thoughts controul.

A spiritual life, which never can decline,
 Inspires and dignifies all forms for thee.
 Nature for thee is dress'd in hues divine,
 And all things have for thee peculiar sanctity.

Each sound to thee a secret tale can tell—
 When borne by breezes to thy listening ear,
 The fitful music of the Sabbath bell
 Speaks of the worship of a higher sphere.
 All melodies are echoed as they flow,
 Within thy soul, by power on thee conferr'd ;
 And from its chords the lightest airs that blow
 Can wake celestial tones, by all but thee unheard.

This privilege is thine,—when human grief
 Weighs down another's heart,—such heavy woe
 As thou hast felt, there thou canst bring relief,
 And sweeten drops of anguish as they flow.
 And thou dost welcome, from amidst thy tears,
 Those streams by which all holy thoughts are fed ;
 As its pure crest the water-lily rears,
 And spreads its leaves to welcome showers from heaven shed.

A mournful gift is thine.—When fair the skies,
 And calm the deep,—from thy prophetic soul
 Afar thou seest the gathering clouds arise ;
 'Tis thine to hear afar the thunders roll.
 A better gift is thine.—When bursts the storm,
 And fear and horror each weak bosom fill,
 Amidst the waves 'tis thine to see the form
 That treads the billowy waste, and bids the winds be still.

And thou art welcome to the board and hearth :
 For thou hast smiles for youth, and for the old
 Thou hast the words of peace, though not of mirth ;
 And in thine arms the little one dost fold.
 But as a Pilgrim do they welcome thee :
 To holier lands they know thy footsteps tend.
 With awe they look upon thy sanctity,
 Thy blessing seek, and with thee love in prayer to bend.

Pilgrim ! thy path is hallowed by the prayer
 Of every grateful heart which thou hast blest.
 We follow thee in soul, thy struggles share,
 And see thee gain the city of thy rest.
 There spirits wait to take thee to thy home ;
 Familiar faces mingling with the throng :
 And when their strains exult that thou art come,
 Lov'd voices meet thine ear in that rejoicing song.

CRITICAL NOTICES.

ART. I.—*A few Words of Obvious Truth; or, the Authenticity of a Part of the Baptismal Commission, as reported in the existing Copies of St. Matthew's Gospel, disproved by the Testimony of the Author of the Acts of the Apostles, and by the References to the Rite and Practice of Baptism in St. Paul's Epistles.* By a Unitarian Believer in the Divinity of the Son of God. London. Gossling and Egley. 1829.

THE object of this pamphlet, and the course of argument by which that object is pursued, are fully stated in the title. The alleged discrepancy between the practice of the apostles, who are uniformly recorded to have baptized in the name of Christ, and the language in Matt. xxviii. 19, is indeed a formidable one to all, whether Trinitarian or Unitarian, who hold that our Lord was, by that language, instituting a positive rite. We should certainly have expected in that case—nay, we should have deemed it obligatory, that the *verba ipsissima* of the Founder should have been employed whenever the rite was performed. Yet even then the supposition of forgery would be a desperate resource for the removal of the discrepancy. It is one which they have no occasion for who think that Christ was not then instituting a ceremony, but alluding to a practice.

Our author urges two objections to the Unitarian interpretation of this passage: 1st, that it is incredible “that our Saviour should have commissioned his disciples to baptize in the name of the Father, and of the Son, and of the Holy Ghost; and that they should have considered it as perfectly optional whether they would *so* baptize, or simply and solely *in his name* ;” and, secondly, that “the apposition, on the same plane, and *in hæc verba*, of the Supreme Being, a ‘mere’ man, and an attribute,” defies the gravity of his criticism. Now the first objection does not press on any Unitarian *quasi* Unitarian, but only as he, in common with Trinitarians, may happen to be one of those who regard the passage as a record of the institution of the ceremony of Baptism. And as to

the second, we would remind the writer of the parallelism which he may find in 1 Chron. xxix. 20; 1 Sam. xii. 18; Isa. xlviii. 16; Hosea iii. 5. This is quite sufficient to preserve such an “apposition” from ridicule, and to prevent its being felt as a difficulty.

ART. II.—*A Sketch of the Natural Laws of Man.* By G. Spurzheim, M. D. London. 1825. 8vo. pp. 220.

FROM whatever cause it proceeds, the fact is certain that no mode of conveying instruction has been more generally unsuccessful than that in which the catechetical form is adopted. The failure probably arises from the desire of the catechist to condense the information imparted within replies which shall not be burdensome to the memory of the pupil; whereas amplification rather than condensation is necessary to secure the interest of the young or uninformed mind. The Philosophical Catechism before us appears to have no better chance of benefiting grown men, than the generality of its predecessors of enlightening the rising generation: though we do not mean to imply that we should have liked its philosophy better under any other form. The work, as the author tells us, is written for mankind at large; but what will mankind at large think of questions and answers like these?

“Q. Under what forms does matter occur in the world?

“A. It exists in the solid, liquid, and gaseous states.

“Q. Are not researches upon matter in some of these conditions more especially difficult?

“A. Researches upon matter in the form of gas are particularly so; for matter in this state is intimately connected with the personified principles which act in the human body; and here, observation and induction, the sole guides to certainty, abandon the investigator.”—P. 4.

The Natural Laws of Man are divided into the classes of the Vegetative, the Intellectual, and the Moral; under the first of which are arranged Sobriety and Temperance, which have hitherto been supposed to bear some relation to the

moral constitution of man. Here, however, they are classed with circulation and secretion. The intellectual faculties are no less strangely defined.

"Q. What is Attention then?

"A. Attention is the effect of the entity *self* aroused by the active state of the affective and intellectual faculties. Its strength is proportioned to the degree of energy of the acting powers, that is, of the powers which *attend*.—Attention is synonymous with activity, and certain success is impossible without activity of the respective faculties."—P. 58.

What becomes of the science of Political Economy if the following be correct?

"Q. Has the word Theft the same meaning in the civil as in the natural code?

"A. Natural Morality declares many actions to be Thefts which are permitted by civil laws. Every one, according to the first, deserves the name of Thief who does not love his neighbour as himself; *he, for instance, who amasses wealth by means of the industry of others*. In the eye of civil laws, however, he only is a Thief who takes, by force or fraud, aught that, agreeably to the law, belongs to another."—P. 143.

Dr. Spurzheim declares that "Natural Laws are inherent in beings, often evident, always demonstrable, universal, invariable, and harmonious." We are obliged to confess, however, that some of his laws are far from being evident to us, and seem to require demonstration from himself; without which we can gain no insight into their existence.

Let us try another instance of the harmony of the Moral Laws.

"Q. What are the virtues and the vices of Self-esteem?

"A. True dignity and nobleness of character depend in part on Self-esteem, and the faculty is virtuously employed in the production of such an effect, &c., &c.

"Q. What is the signification of the word Humility?

"A. It is synonymous with the inaction of Self-esteem. Humility, to be a virtue, must result from the struggle between Self-esteem and the moral sentiments, and the victory of the latter. Humility is also occasionally used to signify activity in the sentiment of Respectfulness."—P. 145.

It follows, therefore, that Humility and true nobleness of character are incompatible! Again,

"Q. Is man's ignorance great?

"A. It is exceedingly great. The most common and necessary things are

totally unknown to the bulk of mankind.

"Q. Why is man's ignorance so great?

"A. The cause lies in the generally small size of the organs of his intellectual faculties. This is also the reason why study is so commonly irksome and distasteful. *Moreover*, the civil, and especially the religious, governors of nations, have frequently opposed every sort of obstacle to the cultivation of Intellect and the diffusion of Knowledge."—P. 157.

The plain truths which in a work of this kind are unavoidably stated, are, however, made as little intelligible as possible by a mode of expression which cannot be excused on the ground that the volume is a translation from the French. We should be inclined to pass upon it the judgment which Professor Blumenbach is reported to have expressed of the science of Phrenology—"There is much in it that is new; and much that is true. But that which is new is not true, and that which is true is not new."

ART. III.—*A Manual of the Physiology of the Mind, comprehending the First Principles of Physical Theology*. By John Fearn, Esq. London. Longman and Co. 1829. 8vo. pp. 244.

THE title of this work appears to us to be unfortunately chosen. It is only reasonable to expect that a Manual should at least be intelligible: and, further, it will scarcely answer the purpose designed if the doctrines it holds forth are not only novel, but startling or ridiculous; or if new principles are proposed to account for facts which may be clearly explained on principles already established. As it is injurious to pass censure without adducing proof, we extract a passage which, in the author's opinion, contains a fact equally new, important and interesting. The emphatic words are marked by himself.

"The primary Phenomena of Vision,—that is to say, our SENSATIONS OF COLOURS together with their INTERLIMITATIONS,—possess an office in the Human Mind far more comprehensive than that of their character in being the General Facts of our Immediate Visual Perception: for, in addition to this last-mentioned character, they are the General Facts that are FORMATIVE of the INDICES, or ENVELOPS, of *all our Thoughts whatever*, with some special and very limited

exceptions; or, in other words, with the limited exceptions just mentioned, it is a general fact of the Human Mind that we THINK IN COLOURS. The thing in question amounts in effect to this,—that in a certain and a very important sense, the *Whole Universe of Human Thoughts is comprehended under the Laws of our Primary Visual Modifications.*”

“The General Fact in question is only *One Species* of a fact still more general,—namely—that we *think of each and every one of those Concrete Masses of Attributes* that are the assumed *Prototypes of our Complex Ideas*, UNDER SOME SORT OF ENVELOP, OR VISOR, OF SENSATION; or else, under Some Envelop, or Visor, or Idea of Sensation.”—Pp. 76, 84.

Few readers, we imagine, will feel more apprehension than we do, after reading the above, that the censures which are liberally dealt out in the Preface of the work before us, against Professors Brown and Stewart, will exert any very disastrous influence on the reputation of those philosophers.

ART. IV.—*My Religious Experience, at my Native Home.* Boston, U. S. 1829. Pp. 36.

IN this little tract is offered no exaggerated contrast between the effects of cheerfulness and gloom in early religious impressions. The misery which is caused in the young mind by premature and excessive excitement of the imagination on religious subjects, and the danger of a pernicious and often fatal reaction of feeling, are described with truth, though not, perhaps, with sufficient simplicity of language.—The following brief remarks on the subject of Revivals in religion are valuable:

“Now the secret of the revival, I conceive to be this. These associations (of early gloom) or remembrances are powerfully excited, are brought before the mind’s eye with a renewed and startling vividness.

“A preacher addresses an audience on the subject of religion. He portrays their sinfulness in the darkest colours, and the consequent wrath of an offended God. The torments of hell are set forth, the danger of delay is urged, and all, in that peculiarly dolorous tone which has become an established characteristic of religious fanaticism and superstitious fear. No sooner are these topics thus touched upon, than a host of awful images start up in the minds of the hearers. The preacher generally presents

them himself. To their kindled imaginations, the last trump now sounds, the end of the world is come, the dead are raised and assembled before the terrible glory of the Infinitely Just. The guilty are condemned, and cast into the burning lake.” “Almost all the inhabitants of Christian lands have their minds filled with the images and the associations of which I have spoken. But very few of these reason much on religious opinions. The majority receive the figurative representations of Scripture as the literal truth. No wonder that revival preachers produce such tremendous results, with all the poetical machinery of the Scriptures, of religious hymns, of creeds and catechisms, of Milton’s *Paradise Lost*, and of their own invention besides, to wield in their cause. The same preaching would be in vain among the Heathen.

“As a proof that revivals are produced in the way I have mentioned, I ask the reader to look at the Hindoos of the present time. How little effect has the preaching of missionaries on their minds! They have preached for years concerning this awful God, and his infinite punishments of the unbelieving and the wicked, to very small purpose. The fact is, the Hindoos have no associations in their minds, connected with the figurative imagery of Scripture. All is new to them, and foreign to their usual current of thought and feeling. There is no excitement, no sympathy. It is with them as it would be with us, should they send missionaries here, to convert us to their faith. Should any one attempt to excite among the Hindoos a more devout attention to their own religion, and should array before their imaginations all the terrors on the one hand, and the delights on the other, of their mythology, no doubt he would produce a Pagan revival, very like, in many of its features, the fanatical tumults which have, from time to time, risen and subsided in many parts of the Christian world. Now, if these last are produced by the special influence of the Holy Spirit, as is pretended, it would matter not whether the subjects of this influence were educated in a Pagan or a Christian faith. Did not the apostles make multitudes of converts, in many nations of various and deep-rooted religions—even thousands in a day? They were truly assisted by the Spirit. But could modern Gentiles more resist this same Spirit, than the ancient? Methinks that it must be most evident to the candid, that the wonder-working power of the great conversions, or revi-

vals of modern times, is sympathetic terror, aided more or less by various other principles in our natures."—Pp. 15—19.

ART. V.—*The Recollections of Jonathan Anderson.* By the Rev. H. Ware, Jun. London. Hunter; Teulon and Fox. Forrest, Manchester. Pp. 161. 1829.

WE introduce this little book to our readers with a strong recommendation to them all to read it. Its design, sentiments, and style, are admirable and interesting. Its principal object is to point out the wisdom, and illustrate the beauty, of religious toleration; but its collateral objects may furnish instruction to those who may need no further conviction on this head. The simplicity of the story conveys a strong impression that it is no fiction; its interest is so powerful that we cannot but believe that it is true. It would be an injustice to extract, where all the parts are so connected as to lose their value when separated. Let our readers first obtain the work themselves, and then introduce it into every Vestry Library or Tract Society where they have influence.

ART. VI.—*The Female Servant's Adviser, or the Service Instructor.* London. Sherwood and Co.

MUCH useful information is to be found in this little book, which may be advantageously placed in the hands of domestics who may require to be taught or reminded of the duties of their office. It is perhaps best calculated for the latter purpose; as it can hardly be supposed that any servant capable of understanding the various portions of the work can be quite a novice in her employments. It would perhaps be easy, and undoubtedly desirable in another edition, to make a substitution of easier terms for some which appear to us too scientific for the readers of a book of this kind. Few servants are likely to know what is meant by "concretion," "saturation," "criterion," or "lavatory purposes." A revision of the work with this view, would make it entirely suitable for the purpose designed by the author.

ART. VII.—*The Library of Entertaining Knowledge.*

Parts I. and III.—*The Menageries.*
Parts II. and V.—*Vegetable Substances. Timber Trees—Fruits.*

Part IV.—*The Pursuit of Knowledge under Difficulties.* 12mo. London: Published under the Superintendence of the Society for the Diffusion of Useful Knowledge.

IT is the object of this series of publications to combine the interesting with the instructive—to present knowledge in its most attractive dress, and thus to convey a great body of information to those who, from want of time or of the habit of study, are reluctant to acquire it, when offered to their notice in a more didactic and voluminous form. If we may judge by the five numbers which have already appeared, the Society by which they are published are proceeding in the right way to accomplish their object. They here present us with a mass of information, so striking in its details, and so agreeable in its form, that it cannot fail to engage the attention of the most indifferent, and to furnish a pleasing source of relaxation to the most cultivated. We remember nothing, indeed, in the whole course of our reading more deeply interesting than the stories of lions, and tigers, and camels, in "*The Menageries*"—the formation and the rupture of bogs in "*Timber Trees*"—and the many anecdotes of distinguished geniuses in "*The Pursuit of Knowledge under Difficulties*." This last is one of the most instructive books that ever was published; and we have seldom felt so thoroughly ashamed of our own literary indolence, as we did when reading these histories of men who have attained to eminence in the world of science and of letters, in the midst of difficulties, under which common minds or a common degree of perseverance would have sunk dismayed.

It were useless to quote much of a work which has, we are informed, an average circulation of from 10,000 to 15,000 copies; * yet we cannot refrain from transcribing the account of Ferguson's construction of a time-piece, as related by the astronomer himself, as well as the beautiful reflections of the biographer, which follow.

"Having then," says he, "no idea how any time-piece could go but by a weight and a line, I wondered how a watch could go in all positions; and was sorry that I had never thought of asking Mr. Cantley, who could very easily have informed me. But happening one day

* Of "*The Menageries*" 18,000 have been sold.

to see a gentleman ride by my father's house, (which was close by a public road,) I asked him what o'clock it then was. He looked at his watch and told me. As he did that with so much good-nature, I begged of him to shew me the inside of his watch; and though he was an entire stranger, he immediately opened the watch, and put it into my hands. I saw the spring box, with part of the chain round it, and asked him what it was that made the box turn round. He told me that it was turned round by a steel spring within it. Having then never seen any other spring than that of my father's gun-lock, I asked how a spring within a box could turn the box so often round as to wind all the chain upon it. He answered that the spring was long and thin; that one end of it was fastened to the axis of the box, and the other end to the inside of the box; that the axis was fixed, and the box was loose upon it. I told him that I did not yet thoroughly understand the matter. 'Well, my lad,' says he, 'take a long, thin piece of whalebone; hold one end of it fast between your finger and thumb, and wind it round your finger; it will then endeavour to unwind itself; and if you fix the other end of it to the inside of a small hoop, and leave it to itself, it will turn the hoop round and round, and wind up a thread tied to the outside of the hoop.' I thanked the gentleman, and told him that I understood the thing very well. I then tried to make a watch with wooden wheels, and made the spring of whalebone; but found that I could not make the wheel go when the balance was put on, because the teeth of the wheels were rather too weak to bear the force of a spring sufficient to move the balance; although the wheels would run fast enough when the balance was taken off. I inclosed the whole in a wooden case, very little bigger than a breakfast tea-cup; but a clumsy neighbour one day looking at my watch, happened to let it fall, and turning hastily about to pick it up, set his foot upon it, and crushed it all to pieces; which so provoked my father, that he was almost ready to beat the man, and discouraged me so much that I never attempted to make such another machine again, especially as I was thoroughly convinced I could never make one that would be of any real use.'

"What a vivid picture is this of an ingenuous mind thirsting for knowledge! and who is there, too, that does not envy the pleasure that must have been felt by the courteous and intelligent

stranger, by whom the young mechanician was carried over his first great difficulty, if he ever chanced to learn how greatly his unknown questioner had profited from their brief interview! That stranger might probably have read the above narrative, as given to the world by Ferguson, after the talents, which this little incident probably contributed to develop, had raised him from his obscurity to a distinguished place among the philosophers of his age; and if he did know this, he must have felt that encouragement in well-doing which a benevolent man may always gather, either from the positive effects of acts of kindness upon others, or their influence upon his own heart. Civility, charity, generosity, may sometimes meet an ill return, but one person *must* be benefited by their exercise; the kind heart has its own abundant reward, whatever be the gratitude of others. The case of Ferguson shews that the seed does not always fall on stony ground. It may appear somewhat absurd to dwell upon the benefit of a slight civility which cost, at most, but a few minutes of attention; but it is really important that those who are easy in the world—who have all the advantages of wealth and knowledge at their command—should feel of how much value is the slightest encouragement and assistance to those who are toiling up the steep of emulation. Too often 'the scoff of pride' is superadded to the 'bar of poverty;' and thus it is that many a one of the best talents and the most generous feelings

'Has sunk into the grave unpitied and unknown,'

because the wealthy and powerful have never understood the value of a helping hand to him who is struggling with fortune."—Part IV. pp. 202—204.

We conclude our notice of these "entertaining," and, at the same time, most instructive, works, by recommending them to those who have the charge of our Vestry Libraries, for which they are admirably adapted, both by the nature of their contents, and by their extraordinary cheapness.

We are glad to perceive that the same Society are beginning to issue a series of Maps, with the view of forming a good, but economical Atlas. Those of the southern part of Ancient and of Modern Greece, already published, are beautifully executed, and bid fair, by their superior style, as well as by their very low price, to drive all competitors out of the market.

MONTHLY REPORT OF GENERAL LITERATURE.

Travels in North America in the Years 1827 and 1828. By Captain Basil Hall, R. N. 3 Vols. 8vo. Cadell, Edinburgh; Simpkin, London.

The Borderers. By the Author of the Spy, &c. 3 Vols. 12mo. Colburn.

The Venetian Bracelet; the Lost Pleiad; the History of the Lyre; and other Poems. By L. E. L. 12mo. Longman.

The London University Magazine. No. I. for October, 1829. Hurst.

The Edinburgh Review. No. XCVIII.

The Westminster Review. No. XXII.

The Forget-me-Not for 1830.

It has long been felt as a defect in the Monthly Repository that its notice of the current Literature of the day is irregular, imperfect, and disproportionate; at some times a much larger portion of its pages than at others has been occupied by this topic; many publications of subordinate character have been amply criticised, while others of high interest and enduring importance have been passed over *sub silentio*; and there has been that want of consistency in the principles, both of selection and of reviewing, which must needs arise from depending so largely as we have hitherto done, in this matter, upon voluntary contributions. Arrangements have been made by which it is hoped that in future this evil will be obviated. The present article is designed to be the commencement of a series of Monthly Reports of General Literature. Elaborate Criticism will not be attempted. It would require much more space than can properly be withdrawn from the more important and peculiar objects of our work. The promotion of a pure Theology and an enlightened Philanthropy must ever be paramount, with us, to the claims of mere Literature on our attention. At the same time, it does appear to be practicable, and that even without assigning to this topic any considerable degree of prominence or amplitude in our pages beyond what it has hitherto occupied, but simply by more attention to arrangement and proportion within the narrow

limits which must be allotted to it, to keep up such a supply of information on the publications continually issuing from the press, as will be both gratifying and useful to many of our readers. Our notices will necessarily be very brief; but we shall endeavour always to ensure their correctness and preserve their impartiality. We shall not be in such breathless haste as always to give account of every publication of interest within the month; nor must our month be expected to extend beyond the middle of that which intervenes between the appearance of our own numbers. Something of latitude and of retrospection must be allowed. Still it is intended that, in general, our observations should keep pace, at a very short distance, with the actual progress of the publishing world. They must do so to answer one end which we have in view; which is, to render such assistance as we can to those of our readers who are new-book-buyers, either as individuals or in connexion with societies.

There is another object, and that a very important one, which will also be steadily pursued. The prevailing character, tone, and tendency of the Literature of the day, cannot but deeply interest us as friends of religion and morality. To observe, examine, and report upon it, with this peculiar reference, does, indeed, seem to be imperatively required of us. Nor will it, perhaps, be seldom that in so wide a field, and which is beyond the beat of our Watchman, whose occupation is made sufficiently arduous by the delinquencies of the theological public, there will be matter affecting us as Unitarians, which it is expedient to notice, and which will come more conveniently into this department than any other.

We shall commence our labours by making use of the retrospective privilege just claimed to present our readers with the following description, from *Captain Hall's Travels in the United States*, of Dr. Channing's resumption of his ministerial duties after their interruption by illness. He has not named the preacher, but there is no doubt of its being the illustrious individual whom we have mentioned. It must be remembered that the passage describes the impression,

not of a friend, or of an unprejudiced looker-on, but of a warm opponent both in head and heart.

"As our object on arriving at any place was always to see, as soon as possible, whatever was most remarkable, we gladly availed ourselves of a friend's convoy to one of the Unitarian churches, on the next day, Sunday, the 7th October, when a celebrated champion of these doctrines was to preach.

"A considerable change, it appears, had taken place at Boston, of late years, in the religious tenets of the inhabitants; and Unitarianism, or, as I find it called in their own publications, Liberal Christianity, had made great advances, chiefly under the guidance of this distinguished person.

"The pastor had just returned to his flock after an absence of some months, and took advantage of the occasion to review, in a rapid manner, the rise and progress, as well as the peculiar nature, of the doctrines he so powerfully advocates. He struck me as being, in many respects, a very remarkable preacher; particularly in the quietness or repose of his manner. How far this proceeded from the simplicity of his thoughts, or from the unaffected plainness of his language, I cannot exactly say; but the power which it gave him of introducing, where it suited his purpose, occasional passages of great force and richness of expression, was one of which he availed himself with much skill. It was manifest, indeed, that the influence he held, or appeared to hold, over the minds of his hearers, was derived mainly from their reliance on his sincerity, whatever some of them might have thought of his doctrines. The tone of his voice was familiar, though by no means vulgar; on the contrary, it might almost be called musical, and was certainly very pleasing to the ear; but whether this arose from the sounds themselves, or from the eloquent arrangement of the words, I never thought of inquiring, as I was carried along irresistibly by the smooth current of his eloquence.

"He began by greeting his friends with great suavity of address; and if there did appear a little touch of vanity in the implied importance which he attached to all that concerned himself in the eyes of his flock, it partook not in the slightest degree of arrogance, but was very allowable, considering the real influence he had so long enjoyed. Indeed, from what I saw and heard, I should think he rather fell short than exceeded the limits to which he might

have safely gone, when speaking to his congregation of the feelings, the hopes, and the fears, which rose in his mind on returning to his wonted duties, with health somewhat repaired, but not restored. At first, this familiarity of tone, and almost colloquial simplicity of expression, sounded so strangely from the pulpit, that the impression was not altogether favourable, but there soon appeared so much real kindness in all he said, that even we, though strangers, were not untouched by it.

"He then gradually embarked in the great ocean of religious controversy, but with such consummate skill, that we scarcely knew we were at sea till we discovered that no land was in sight. After assuring us that he had been called to the front of the battle, though, in truth, he was a man of peace, and a hater of all disputation, he described with singular effect the impression left on his mind, one day recently, by hearing a discourse in a country church where narrow views of mental liberty had been inculcated. Nothing certainly could be more poetical than the contrast which he drew between the confined doctrines he had heard within the walls, and what he eloquently called the free beauties of thought and of nature without. By the time the preacher reached this part of his discourse our curiosity was much excited, and I, for my own part, felt thoroughly caught, and almost prepared to go along with him into any region he pleased to carry me.

"He next gave us an account of his share in the progress of the controversies to which he alluded, and explained again and again to us, in a variety of different shapes, that his great end in advocating the Unitarian or Liberal doctrines, was to set the human mind entirely free on religious subjects, without any reference, he earnestly assured us, to one sect more than to another, but purely to the end, that there might be, in the world at large, the fullest measure of intellectual independence of which our nature is capable. He spoke a good deal of the Christian dispensation, to which, however, he ascribed no especial illuminating powers, but constantly implied, that every man was to judge for himself as to the degree and value of the light shed by Revelation. Reason and conscience, according to his view of the matter, ought to be our sole guides through life, and the efficacy of our Saviour's atonement was not, as far as I could discover, ever once alluded to, except for the purpose of setting it aside.

He earnestly exhorted his hearers not to rely entirely upon the Scriptures nor upon him, their pastor, nor upon any other guides, human or divine, if I understood him correctly, but solely upon the independent efforts of their own minds. Our Saviour, as 'the first of the sons of God,' he held up as an example worthy of all imitation, but the indispensable necessity of his vicarious sacrifice, was clearly denied.

"The Christian religion, he told us, as first preached by the apostles, was well suited to those early times. But, according to him, it soon became corrupted, and was never afterwards purified, even at the Reformation. Much, therefore, still remained to be done; and one step in this great work, he led us to infer, was actually in progress before us, in the extension of Unitarianism.

"As it is quite foreign to my purpose to enter into the details of this controversy, I have merely mentioned, as impartially as possible, what seem to be the leading points of a doctrine which has obtained a complete ascendancy in one of the most enlightened parts of the country, and is rapidly spreading itself over the United States in spite of the efforts of the Episcopal and Presbyterian churches."—Vol II pp. 112—116.

Considering the party by whom it is rendered, this is a very interesting testimony to the simplicity, propriety, beauty, and power, of Dr. Channing's preaching. It is solely on that account that the extract is made. It is unnecessary to point out to our readers the manifest confusion and erroneousness of the Traveller's report of the statement in the sermon as to the province and authority of reason in religion: nor shall we comment on the assumption of the falsehood of a faith which he almost immediately after declares it had never fallen in his way to examine with attention. (P. 117.) The facts, and the impression on the narrator's mind, are all we want; and they are interesting and gratifying. The book itself has, by this time, been sufficiently criticised, and the prejudices of its author fully exposed. Indeed, the work contains ample materials for self-correction. Captain Hall sojourned in America with his eyes right, his head wrong, and his hand faithfully recording the sights presented to the one, and the blunders committed by the other. He is one of the most shallow of logicians, and of the most trusty of reporters. His reasonings and his facts make a fair fight of it, and they must be very inattentive readers with whom the facts are

not completely victorious. The Captain is most firmly persuaded that hereditary monarchy, personal loyalty to a sovereign, a wealthy and powerful aristocracy, a richly endowed church in alliance with the state, and judges' wigs, (the absence of which was the first circumstance that convinced him how totally the Americans wanted wisdom,) are absolutely essential to the well-being, if not to the permanent existence, of a community; while he has recorded quite enough, and that most curiously intermingled with disquisitions on these favourite topics, to shew that the Americans are a well-educated, a well-governed, a rapidly improving, a moral and religious, and altogether a very comfortable people. The combination is very amusing.

Mr. Cooper, whose "Odd Notions of a Travelling Bachelor" are the very antipodes of Captain Hall's views, is doing more by his practice than by his arguments for advancing the character of his country, so far as literature is concerned. It is not necessary to occupy our pages with extract or analysis of his new novel, *The Borderers*. It is well worthy of that reputation which makes his productions sought after with an eagerness only second to that which awaits the appearance of those of Sir Walter Scott. The characters, scenery, and incidents of this tale, are delineated with all his accustomed vigour. There are some magnificent Indians in it; favourite subjects with this artist, as well they may. The Old Puritan too, and the Fugitive Regicide, are powerfully drawn.

The Woods and the Waters are Mr. Cooper's elements. He revels in them; and we revel in his revellings. He may leave, unenvied, to the gentle genius of Washington Irving the tamer domain of the drawing-room. We should not regret it, were he to inoculate his polished countryman with a little of his own nervous Americanism. For this is one great charm of Mr. Cooper's works. They are thoroughly national, in the selection of subjects, the location and arrangement of events, and the spirit which pervades and vivifies the whole.

Miss Landon's new volume of poems will delight yet more highly those who have been delighted with her former productions; and if it fail absolutely to convert those who in the sternness of their critical creed pronounced her reprobation, they must at least allow that her poetical heresies have assumed a much less intolerable form. To our ear her versification still wants melody; and

lines are continually occurring which, humour them as much as we may, will not and cannot be metrical. There is still the same indistinctness of metaphor, and the same redundancy of words. And, moreover, L. E. L. may continue to be interpreted by Love, Everlasting Love. But it is only justice to say that all her faults appear to be diminishing, and she displays a considerable increase of poetic power. We have good hopes of her; and the more so as the evident improvement in this volume shews that she has not been spoiled by the preposterous puffery of her patron of the Literary Gazette. Her path is open to the very highest rank among the poetesses of the day; she has capabilities for its attainment; and the truth and beauty of the following lines may almost be taken as a pledge that she will arrive at it.

"Out on our being's falsehood!—studied, cold,
Are we not like that actor of old time,
Who wore his mask so long, his features took
Its likeness?—Thus we feign we do not feel,
Until our feelings are forgotten things,
Their nature warp'd in one base selfishness;
And generous impulses, and lofty thoughts,
Are counted folly, or are not believed:
And he who doubts or mocks at excellence
(Good that refines our nature, and subdues),
Is riveted to earth by sevenfold chains.
O, never had the poet's lute a hope,
An aim so glorious as its present one,
In this our social state, where petty cares
And mercenary interests only look
Upon the littleness of to-day, and shrink
From the bold future, and the stately past,—
Where the smooth surface of society
Is polish'd by deceit, and the warm heart
With all its kind affections' early flow,
Flung back upon itself, forgets to beat,
At least for others;—'tis the poet's gift
To melt these frozen waters into tears,
By sympathy with sorrows not our own,
By wakening memory with those mournful notes,
Whose music is the thoughts of early years,
When truth was on the lip, and feelings were
The sweetness and the freshness of their morn.

VOL. III.

3 I

Young poet, if thy dreams have not such hope
To purify, refine, exalt, subdue,
To touch the selfish, and to shame the vain
Out of themselves, by gentle mournfulness,
Or chords that rouse some aim of enterprise,
Lofty and pure, and meant for general good;
If thou hast not some power that may direct
The mind from the mean round of daily life,
Waking affections that might else have slept,
Or high resolves, that petrified before,
Or rousing in that mind a finer sense
Of inward and external loveliness,
Making imagination serve as guide
To all of heaven that yet remains on earth,—
Thine is a useless lute: break it, and die."

The *London University Magazine*, its origin, character, and resources, so far as they can be judged of by the first number, may be described by the title of the first article in that number; "A Young Head, and, what is better still, a Young Heart." Indications of both these juvenilities are very abundant. But the establishment of a periodical is "no boy's play;" and if not old, yet mature, heads and hearts must be admitted into alliance, and predominate in the management, to afford a fair prospect of success. Had that been the case, some mistakes in this number, especially that of the very absurd dedication to the King, would hardly have been committed. Still, as a bona fide production of the students, it is creditable and promising. There is a judicious intermixture of scientific papers with those of a lighter description; and, what we were rather surprised to see, after a disclaimer of religion as well as politics, there is an Essay "on a General Judgment, and on the Effects which a Belief therein produces on the Human Character." The object of this paper is to shew that the expectation of a future judgment is founded, exclusively, upon divine revelation. One topic in it, that of the preponderance of pleasure over suffering in the present state of existence, is ingeniously and conclusively handled. But in the pursuit of his main object the writer seems to want a distinct notion of the difference between human and divine

law; and to expect in the latter that system of positive and arbitrary enactment and sanction by which the former is characterized. He has not learned that natural consequences declare and enforce the Divine will as to human actions; that thus God judges mankind here; and that we may reasonably expect that the future judgment will not be essentially different.

The articles on the Study of the Law, and of Medicine, and on the communication of scientific information in a tabular form, are entitled to laudatory notice, and there is a very interesting Essay, translated from Goethe, on the Metamorphosis of Plants.

There has been some very sharp firing between the *Edinburgh* and *Westminster Reviews*. The former commenced by an attack on Mr. Mill's Essay on Government which was to demolish the Utilitarians, and we have had, in as rapid succession as quarterly publication would allow, the reply, the rejoinder, and the sur-rejoinder. The assailant seems to have made more haste than good speed; and by the ardour of his attack, laid himself open to thrusts which it was impossible for him to parry, and which must go far towards putting him *hors de combat*. But the discussion is not merely interesting as an intellectual joust. It involves the first principles of political and moral philosophy. Mr. Bentham and his disciples say, that Utility (in the largest and highest sense of the term, be it always observed) is the rule of human action. This position indeed is not new. The same thing has often been said before. It is the doctrine of the clearest and ablest writers on moral philosophy. It is the doctrine, as appears to us, of the New Testament, which makes "love the fulfilling of the law," and teaches us to secure our own happiness by labouring to promote that of others. And if this rule be taken away, we confess we know not where to look for another. Revelation is no directory for particular actions; and conscience can only decide according to its light, which often proves to be darkness. But Mr. Bentham's merit is not in the discovery of a new principle; it is in the development of that principle, and its consistent application to all the ramifications and workings of social institutions. This he has done with a rare industry and acuteness; and so little had been done before that, although the principle itself may be almost as old as

the creation, we must regard him as having kindled up a new and brilliant light in moral and political philosophy, and thereby gained for himself the glory of ranking amongst the noblest benefactors of his species. We rejoice, therefore, in the successful vindication of his name and system, and regret that either should have been assailed in a work which has done much good, and will, we trust, do much more in the fields of literature and politics. The ability of its new editor to wield the sceptre of the abdicated "Prince of Critics," remains to be proved. The *Westminster* sustains the high character to which it has lately been raised, and is pre-eminent in the richness and variety of its contents, the importance of its information, and the elevation of its tone, its utility, and its readability.

The publication of the *Annals* has commenced, as it ought, with Ackerman's *Forget Me Not*, the first work of the kind, if we remember rightly, which was brought out in this country. Its beauties shew no symptom of growing dim with age. So much of promised splendour is to come that we must be chary of our superlatives; but it will go hard with its competitors to surpass some of the embellishments of this volume, especially the engraving of Undine from Retzsch, the illustrator of Shakespeare, and which is worthy of its subject, the most graceful fiction, in its class, which modern times have produced.

There are two pieces in the *Forget Me Not* to which many will turn with eager haste, even before they "look at the pictures;" but they will not linger long upon them. It is avowedly as curiosities that they are introduced. The one is the earliest copy of verses (by courtesy), known to be extant, of Lord Byron's, addressed to "My dear, Mary Ann;" the other "Verses inscribed in an Album, by Francis Jeffrey." At first we did not feel quite sure which had written worst, the greatest of our poets, or the greatest of our critics; but we believe the poet has it. One line made us think that the critic had carried fiction far beyond the boundary of that verisimilitude which is required even in its wildest flights; for he says

"Mine is the brow that never frowned."

But the limitation in the next line set the matter right: he never frowned

"On laughing lips or sparkling eyes."

and in the early days, at least, of the Edinburgh Review, we may be sure that it was not the wout of eyes or lips, either of male or female authors, to laugh or sparkle, when their owners found their names inscribed in that book of doom.

The Forget Me Not does not boast so large a catalogue of celebrated names among its contributors as many of these publications exhibit. The Editor thought it better to obtain the aid of writers of inferior celebrity, who would do their

best, than to take the careless compositions of those of the highest literary rank. The result is certainly not discreditable to his judgment.

The Life and Times of Calamy, and Doddridge's Diary and Correspondence, are works of too much importance and interest to be disposed of in the summary way in which we are compelled to treat the publications noticed here. They will soon have the distinct notice to which they are entitled.

MISCELLANEOUS CORRESPONDENCE.

Defence of Mr. Evanston.

To the Editor.

SIR, Clapton, Oct. 4, 1829.

I HAVE frequently listened to the "warning voice" of "the Watchman," and have been especially gratified by the anxious concern for "the safety of his charge" discovered in his last report "of the night." There I little expected to read (p. 700) such a phrase as "the wild notions of Evanston," which must surely have escaped *currente calamo*. The opinions of a learned, serious, and inquiring Christian, who made sacrifices "for conscience' sake," of which too many benefited Churchmen have proved themselves incapable, are not, I think, to be confuted by this summary process, at least to the satisfaction of the serious and inquiring, whether they deem Mr. Evanston's "notions" correct or erroneous.

"The Watchman" does not, I apprehend, allude to the doubts which, in common with the pious and learned Michael Dodson, Mr. Evanston entertained respecting the authenticity of several books of the New Testament, but to his papers in the Theological Repository, afterwards collected and continued in a separate volume. In these he maintained that the Christian Scriptures afforded no divine authority for sabbatical restraints or the devotion of "one day above another" to religious observances.

Yet, while thus esteeming "every day alike," and encouraging his fellow-Christians to "stand fast in the liberty with which Christ," the only "judge that ends the strife," had, in his opinion, "made us free," he was, like the anti-sabbatical Calvin, an approver of

social worship, as public as circumstances would admit. From his Life, in the first volume of the Repository (1806), by my late excellent friend Mr. Spurrell, we learn (p. 62), that "when Mr. Evanston left the church, it was his constant practice to have regular service in his own house on Sunday; and when he had any friends at his house, always made the Lord's supper a part of the service."

I had no personal acquaintance with Mr. Evanston, but with his sisters, especially the eldest, a lady of superior talents and character, I had once the advantage of very near neighbourhood and frequent communication. Could "the Watchman" have known those exemplary Christians (who adopted their brother's "notions," and whose habits had been formed in his society), and have observed how they recommended their faith by "labours of love," while economy and self-denial rendered a very moderate income available to the substantial benefit of the indigent and the friendless, he would, like me, be unable to connect any epithet, but the most respectful, with the name of Evanston.

J. T. RUTT.

Price and Priestley.

To the Editor.

SIR, Jersey, Oct. 2, 1829.

THE Rev. Thomas Belsham's most admirable Analysis of the Hypothesis of Drs. Priestley and Price, which your Repository communicated to the world on the 1st of April last, escaped my observation until yesterday, or I should sooner have taken the liberty of requesting the insertion of the following remarks.

The Analysis is indeed a masterpiece

of *its kind*, and it must be delightful to all your readers to see its veteran author again in the field, so eminently displaying his great powers of judgment and discrimination, with his wonted tact, in thus bringing into one clear and lucid focus the avowed sentiments of that great apostle of Unitarianism, Dr. Priestley, on a subject so highly interesting as is that of the resurrection unto life.

At the same time, however, that the candour and perspicuity of Mr. Belsham's illustration of the principles of Dr. Priestley merit applause, it appears to me, by the aid of that illustration, but too obviously apparent, that the learned Doctor's principles not only do not admit of a belief in the resurrection of the body, but disown the doctrine that we shall exist in a future state! Thus, (in 10,) Mr. Belsham tells us, that "upon Dr. Priestley's principle there can be no true resurrection but by a location of the original stamina in the original form." Well, then, did the learned Doctor credit such a "location"? Assuredly not: for he thought (6), that "after death the several particles are disposed of to make other bodies." As, therefore, the same identical particles will, by the process of nature, form parts of many different bodies in succession, it is most obvious that the same identical body cannot exist in a future state. Those particles which made up the head of Solomon may have since formed part of every other member of the human body in the persons of other individuals. Inasmuch, therefore, as the same particles or stamina will have appertained in this life to many *different* bodies, it is evident that there cannot be in another life, as to all of them, "a location of the same original stamina in the original form;" and, consequently, upon Dr. Priestley's principles, there cannot be any "true resurrection." The same identical particles cannot, for example, at one and the same time, hereafter form part of the head of a Solomon, the tongue of a Xantippe, and the heart of a Penelope: and, in truth, the particles which once formed parts of those members of the human body, may now enter into the composition of a worm, or an ephemera, a monarch's diadem, or an old woman's pipkin! Reflections such as these against the resurrection of our bodies after death are insurmountable by the advocates for that doctrine.

But with respect to the more important, the momentous, the all-absorbing question—shall we exist at all after the death of our never-to-be-reanimated

bodies?—shall we in our *souls* see God? it is a consolation to turn away from the principles of Dr. Priestley, and to believe with Dr. Price, that (5) "man has a spirit or soul distinct from the body," and (8) that "the identity of the man consists wholly in identity of soul."

Upon the principles of Priestley, as illumined by Mr. Belsham, it seems to me utterly impossible for any rational being to believe in a future state of existence, for we are told (5), that upon those principles "man might be *wholly material*:" and, further, (6,) that "the man, the conscious being, is *annihilated* by death, the several particles being disposed of to make other bodies, or, perhaps, parts of other souls." Now, whoever thinks with Priestley, that man may be "wholly material," and that the particles which constitute the man are disposed of to make other bodies, or parts of other souls, never can consistently feel any thing like a conviction that the same individual will or can exist in another life; for the very same arguments which, upon Dr. Priestley's principles, repel a belief in the resurrection of the body, do, in precisely the same manner, disprove the doctrine of man's existence after death, or, in Mr. Belsham's words, (6,) "upon Dr. Priestley's principles, the man, the conscious being, is *annihilated* by death!"

Mr. Belsham remarks (3), that "Dr. Priestley's *matter* was much the same as Dr. Price's *spirit*, i. e. extension without solidity or impenetrability;" but, granting that Dr. Priestley did entertain such an opinion of "matter," yet is there not any advance made by it towards shewing that man may exist hereafter, supposing him to be "wholly material," as will be the case if, instead of being so wholly material, he possesses, as Dr. Price thought, a spirit or soul distinct from the body. In *that* which is the only just point of comparison on this subject, Dr. Priestley's "matter" never can be assimilated to Dr. Price's "spirit:" nor can the one ever approximate the other; seeing that every thing "material" is *perishable*, whilst that which is "spiritual" is *immortal*. It is rather a contradiction in terms to characterize Dr. Price's "spirit" as an "immaterial substance" (4): and surely Dr. Priestley's "matter" cannot be aptly termed an "*extended*" substance, or be properly said to resemble "spirit," if it consists of "powers of attraction and repulsion, compactly *surrounding* each other, like the coats of an onion;" neither can it be "active," for those opposing powers

so enveloping, would mutually neutralize each other, and render the mass inert.

I am not, Sir, cavilling at mere expressions, further than as they serve to shew that it is impossible consistently to attribute perpetuity or immortality to that which is material. Your Correspondent doth not in his communication let your readers know whether he is himself a believer in the resurrection of the body or not; but the negative may, it is supposed, be fairly affirmed, since in one of his valuable productions he has broached the doctrine that "heaven is a *state*, and not a *place*." I should be sorry to appear jocose upon so grave a subject, but when we consider what we are, however diminutive in person, and, more especially, when we view the goodly port and stature of some of our acquaintance in this sublunary state, we cannot but feel convinced that if the same identical bodies are to rise again, they will, at least, stand in need of a "place" to exist in; and not that merely, but the enjoyment of some good things, similar to those used in this life, to support such existence; for without nourishment, no bodies, constituted as ours are, can possibly exist. From the leviathan to the mite, from man to the zoophite, no animated material body can live without appropriate food, or without containing in itself the seeds of decay; and that consideration forms an additional difficulty in the way of reconciling the resurrection of our present frail bodies with the belief of a future existence in a more exalted state of being. In fine, Sir, let it be conceded to the disciples of PRIESTLEY, that the body "returneth to the dust" never to be reanimated; but let us also have the Christian consolation of agreeing with PRICE, that there is a soul, an immaterial, ethereal principle, which followeth not the fate of the body, but returneth to the God who gave it.

W. HENRY.

On the Resurrection.

To the Editor.

SIR, May 11, 1829.

IN the whole range of theological discussion there is no question of more acknowledged importance than that of the resurrection of Jesus Christ. To this a Correspondent, under the *honourable* title of ENQUIRER, has solicited the attention of your readers, not to invalidate the fact, but to give his views of it as being of *independent* interest relative to a future state, or more *circumscribed* in its

consequences than is supposed by the generality of the Christian world.

"My conviction of immortality," he says, "would have been the same if he (Christ) had never appeared to his disciples, but ascended at once to his Father." But from whence, I would ask, could the conviction arise irrespective of the evidence to be derived from such event? That Jesus "spoke with authority, and that the divine promise shall not pass away," but few will have the temerity to deny; but whether this admission gives, *abstractedly* considered, the *necessary* assurance of a future state, is another inquiry. The writer himself has conceded "that there would have been no *future* life if Jesus had *not* risen," an occurrence, be it recollected, subsequent to any declaration of our Master on the subject.

If the difficulty on his mind (as he informs us) is, "how the evidence of a future state is dependent on the fact of the resurrection," he may, I conceive, meet its solution in an attentive re-perusal of 1 Cor. xv., where it forms a specific ground of argument, the Apostle asserting, that those who are fallen asleep in Christ are *perished*, (a term which, on account of its emphasis, calls for our notice,) and that our faith *in* and hope *of* existence hereafter is nugatory, but for the certainty of it afforded by the resurrection of Christ, being, in point of priority, prelude to our own.

Nothing appears to me more obvious than this truth, as couched in the introductory language of Paul: "Yea, and we are found false witnesses of God, because we have testified that he raised up Jesus from the dead, if so be that the dead rise *not*; and if the dead rise not, then is Christ *not* raised." Death is throughout the Scriptures, as in itself, opposed to life, and the deprivation of the latter to its restoration or renovation, synonymous with a resurrection; the materialist, therefore, cannot so easily dispense with his opinion as the Enquirer suggests.

The doctrine of immortality I have long considered peculiar to the Christian scheme, constituting the grand *essential* of our religion, and the resurrection of Christ as the most forcible proof of his divine mission, it being in the nature of proof that it be *exhibited*.

That the appearance of Jesus after his deliverance from the tomb had merely the insulated design to correct the incredulity and prejudices of his *immediate* disciples, I am much disposed to dispute, and especially as they were to give attes-

tation of it, not only in their own vicinity, but "to the uttermost parts of the earth." Had it not an ultimate and more *extensive* reference, I am at a loss to conjecture why so much stress is laid upon it in the apostolic discourses and writings. Let one be heard as the organ of the rest: "That which we have *seen* with our eyes, which we have *heard* with our ears, and our hands have *handled*, of the word of life, declare we unto you; for the life was *manifested*, and we have *seen* it, and declare that *eternal* life which was with the Father, and was *manifested* unto us." Such is the *strong* bearing the doctrine of immortality has on the *visibility* and *certainly* of Jesus having rose and revived, "that he might be Lord both of the dead and of the living."

As to whether an antidote to modern unbelief on this topic will be found in a sentiment contrary to the commonly received one, different individuals must be left to entertain their own opinion.

The subject will admit of enlargement, but I forbear further remarks, wishing not to intrench on your columns, nor weary the reader by New-Testament quotations which might be amply cited; permit me, however, by way of *finis*, to express my pleasing persuasion that your Correspondent is ingenious in stating his views which he submits for consideration, in order to confirmation or confutation, as the case may be—solicitous not so much to defend his particular theory as to discover what is *really* the TRUTH.

A. E.

The Watchman Watched.

To the Editor.

SIR,

IN common, I am sure, with most of your readers, I feel much indebted to the Watchman for the excellent and most pointed remarks which he has made on many topics connected with the present state of the religious world. If those remarks produce no other good effect, they will at least produce this—if indeed they have not already done it—they will shame the orthodox out of their pitiful tricks, and teach them the necessity, if not the value, of honesty and plain dealing. But there may be too much of a good thing; and I am very glad to find that, in your last number, the attention of this "guardian of the night" has been turned from the defects of the orthodox to those of his own most heterodox party. I entirely agree with him in thinking, that "religion

has among us been cultivated too exclusively in its intellectual relations," or in other words, that with us religion is more an affair of the head than of the heart. He has admirably traced the effects of this; and it is my sincere hope, that the excellent advice which he has given may not be lost on those for whose good it has been penned, and who, as they are quick in discerning, and bold in exposing, the errors of others, ought to be equally prompt and decisive in correcting their own.

But while I thus contribute my willing meed of praise to the pages of the Watchman, there are some of his opinions to the soundness of which I can by no means subscribe. In the first place, he prefers it as a regular charge against our congregations, that "they want a gentleman in the pulpit, not a preacher." Many of them *do* want a gentleman in the pulpit; and they are perfectly right in so wishing, and I go along with them completely. What, then, are the gentleman and the Christian preacher incompatible? Are they made up of such totally opposite ingredients, that they cannot be brought to amalgamate? I humbly submit that they are not—nay more, I challenge the Watchman to disprove the truth of my assertion, when I affirm, that *cæteris paribus*, the more a man is of the gentleman, the better Christian, and still more the better preacher, will he be. What, in fact, are the manners of a gentleman? Are they not that address which is the natural and certain result of a calm self-possession, and of a nice and delicate attention to the wants and feelings of those about us? Are they not the offspring of a spirit of coolness and decision, of gentleness and benevolence, so wrought into a man's motions and habits, that it infuses itself into every thing that he either does or says? And will any one affirm, that this is not of the very essence of Christianity, that it is not the very spirit which it breathes? Will any one, too, undertake to affirm, that he who possesses all this in the ordinary intercourses of life, will not be much more commanding and persuasive in the pulpit, than he who has none of it—who is hasty, absent, and unprepared, harsh in his expressions, uncouth in his gestures, ungraceful and ungracious in his whole manner and address? But let us appeal from theory to experience; and as far as my own goes, I can truly say, that it is all on the side which I am maintaining. Some I could name, who, with great talents, have no pretensions

whatever to the character alluded to; and from their preaching I come away unimpressed, or even offended; but there are others whose preaching has made me weep,—aye, weep my very heart out—and sent me back to my home a new and more virtuous being than I came; and these are some of the most perfect gentlemen that I know—possessing the most entire command over their tongues and their passions, mild and gentle in their demeanour, and most kind and attentive to all who approach them. Yes! Sir, I will venture to affirm that, if these men were a whit less gentlemen than they are, their preaching would be less effective—less adapted than it undoubtedly is to the moral and the spiritual necessities of *all* whom they may profess to instruct.

The Watchman is of opinion that “our preachers are not to blame,” but that the whole fault lies in the people, and that “a better state of things can proceed only from a change in them.” He complains that the people are too critical. That they are so in the manner or to the degree that he means, I very much doubt. I do not believe that they are so much disposed as he imagines to criticise individual expressions, and to be satisfied with nothing but what is in the purest and chastest taste. But this I do know, that in another view they *are* critical—they long for more life, and spirit, and variety in the services of their ministers; they long for more fire, and fervour, and devotion, for more strong and vigorous appeals to the best feelings of the heart. In this view certainly they *are* critical, and I wish that they were ten times more so than they are. We should then see our ministers verily shamed out of the “weak and beggarly elements” of their present manner—shamed out of all their tameness and insipidity, and rising to something that is better, and brighter, and more profitable. Such a change as this will, I am confident, come about, and it is a change which *will proceed from the people*, because it is the people who will compel it. There is a spirit of improvement abroad, which a man must be blind if he do not perceive; we have better laws and better ministers of state than we had; we have better roads to travel on, and houses to live in; we have better books to read, and colleges to study at. And shall our preaching remain as it was? Shall it be for ever cold and dull and unimpressive, with no life giving spirit, nor overpowering persuasiveness? Shall it remain for ever a standing re-

proach to us in the eyes of the civilized world, that, while in every other important respect we are the first of nations, in this we are incomparably the last? Forbid it, all that is great and generous within us! Forbid it, the very name of that holy religion which we all profess, and which demands our warmest gratitude and our best exertions. I repeat it, Sir, a change *will* take place, and that change will proceed from the people; they will call upon their ministers in a voice which is neither to be silenced nor disregarded, to come forward like men with something better adapted to the spirit and to the wants of the age in which they live—with something better fitted to rouse the dormant energies of the mind, and stimulate it to virtuous action. They will call upon them to clothe their exhortations in the charms of a more inspiring eloquence, and to throw around their subject all the life and grace and spirit and accomplishment of which it is susceptible.

But I will not affect to deny that, in order to bring about this change, the people must be prepared to make some sacrifices of old habits and prejudices. If they expect their ministers to do their work better, they must demand a smaller quantity; they must be satisfied with fewer services, or at least with fewer sermons. As things stand at present, our congregations require their minister to conduct two services every Sunday, while they themselves, or the majority of them at least, attend only one; and what is more, the service which is conducted, is not appropriate to those who do attend: it is not heard by the rich, for they are not there; it does not suit the poor who are there. These things must be altered; we must abolish our afternoon services as at present conducted, and have something at that hour infinitely plainer and more applicable to the lower orders. Our ministers will then be able to prepare themselves more carefully for their morning service, and will not answer every appeal which we make to their industry and exertion, by saying, “Why, what can I do? You know I have two sermons to preach every Sunday.” Yes! you *have* two sermons to preach, and mighty good you do by them. If you have either a grain of sense, or an atom of spirit within you, you will tell your congregation in so many words that you are as anxious as they can be for a better state of things, but that, if they wish to see it, they must sacrifice one sermon—they must give you less to do, and you will do it better—they must

be more reasonable in their demands, and *you* will be more zealous and persevering in your exertions. Some of your people will, no doubt, be shocked at so violent a change as this; but ask them one or two plain questions. Ask them whether it is not natural for a minister to take down from the shelf an old sermon with all its dust, and errors, and imperfections thick upon it, to serve for that part of the day when he knows that he shall have the fewest hearers? Ask them, whether a minister will not be much more likely to abstain from using *fine words*, and to adopt a style and manner perfectly plain and adapted to the lower orders, when seated in a chair in a room with nothing but the Bible before him, than he is when stuck up in a pulpit, and decked out in all the paraphernalia of office? If your rich members object that such a service as this would not suit *them*, ask them whether they might not profitably employ the Sunday afternoon in staying at home and reading? Ask them, whether they are familiar with the points of the Unitarian controversy? Or, whether they have diligently perused such excellent works as Wellbeloved's Bible, Fellowes's Christian Philosophy, Douglas's Criterion of Miracles, and Nicol on Scripture Sacrifices? And, if not, whether it would not be much better to set about reading these works than to tax their minister with a kind and a degree of exertion which is exhausting his resources without producing any adequate good? Ask them these common-sense questions, and unless they return a more satisfactory answer to them than any that I know of, they will be ready to go along with you in abolishing the afternoon service, and substituting for it something of a better, because a more suitable, nature.

I am not sure that the Watchman is right in saying, that "the sooner our ministers discard written compositions the better." There is a heat and impetus certainly in extemporaneous speaking which written composition seldom possesses, and a minister should by all means strive to acquire a facility in this way; but let him not neglect to write. Mr. Brougham (an excellent judge on this subject, it will be allowed) has well observed, in his inaugural address to the students at Glasgow, that "the more speeches a man writes, the better he will speak, when he is called upon to do it without preparation;" and there can be no doubt that the habit of writing improves the habit of speaking. There can be as little, that to go into a pulpit with-

out having made any special preparation for the subject which is to be treated of, is at once injudicious and disrespectful to the place where the address is to be delivered. He who would speak well must not trust to the overflowings of the moment, but must carefully arrange beforehand the whole matter of his discourse, and leave nothing but the words to be supplied at the time. But whether a minister have written his sermon or not, he will never deliver it with proper effect if he has his notes before him. Let him at all events dispense with these when he appears before his people; and if he cannot trust to his powers for filling up his scheme at the time, let him write his sermon at length, and commit it to memory. The very finest pulpit addresses that I have ever heard, have been produced confessedly in this way; it completely obviates the objection which some are disposed to make to the extemporaneous method, on the score of its looseness and repetitions; and so far from the adoption of such a style bringing "chills, impediments, and opposition," it would, I am convinced, if followed up with spirit and diligence, soon win over the consenting voices of all for whose benefit it was intended. This method is also much easier than will be readily believed by those who have never tried it. One, who is very eminent in preaching without notes, has been heard to say, that he never could imagine the difficulty of learning one's own composition.

There is still one other passage in the last number of the Watchman, on which I cannot refrain from offering a few remarks. It is that in which he disapproves of our public dinners, either *in toto*, or at least as at present conducted. He complains that they bear too much of a political character; but let me ask, whether the late and even the present circumstances of our body, as Dissenters and Unitarians, do not justify, do not even call for, such an intermixture of politics? Whether we should be true to ourselves and to our principles were we to say less? The Watchman tells us, that "in America these things are managed much better," p. 703. Now to me it appears that they are managed much worse in America; the people of that country, however worthy, active, and intelligent they may be, are at the very zero of religious feeling; they seem to have no fire, no warmth, no sentiment. Be that, however, as it may, I am quite sure that if we had no religious dinners, we should soon lose the little

zeal that we now possess. Let any man who has ever attended a dinner of the Unitarian Fund, or of the Unitarian Association in London, say whether these things do not do good. I for one can say that they do. I remember the time when I used to go up from my country cure almost on purpose to attend them. I remember how the thunder of the toast-master's hammer, and the still louder thunder of the knives and forks and plates, the very moment the amen of the grace was said, used to work upon my young imagination, and fill me with delight. I remember how my hands used to clap together irresistibly at the peals of eloquence which burst from the speakers; and how, as I came back to my solitude on the top of the coach, I used to put together the scheme of some mightier effusion than my flock had been treated with for months before. I am delighted to remember these things; and can truly say, that with me at least their effect was neither injurious nor transient. It is my fervent hope that they may never be discontinued amongst us; and still more, that not one of these dinners may pass off without that toast being given which appears to the Watchman so objectionable, namely, "Civil and Religious Liberty all over the World." Yes, Sir! it is an incomparable toast, which I drink with enthusiasm often as it is given; and I consider it as great an omission when it is left out, as it would be if a man were to go to London without seeing St. Paul's, or to Edinburgh without ascending the Calton Hill. I quite agree, however, to the truth of what the Watchman says, (though possibly not in the sense in which he meant it,) that "there is sometimes a secularity of spirit in these meetings." Certainly, when Unitarians dine at a first-rate tavern, at a guinea a head, a price which of course excludes not only the poor, but many in better circumstances, and when the only reason assigned is, that "it is wished to make the party select," there is here "a secularity of spirit" displayed, of which Unitarians of all persons in the world ought to be the most ashamed. Our public dinners ought to be rendered as cheap as possible; and in addition to dinners, we ought to have more of those tea parties and sociable school-room meetings, the reports of which are always to me one of the most interesting parts of the Repository.

But I have done, Sir, for I fear to be tedious. I have not, however, exhausted

the remarks which I might make on many points deeply affecting the interests of our body. I shall wait to see whether they are duly noticed by the Watchman; and in the mean time, lest he should be neglectful of his duty, and sleep in his box instead of crying the hour and apprehending the house-breaker, I shall just remind him of the doleful fate of the poor Charles in Westminster, who (as you who reside in London, Mr. Editor, very well know) have been superseded by a much better and more efficient set of officers in Mr. Peel's new policemen.

CRITO.

Mr. Fullagar on the Meeting of the Southern Unitarian Fund.

To the Editor.

SIR, *Chichester, Oct. 2, 1829.*

IN your last Repository an account appears of the late meeting of the Southern Unitarian Fund, at Portsmouth, which seems to have been furnished by my highly respected friend Mr. Kell. My friend has mentioned my name, as having taken part in the services of the day: had he not noticed me, I should have been quite contented, not being ambitious of publicity, though forced, from the sluggishness and apathy of those around me, not unfrequently to put myself forward. But as he has done me the honour of mentioning my name, I trust you will allow me a small space in your forthcoming number to observe, that I think he has omitted a most important matter, in the discussion of which I not only took a part, but was the means of exciting the discussion itself. Whether or not, in having so done, it may be thought that I belong to the family of the *Wrong-heads*, I cannot say; but in justice to my views, I feel compelled to make a little addition to my friend Kell's communication.

After the morning service, the business of the Society was transacted; and before the Chairman left the chair, I availed myself of the opportunity which the meeting afforded to suggest, whether we might not originate another Society for the Abolition of Slavery, or present a petition to Parliament on the subject, during the next session, from the Fund Society. Considering this question in a religious point of view, I regarded it as proper to be entertained by the Society, as was the Catholic question, on which a petition was agreed to by the members of the Fund. In the general proposition I was

warmly supported by my excellent friends Mr. A. Clarke, the Rev. M. Maurice, and Mr. T. Cooke, Jun.; but the latter seemed to be possessed of the same feeling as has been expressed since by your WATCHMAN, that the Unitarian is looked upon as a strange, out-of-the-way creature: if he wishes to join in the benevolent plans of the orthodox, he is avoided; if he wishes to rectify their errors, he is regarded with horror; and he in consequence expressed his fears that the very circumstance of a Unitarian Society originating such a measure as the one proposed, would tend to bring it into discredit, and defeat the end we had in view.

I acknowledge that I have often felt this myself; but when I find that those who avoid us lest contact should defile them, are themselves so little imbued with real Christian benevolence as to do nothing on questions of such vital importance, morally considered, as is that of the Abolition of Slavery, and, I will add, that of endeavouring to approximate the Penal Code of our country to the spirit of the gospel, I ask, what is to be done? Are we, professing what we deem a purer creed than others have, to be prevented from acting on purer principles, and to be hindered from discharging our duty—a duty peculiarly incumbent on us in consequence of greater mental illumination than have others—by endeavouring to amend the morals and practice of our legislature and of our country at large—because, forsooth, bigotry cries out that any thing which we propose it will have nothing to do with? This appears to me to be bad reasoning. Those who too much observe the clouds, will not sow, and their lands will in consequence be barren; but those who in the morning sow their seed, and who in the evening withhold not their hand, have a chance of some prospering; and though it may be advisable and quite reasonable to consider what are the best means whereby to promote our object, I cannot admit the propriety of doing nothing till all the clouds of perversity, ignorance, and folly, which may at present unfortunately surround us, shall be removed. The case is, if a subject be brought forward by an obnoxious individual or sect, bigotry, interest, laziness, avarice, may from different motives join in keeping aloof from the question, each sheltering its inactivity under the supposed obnoxious character of the party stirring. This is to be lamented, but we must not forget that there are many who will still look at the question

apart from the sect to which the agitators may belong; and through these it is that we are to expect and hope that the public mind will become enlightened on the matter in question, while, if the subject be not agitated, the attention of that public is of course not excited.

But what ended our discussion was an intimation from a very warm friend to the Unitarian cause, connected with our Fund, that he felt convinced that if any petition to the legislature on this subject should be entertained by the Society, two or three individuals would leave it, as they would regard this act as mixing up politics with a religious society.

After this declaration the matter could not be pressed; but I could not suppress my sorrow at finding that any professing Unitarianism should have this feeling. They may be very clear in their conviction that one must be distinct from three, and that three cannot by any hocus-pocus process be made one; but they must be very muddy and confused in their ideas as to moral subjects. I know not the parties, Mr. Editor, who were referred to, so I can mean nothing personal; but as a general remark I am not disposed either to soften down or in any way to qualify the expression.

Let statesmen such as Canning, and more ignoble than he, declaim against the possibility or the propriety of regarding the question of Colonial Slavery simply as a moral question; it is as a moral question only or chiefly, as it strikes me, it should be regarded. The point for a Christian, and especially for a pure Unitarian Christian, to consider, is, is Slavery accordant, or not, with the genius of the gospel? If it be, then let those who think so advocate it; if it be not, let those who think so, as they regard consistency, as they regard, perhaps we may say, salvation, array themselves in hostility against it.

Though I speak thus strongly, Mr. Editor, I do not mean to insinuate that persons connected with Colonial Slavery must necessarily be destitute of every particle of humanity and kindness. I know the contrary to be the case. I have at this moment among my most esteemed and valued friends, individuals so circumstanced, who have the essence of Christian philanthropy and kindness giving a rich fragrance to their actions and projects; and it is this very humanity extended to their slaves which makes them insensible in a degree to the horrors of Slavery, because they know that those who are dependent on them are

treated with attention and care. But as Mr. Martin, in his endeavours to protect from injury the brutes, for which, by the way, he has been very improperly ridiculed, would not condemn as brutal all possessors of horses; so nothing could be more improper than to condemn all slave-owners as being destitute of Christian feeling. We know that connected with our parks are to be found persons of whom it may be said,

“No mothers or nurses
Take such care of their babes as these do
of their horses;”

but this does not render more desirable to the poor animals *the dustman's service*; nor can the liberality and kindness of a few tender-hearted slave-owners, who, after all, have perhaps become possessed of this sort of property by inheritance, without thought, render that system which degrades man to an inferiority to the brutes, compatible with that soul-ennobling system which raises the human being to heaven, and makes him already feel himself allied to a higher order of intelligences than those which earth affords.

But the fact is notorious, that many of the ablest writers on Christianity have declared its spirit to be utterly at variance with the system of Slavery. Indeed, it has been pretty broadly stated, that if we make the Negroes Christians, they will soon cease to be Slaves. If there be any chance of this, it is evident that the tendency of Christianity is to make men FREE. Do we act in agreement with that tendency if we keep them slaves? Why prohibit Negro instruction, if there be no danger of its altering the present lucrative system? Perhaps I shall be told that the Negroes are instructed, that we have *bishops* at work for this pious purpose. Be it so; a bishop's gown is not sufficient to hide from my inspection the history of Smith the missionary, nor the published incidents connected with Mr. Thomas Cooper's voyage to the West Indies at the instance of Mr. Hibbert. I for one have but little faith in the exertions of bishops, generally speaking, to ameliorate mankind.

But, without attempting, in this place, to convince those of the antichristian nature of Slavery who entertain other opinions concerning it, presuming there are several in the body of Unitarians who hold it in abomination, I would ask them whether it be not time for us to do something more at our annual meetings than merely endeavour to *teach sound doctrine*?

—though this is an act of which the apostle speaks highly; but then he was wise, honest, and disinterested enough to act upon his own teaching. He connected together doctrine and practice.

It was all very well for us to institute societies for the purpose of enlightening the public mind on the great doctrine of the Divine Unity; but having done this in a great degree, we ought now to stretch forward to things that are still before; more especially as some amongst us seem to think that there is so little more to be done in the way of amending doctrine in England, they have been anxious to turn our eyes to the East, and partly failing there, now busy themselves in forming projects for Ireland, and are embracing in the arms of cordial affection the inhabitants of America. Far be it from me not to wish that Unitarian chapels were erected in many parts of India, or that the Unitarian creed should not prevail, to the exclusion of every other, in the new world; but it has always appeared to me to be preposterous to be so satisfied with attempting to improve others in *doctrine*, while we take no adequate means whereby to assimilate our *national practice* with the pure creed which we thus offer to distant lands: and the congratulations which pass from one to another at our meetings, on the success of our cause, or the regret sometimes expressed that there are difficulties in our way, are to me equally sickening, when I reflect that in these the business and spirit of our meetings is dissipated, and no plan is discussed for the more effectually removing of every thing which now hurts and destroys in the holy mountain of our God, or for making his praise that praise which consists in purity of heart, in the exercise of benevolence and love, in making this praise *one*, equally with the proclamation that his name is also ONE.*

* * * * *

Six years have now elapsed since the question of Negro or Colonial Slavery was discussed in the House of Commons at the instance of Mr. Brougham, since which little has been done. On a subject in which such a complication of interests presents itself, perhaps six years is no very great time for any great advance to be made or expected, especially if this advance is to be made only by politicians, by men connected with courts, which are

* We have taken the liberty of abridging our Correspondent's paper by omitting a portion on another topic.

places where Christianity has but little influence, the popular Paley himself being judge. But is that any reason why Unitarians, who have little to do with courts, who are kept, happily for them, by the very abhorrence in which they are held, out of the reach of temptation,—is that any reason why these Unitarians should be supine and inactive? Alas, Sir! we are great talkers, but little doers. We dissent from the Establishment on account of doctrine, but we have little of the zeal and earnestness which marked the old Nonconformists, and which rendered their memories blessed. They could endure persecution—we tremble at inconvenience: they could worship in humble dwellings, but our country chapels are not fine enough for our spruce metropolitan members: they could meet frequently to confer on things divine—we to compliment one another, and to have our eloquence published in the next periodical.

The Unitarian faith I prize; it is my solace and my comfort; and the having endeavoured to extend it will be, I humbly hope, my crown of rejoicing when corruption shall put on incorruption; but I want our zeal to be as ardent as our faith is correct, and the truth of our creed to be eclipsed by the superior splendour of our deeds of virtue.

JOHN FULLAGAR.

On the Introduction to St. John's Gospel.

To the Editor.

SIR,

THERE are few writers, perhaps, who see a position in all its bearings. Some may view it in one light, and some in another. And hence the advantage to the cause of truth, of a collision of sentiment. And hence, also, the obligation resting upon its friends to contribute each one his share, according to his abilities, to promote its success.

It was under these impressions that the following remarks on the introduction of St. John's Gospel were written. Perhaps they may tend, in some measure, in connexion with those which have already appeared in the Repository, to a further elucidation of this difficult portion of Scripture, or may lead others to present a more complete development of its meaning. Should you think that any good might arise from their insertion, I should feel obliged by your affording them a place in your pages.

If it can be proved that the Word is *distinct* from Jesus Christ, the argument of Trinitarians, from this celebrated chapter, that Jesus Christ is God, is confuted. To this point, then, I wish to confine my attention, in what I may advance on the subject.

The Evangelist says, ver. 14, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." The only begotten of the Father, is evidently Jesus Christ. And, I think, it is equally evident, that the glory here spoken of is the glory of the Word; because it was that that was *made flesh*, (that entered into and tabernacled in flesh,) whose glory they beheld. What, then, does the Evangelist mean by the words, "the glory *as* of the only begotten of the Father"? In my opinion, his meaning may be thus expressed, or in language somewhat similar: "The glory which we beheld, so completely encircled Jesus Christ, and shone so brightly around him, that it appeared to us as though it were really *his*. But it was *not* his; it was the glory of that Word, that power, that descended upon him, that acknowledged him as his beloved son, that entered into him, that tabernacled in him, and thus dwelt among us, full of grace and truth." Were we to suppose that the Word and Jesus Christ were the same being, we should make the language of the Evangelist mere nonsense. It would stand thus: "And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory *as* of him." Why, it *would* be his glory; and having said so, it would be unnecessary and ridiculous to add, "*as* of him." But it is very proper to say so when making a *distinction* between *two* beings that are mentioned together, and both intimately united—the one *imparting* glory and the other *receiving* it.

The following passages will more fully develop the Evangelist's meaning: 2 Peter i. 16—18, "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he *received* from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." The Evangelist, in company with Peter and James, had been present on this memo-

orable occasion, when heaven bore its resplendent witness to the divine mission of Jesus. He had seen "the bright cloud overshadowing Christ"—"his face shining as the sun"—"his raiment white as the light." He had heard the voice issuing from this heavenly splendour, "This is my beloved Son, in whom I am well pleased." This sublime scene must have made a deep impression upon his mind, and must have been presented at all times vividly to his thoughts. It must have been an irresistible proof to him, as well as to his favoured associates on the occasion, that "they had not followed cunningly devised fables." And he must have been filled with it, more particularly, when he entered upon that record (John xx. 31) which was written that Christians might believe that Jesus is the Christ, the Son of God, and that believing they might have life through his name. When, therefore, he says, "We beheld his glory, the glory as of the only begotten of the Father," he refers, I believe, to the glory which he, and Peter, and James, saw encircling Jesus at his transfiguration—that glory which *proceeded* from God the Father, who said, "This is my beloved Son, in whom I am well pleased." This strengthens and confirms my argument; for God the Father is thus identified with the Word; we see the force and propriety of the expression, "the glory as of the only begotten of the Father;" and the Son is clearly distinguished from the Word, from whom "he received honour and glory, when there came such a voice to him from the excellent glory."*

In the preceding remarks we have, I think, one clear proof of *distinction* between Jesus Christ and the Word; for the glory of the Word is *not* the glory of Jesus Christ; consequently, Jesus Christ is *not* the Word.

Another, I feel persuaded, may be made out by a comparison of the 14th and 17th verses. For the sake of simplicity I will put them together, though one has already been adduced. They run thus: "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) *full of grace and truth.*"—"For the law was given *by* Moses, but *grace and truth* came *by* Jesus Christ." In the first of these passages *grace and truth* are said to reside in the

Word; for the Evangelist says, that the Word was *full* of them. And in the second, *grace and truth* are spoken of as coming *by* Jesus Christ, in the same way, or on the same principle, as the law was given *by* Moses. A parallel is here drawn between the two mediators of the old and new dispensations. They were not the *sources* of these dispensations, but the *mediums* through which they were communicated to mankind. And if it must be admitted that the medium is *distinct* from the source, then must it also be admitted that Jesus Christ is *distinct* from the Word; for the Word is the *source* of grace and truth, while Jesus Christ is the *medium* through which they flow to the human race: they came *by* him, as the law came *by* Moses. And further, all Christians admit that *grace and truth* came from God the Father, who "sent the Son to be the Saviour of the world," who "sent him forth in the fulness of time," who "sent him to bless us," to "preach the acceptable year of the Lord," and who "so loved the world that he gave his only begotten Son that we might not perish, but have everlasting life." God the Father, then, is again identified with the Word, and the distinction between Jesus Christ and the Word is more apparent. For, surely, the *sent* must be distinct from the *sender*—the Son from the Father.

Thus we have two clear instances of *distinction* between Jesus Christ and the Word, drawn immediately from the connexion in which the Evangelist mentions them in this much-controverted chapter; and, if so, does not the Trinitarian argument for the Deity of Christ, on the supposition of his being the Word, consequently fail in its proof?

I know there is the doctrine of the *two natures* to evade all this. But before I admit its force, or bow to its authority, I must have the identical proposition from the *Word of God*.

N. C.

Unitarian Association Anniversary.

To the Editor.

SIR, Oct. 16, 1829.

WITH much gratification have I from month to month perused those papers which have lately appeared in the Repository under the title of the "Watchman." The boldness of reproof, strength of argument, acuteness of wit, and vigour and strength of language, so conspicuous in every one of these papers,

* Matt. xvii. 1—9; Mark ix. 2—9; and Luke ix. 28—36.

have commanded the admiration of a great majority of their readers, though, I believe, this has, in some instances, been tempered by a feeling that rather too great a degree of severity is shewn in certain passages (to which I would presently direct your readers' attention); though true it is that we must not shrink from inflicting temporary pain in the endeavour to effect a lasting cure.

The passage to which I *now* more particularly refer is the following, which is taken from pp. 702, 703, of the number for the present month, and in which the author is speaking of the manner of conducting the anniversary meetings of the Unitarian Associations. "The whole affair is too often more like a political than a religious meeting. There is abundance of eating and drinking, and there are toasts to give the wine a relish. Zeal rises in proportion as the feelings of comfort and hilarity prevail; liberty is the ruling theme; 'Civil and Religious Liberty all over the world' is introduced, welcomed, and enforced, amidst thunders of applause. The morrow comes; the spirit has evaporated, and the temperature has sunk to Zero," &c.

I lately attended the meeting of one of the chief associations of our connexion, and far from this being the case, we sat down at six o'clock; temperance was the order of the day, and the toasts, though enthusiastically *cheered*, were in many instances *only* cheered; the whole was at a close by nine, when the party dispersed, and rationally concluded the evening at the houses of their respective friends. Though I must reluctantly give my full assent to the main portion of his remarks on *other* subjects, and to part even on this, (however severe, yet too necessarily so,) still, encircled as we are by vigilant enemies, eager to seize upon and promulgate to the world even our slightest errors; though *we* cannot in self-defence be too watchful over our conduct and expressions, or too ready boldly to hold up to the eyes of the Unitarian public "the plague-spot on the walls of the Unitarian temple," and enforce the absolute necessity of its speedy and thorough eradication;

there is surely no reason to give those who are already too willing to censure, more room than there is absolute necessity for, to say, that out of their own mouths are they condemned. The instance I have mentioned of the difference of conduct at an Unitarian meeting, from that which the Watchman intimates is very generally practised, is, it is true, a solitary one, but I have heard very similar statements from other quarters, and I cannot but hope that our vigilant Watchman has a little overstated the real condition of affairs on this head. At all events, I trust that if his reproach is just, it is applicable to very few, and that those few will not suffer many months to pass without shewing the world that his reproofs were not unfelt or ineffective.

I sincerely hope that you will not impute these remarks to the officiousness alone of, Sir, your very faithful servant and ardent admirer,

H.

Manchester College and London University.

To the Editor.

SIR,

A QUESTION has been often discussed in private circles, which, with your permission, I will introduce on the pages of the Repository: it is, *the propriety of connecting the College at York with the London University*. In the success of these Institutions there are many Unitarians who feel deeply interested. They must have perceived that the elder is likely to be injured by the younger. The objects of both, in reference to the admission of students, are so nearly alike, that the competition must continue to be strong while they remain distinct. It is not my intention, at present, to compare the advantages which are enjoyed by the students at each place of education; I shall content myself with leaving the question to the consideration of your readers, and with anticipating a better discussion of its merits than I can enter into.

HIERONIMUS.

OBITUARY.

MR. ROBERT PASS.

ON the 28th of September ult., at the advanced age of 77, Mr. ROBERT PASS, of Boston, Lincolnshire.

This gentleman was distinguished by the boldness and independence of his sentiments, both political and religious, and the fearlessness with which, on all occasions, he maintained the cause of human improvement. He had lived in disturbed times, but he was never induced, through fear, to disguise the convictions of his heart, or to suppress what he honestly believed to be wholesome truth. In spite of the unpopularity of some of his views at the time, and the odium that was sought to be fixed on all who held them, he gradually won his way, by industry and integrity, to affluence; and, what is far better, carried along with him the unfeigned respect of all who knew him.

He was early led to embrace Unitarianism, and was one of the first, if not the very first, who publicly professed his adherence to it in Boston. To him the society in that place is mainly indebted for its institution: and, when in the enjoyment of health and activity, he was an unfailing attendant on the public services of God's house. His was not a religion of cant and hypocrisy; he always spoke, with great warmth, of the boastful pretensions to sanctity made by

some religious professors; but he entertained a deep feeling of the importance of revealed religion in the formation of virtuous character; and of the various forms under which Christianity is professed, he adhered to Unitarianism as most conducive to this holy end, and most conformable with the teaching of the New Testament. His utter abhorrence of pretension was a strong feature in his character, and, by some enthusiastic tempers, he might be accused of indifference; but those who knew him can testify to his ardent attachment to the cause of real religion, and to the unabated zeal with which he ever upheld it.

A life such as this could not fail to ensure him the esteem of all well-disposed people; and it may be said, with perfect truth, that, at the time of his death, there was not in the town where he spent the chief part of a long and useful life a man more generally respected. He died in peace, surrounded by his surviving but not disconsolate family, leaving for their imitation a bright example, and, we would trust, through the mercy of that God who accepts the homage of the heart, about to be raised to a happier world—to a world of ineffable felicity.

G. L.

Boston, Oct. 14, 1829.

INTELLIGENCE.

Address delivered by the Rev. Dr. Hutton at the close of the Spring Examination in Manchester College, York.

GENTLEMEN,

You are most of you pursuing your studies in this place with the view of entering, in due time, on the discharge of the serious and important duties of the Christian ministry. Let me take the opportunity of advising you, as one most powerful means of ensuring your present welfare and success as students, and your future respectability and usefulness as pastors and teachers, to review frequently and seriously, and, where it is needful or desirable, to rectify, the

motives which have led you to make this profession the object of your voluntary choice. The Church of England requires from the candidates for orders a declaration that they regard themselves as "inwardly moved by the Holy Ghost to take upon them the sacred office and ministration of the deaconship or priesthood, and to serve God for the promoting of his glory and the edifying of his people;" and amongst some denominations of Dissenters, it is not, I believe, uncommon to expect, if not demand, of the young aspirant to the Christian ministry, an assurance of his having received, in his own opinion, an immediate call from God. I rejoice to think that no such snares are laid for conscience in

the denomination to which we belong, and that we are not reduced to the painful alternative, should we have no sufficient evidence of Divine interference in the direction of our choice, either of relinquishing the profession which we have a sincere and virtuous desire of embracing, or of entering it—dreadful thought!—with a lie or an equivocation upon our lips. Yet surely, my friends, though no attempt is made by those from whom we receive our appointment, to institute any inquisitorial scrutiny into the motives which have led us to adopt the ministerial profession, though it is not their custom to exact from us any rash declaration of the kind referred to, though they are wisely contented for the most part to know that the profession of the Christian ministry has been the object of our voluntary choice, and to look to our moral conduct and the mode in which we discharge our professional duties, as the best and most decisive criterion of the motives from which that choice was made; though happily for us this is the case, and we are not required to say that we are influenced by the Holy Spirit, or even by a pure and disinterested zeal for the promotion of our great Master's cause, to engage in the gospel ministry; yet are we not at liberty on this account to leave our own motives unscrutinized, or to enter upon the sacred office (for sacred we must deem it, if we are in any degree worthy to assume it) without forming a serious estimate of the duties it imposes, and of our disposition and ability to discharge them with fidelity and success. I question, indeed, whether, in proportion as we are exempted from the inquisition of our fellow-men, the inquisition of conscience ought not to be *more strict*. In the churches to which I have referred, a thoroughly honest man will not dare to cross the threshold without a strong internal conviction that he is distinctly called by Providence to the station he aspires to fill: the churches will doubtless suffer in consequence, by the exclusion of scrupulously conscientious candidates from offices, into which the profligate and hypocritical will gain admission without difficulty; for the bar which effectually stops a good man's progress, will often be crept under by the wily, and overleaped by the audacious, and both knaves and fools will "rush in, where angels fear to tread." The church will suffer, but the honest candidate for office in that church will be absolutely compelled to examine his motives, and to retire at once if he is not fully satis-

fied that it is his duty to proceed. With us, on the contrary, in consequence of no such terms of admission being prescribed, there may be a temptation to intrude ourselves into a profession, our fitness for which we have not duly ascertained. "We are called unto liberty," and we have reason to thank God that we are, but for this very reason it is the more incumbent upon us to see to it that we "use not our liberty as an occasion to the flesh." If we are not called upon for any public exposition of our motives, it is the more necessary that we should exact a strict account of them for the satisfaction of our own consciences; if we are not required to make confession of the state of our hearts to frail and fallible men, it is the more necessary that we should not "dissemble or cloak them before the face of Almighty God our Heavenly Father." On no profession or employment whatsoever should we enter, and least of all perhaps on the ministry of the gospel, without having well considered what its duties are, and how far we are likely to possess the requisite qualities and means for their discharge. Our Lord encourages no rash vows, no thoughtless assumption of unknown duties and responsibilities. He was always careful to set before his followers, and earnestly exhorted them to set before themselves, and to ponder well, before they assumed the yoke or laid their hands upon the cross, the sacrifices which would be expected from them in their new character, the nature and the number of those active and passive duties which they would be required to perform. "And as there went great multitudes with him," we are told in the 14th chapter of St. Luke's Gospel, he turned and said unto them, "If any man come to me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yea and his own life also, (I need not explain the Hebraism to you,) he cannot be my disciple; and whosoever doth not bear his cross, and come after me, cannot be my disciple. For which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty

thousand? Or else, while the other is yet a great way off, he sendeth an embassy, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not,—is not prepared, that is, if called upon to forsake,—all that he hath, he cannot be my disciple.”

I do not of course quote this passage as containing any peculiar reference to members of the ministerial profession: it is addressed equally to all who claim and wish to prove themselves worthy of the name of Christians. All Christians as such have a cross to bear after Christ, and, if they be true to their own interest and happiness, must be prepared and willing, if need be, to forsake all that they have on earth for him. The profession of the Christian ministry, however, though doubtless inclusive of that of Christianity, has its *peculiar* duties and responsibilities, of which those who engage in it are bound to form a conscientious estimate before they undertake them. By declining to enter this profession, we cannot indeed, as some seem to imagine, escape the obligation of forsaking, at our Master's bidding, all that we have; but if we enter it we shall find this general obligation somewhat differently modified—we shall find that we have duties to perform and sacrifices to make, to some extent different in kind from those which other professions, not less entitled to the general name of Christian, would have required of us. Hence the necessity that we should examine our motives, not only for assuming and bearing the Christian name, but also for entering into the Christian ministry. And here let me observe, that the performance of the former of these duties would render that of the latter comparatively easy. If, in the first instance, we had seriously, deeply, and fully investigated the reasons why we should not merely call ourselves, but be Christians, we should have comparatively little difficulty in determining the rectitude and sufficiency of our motives for undertaking to labour in the gospel ministry. It is because our ideas on the former subject are so loose and inadequate, that we sometimes find it difficult to come to a just conclusion on the latter. If we thoroughly understood what Christianity demands of us, and why we should embrace it, we should be greatly assisted in determining whether we ought or ought not to become professional teachers of Christianity. Should we, for instance, know so very little of the common duties of our religion as to suppose (which I fear many

do) that *out* of the ministerial profession we should be exempt from the obligation to a *strictly* virtuous and religious practice, and might transgress some, at least, of the laws of God more securely than if we were *in* it, it is obvious that we must form an estimate of the duties of that profession, at once too lax and too severe—too lax so far as those duties are considered in themselves—too severe so far as they are viewed in comparison with the duties of other Christian professions. If our estimate of the general obligations of Christianity is imperfect, our estimate of the obligations of Christian ministers, which include these, with others in addition, must obviously be still more so. If we regard as peculiar to Christian ministers, duties which all Christians are equally bound to perform, it is evident that we shall regard the ministry of the gospel as more arduous, in comparison with other Christian professions, than it really is. Let us thoroughly understand our duty as Christians, and we shall take a more comprehensive view of our duty as Christian ministers. Let us thoroughly understand our duty as Christians, and we shall perhaps find that the additional duties incumbent upon us as Christian ministers are not so formidable as we might have previously conceived. There are some excellent observations illustrative of this remark in a passage which you will find in “Law's Serious Call to a Devout and Holy Life,” a work which, with some abatement for what we must deem erroneous doctrine, and for views of Christian morality occasionally more ascetic and austere than our great legislator appears to me to have inculcated, I regard as truly admirable, both for matter and style, and beg leave earnestly to recommend to your attentive and judicious perusal. “Fulvius,” says this excellent writer, “has had a learned education, and taken his degrees in the university; he came from thence that he might be free from any rules of life. He takes no employment upon him, nor enters into any business, because he thinks that every employment or business calls people to the careful performance and discharge of its duties. When he is grave, he will tell you that he did not enter into holy orders, because he looks upon it to be a state that requires great holiness of life, and that it does not suit his temper to be so good. He will tell you that he never intends to marry, because he cannot oblige himself to observe that regularity of life and good behaviour which he regards as the duty of those that are at the head of a family. Ful-

thus thinks that he is conscientious in his conduct, and is therefore content with the most idle, impertinent, and careless life. He has no religion, no devotion, no pretences to piety; he lives by no rules, and thinks all is very well, because he is neither a priest, nor a father, nor a guardian, nor has any employment or family to look after. But, Fulvius, you are a rational creature, and as such are as much obliged to live according to reason and order, as a priest is obliged to attend at the altar, or a guardian to be faithful to his trust. If you live contrary to reason, you do not commit a small crime, you do not break a small trust; but you break the law of your nature, you rebel against God who gave you that nature, and rank amongst those whom the God of reason and order will punish as apostates and deserters. Though you have no employment, yet, as you are baptized into the profession of Christ's religion, you are as much obliged to live according to the holiness of the Christian spirit, as any man is obliged to be honest and faithful in his calling. No man must think himself excused from the exactness of piety and morality because he has chosen to be idle and independent in the world; for the necessities of a reasonable and holy life are not founded in the several conditions and employments of this life, but in the immutable nature of God, and the nature of man. A man is not to be reasonable and holy because he is a priest or the father of a family; but he is to be a pious priest and a good father, because piety and goodness are the laws of human nature. Could any man please God without living according to reason and order, there would be nothing displeasing to God in an idle priest or a reprobate father. He, therefore, that abuses his reason, is like him that abuses the priesthood, and he that neglects the holiness of the Christian life, is as the man that disregards the most important trust."

These are excellent remarks, at once reminding us of the comprehensiveness of our ministerial obligations, which must of course include all our general Christian duties, as well as those which are peculiarly professional, and at the same time leading us to regard these latter as less formidable in the comparison, by proving that even if we could liberate ourselves from them, by far the largest portion of the weight of duty would still remain, never to be thrown off. Much has been said, and truly said, of the awful weight of responsibility which the Christian minister voluntarily incurs;

but never let it be forgotten, my friends, how much of this he incurs simply as a Christian, how much of it he can by no means free himself from, so long as he retains, in any place or station, his adherence to the religion of the gospel. I do not hesitate, indeed, to say, that no one who felt as he ought his obligations as a Christian man, would regard those which the ministry imposes, provided he possessed the necessary talents and qualifications for discharging them, as to any great extent additionally burdensome. To the true Christian, on the contrary, if *duly qualified*, I should think that the ministerial office ought to be a peculiarly delightful one. If "the kingdom were within us," could we think it possible not to feel an earnest anxiety to extend its influence on every side? If we be disciples of Christ in very truth, shall we not be impelled by the strongest convictions of the understanding, and the best feelings of the heart, to put forth every effort to make others so, both to labour in the harvest ourselves, and to pray to the Lord of the harvest "to send forth other labourers into his harvest"? There are peculiar qualifications, I admit, which the ministerial profession absolutely requires, any material deficiency in which ought to indicate to us that our Lord and Master might probably be better served by us in some other Christian calling. Christian, I say, for there is no honest calling which may not, and ought not, to be made a Christian one. Yet let me observe for the encouragement of those amongst you, if there be any such, who may have formed a low estimate of their own qualifications, and may feel inclined to hesitate at times as to their fitness for that profession which their presence here proves them to have chosen—for the encouragement, I say, of the honest but humble-minded candidate for the Christian ministry, who longs to enter on his Master's more immediate service, but fears lest he should serve him unprofitably, and occupy the place of abler men; allow me to observe, that the time has not by any means yet arrived when employment in abundance may not be found for any true-hearted labourer, who, with a competent portion of knowledge and ability, unites an honest and an ardent zeal for the diffusion of pure and vital religion in the world. If your wish is to serve Christ in the Christian ministry; if the prayer of your heart is "that his kingdom may come," and that you may be, however humbly, instrumental in extending it;

if you have resolved to devote to this object the energies of your mind and the labours of your life; if you have determined that whether your talents be five, or two, or only one, they shall be actively and perseveringly exerted to this end, fear not; a field of usefulness will not be wanting to you—God will find some spot of his vineyard for you to cultivate and enrich with profitable labour. Your ambition, since it is not to be great or wealthy, or to shine in the eyes of your fellow-men, but simply to serve God in Christ and to do good, shall be gratified, and shall carry you forward in your upward way to a rich reward. Yes, Gentlemen, I venture to assert that there is not one of you now before me, who shall enter upon and pursue the Christian ministry from *truly Christian motives*, that shall be condemned to till a barren soil, or find your labour unrewarded at the end. *Without* these motives, unguided, unsupported, and uncheered by piety and virtue, the man of greatest talents will do nothing; *with* these motives, the man of moderate abilities, strengthened from above, shall go on his way rejoicing, and in the day of retribution shall be found to have brought "his sheaves" with him. If you would succeed, then, in the high and holy object of your *wishes*, I trust, as well as of your choice, frequently review, and, where it is necessary, rectify the motives by which that choice has been decided. When it was first made, you were younger than you now are; and, in the case of some of you perhaps, your motives, even though what was good in them may have preponderated, were not altogether unmingled with baser matter. Thoughtlessly, indolently, or good-naturedly, acquiescing in the wishes of your friends, you may not perhaps have given to the subject that serious and deliberate attention which its importance demanded; or you may have permitted motives merely temporal—the consideration, for instance, of the manner in which your worldly prosperity, rank, and estimation in society, were likely to be affected; to exert an undue influence over you; or your zeal, though sincere and even of a serious character, may not have been that pure and holy zeal which alone will avail to support you through all the trials, difficulties, and possible privations of a Christian pastor's life; it may have been a zeal rather for the speculative than the practical, the intellectual than the spiritual, exercise of your profession; rather for Unitarianism than for Uni-

tarian Christianity. Should any one of these suppositions, or of others of a similar nature which might be made, prove true, your motives will need revision. If, on the other hand, they be altogether excellent, and pure from every worldly mixture, you cannot seriously review them without gaining fresh strength to run your course successfully. You have already put your hands to the plough, my friends, and nothing but a solemn and deep conviction that you could serve your Lord and Master better and more acceptably in some other field of virtuous exertion, would warrant you in turning back again. If from any *worldly* motive you were now to forsake his service, you might well fear to be forsaken by him. If you were to become ashamed of him, you would have reason to apprehend the arrival of a day when he must declare himself ashamed of you. My object, then, is to induce you to cherish reflections, under the influence of which you will advance with growing ardour in that course of virtuous exertion upon which I trust you have already entered with enlightened understandings and willing minds. Your character and conduct, your respectability and success as students, I hesitate not to say, will be materially affected by the light in which you view your future destination, and the reasons which determine you to devote yourselves to it. Review, then, with seriousness your motives for entering into the ministry. Cherish a deep sense of your personal responsibility. Cultivate personal holiness. And we shall see the fruit in your diligently prosecuted studies, in your conscientious and cheerful conformity to discipline, in your growing proficiency in knowledge and in virtue. And hereafter you will reap them yet more abundantly, in the salvation of your own souls and those of your brethren. Gentlemen, we congratulate you most cordially on the spirit of good order and manly subordination which we understand has taken place of those boyish follies and irregularities to which, on some former occasions, it has been painful to us to advert. I have observed with pleasure—and am happy to say that the experience of my respected colleague confirms my own—a considerable improvement in your answering at the present examination. I would conclude as usual with earnest exhortations to virtuous perseverance, and with the cordial expression of affectionate good wishes for your welfare.

Twelfth Annual Report of the Liverpool Unitarian Tract Society, July 6, 1829.

THE Committee request your attention to the remarks they have to make upon the occurrences of the past year, and upon the present state and prospects of the Society. They cannot resign their trust without expressing the conviction which they feel of the usefulness of the Society of whose affairs they have had the superintendence. What they chiefly regret is, that efforts are not more generally made to apply its benefits where individual exertion alone can be of service. As far as they have themselves been able to make observation, they find a very great desire to read, and they can conceive of nothing which is of more importance than to direct this desire to useful and improving books. They have made a grant of tracts to the Lancashire and Cheshire Branch Association to the amount of 5*l.*, and one also to the amount of 3*l.* to the Lancashire and Cheshire Missionary Society, from whom they continue to receive satisfactory accounts as to the use made of the former 3*l.* worth. From two persons who kindly consented to become the organs of distribution in the neighbourhood of the town, they have received representations which would at least warrant a belief, that if others would make the attempt to attract attention to the books of the Society, they would not find their labour entirely thrown away. To apply the test of a change of character, or to look for improvement in the morals of these districts, requires a longer period than can at present be looked back upon; but your Committee think they have sufficient ground for hoping that this will ultimately be the effect, when they know that the hours of relaxation, which to the labouring classes are the most dangerous, are more or less occupied with reading. They wish it, however, to be understood, that the districts referred to comprise only the neighbourhood of the Potteries and Birkenhead: with the exception of these two places, they fear few attempts are made among persons likely to approve of the books of the Society to recommend their perusal. They would earnestly solicit assistance, from persons residing in and about the town, in the distribution of books which enforce the practice of the pure morality of the gospel, either without any direct reference to its disputed doctrines, or founded upon what they receive as the

most correct views of the character of God.

The funds of the Society, it will be perceived, are fully adequate to the exertions that are made in the application of them; and as many members leave the whole of their subscription in the hands of the Committee, they are not likely to diminish much. The stock of books is also good. Among those which they have added during the past year will be found many of a purely moral tendency, which they find to be at present the most sought after. Little, indeed, could have been added in the way of controversial reading, and they would be glad if a greater number of tracts of a practical tendency, and suited to adult persons, could be pointed out to them. The Society is much in want also of some cheap book, the tendency of which is to confirm the reader in the belief of the doctrines of Christianity.

Your Committee believe that they have now made such an arrangement as will insure the regular receipt of American pamphlets suited to their objects, and they hope that a more extensive choice will afford their successors the opportunity of providing many works which will be acceptable to the Society. In conclusion, upon this head your Committee would remark, that as upon their present plan they will have on sale single copies of many works which they do not include in the Catalogue, persons who may wish to have them can at any time be made acquainted with the contents of the list. * * *

Your Committee cannot close their Report without thanking you for the confidence you have reposed in them; they would, however, remind you that no Committee can of itself give efficacy to the Society: it may be judicious in the application of its funds, it may check useless waste, but it cannot distribute tracts, it cannot enlighten the ignorant or reform the guilty—these must be the work of individual exertion, perseveringly and judiciously applied. They therefore appeal to you, on behalf of their successors, to become yourselves, and to influence others to become, distributors of the tracts, under the conviction that a blessing will attend the promulgation of *his* gospel whose command it was to his disciples—"Go and teach all men."

Synod of Ulster and the Remonstrants.

We gave a report last month, from an Irish newspaper, of the arrangement agreed upon by the Committees severally appointed by these bodies. Although substantially correct, there are two particulars in which it requires amendment. The Remonstrants do not separate as Unitarians. Some of them are not so. The following extract from their address to the Synod is an excellent statement of the principle of the Secession:

"The question at issue between us is not, as has been frequently asserted, a question of doctrine: it is not, whether Trinitarianism or Anti-Trinitarianism, Calvinism or Arminianism, be most accordant with the word of God. Upon these points we acknowledge a variety of opinion to exist, even amongst ourselves. The real subject in debate, therefore, is not the absolute truth or error of certain theological tenets; but simply this, whether the sacred Scriptures be a sufficient or an insufficient rule of faith and duty; whether the Ministers and Licentiates of the General Synod shall be permitted, without molestation or injury, to inculcate those views of Christian doctrine which, in their own consciences, they believe to be true; or shall be required, under the penalty of the most serious worldly loss, to teach the opinions approved by a Committee of their brethren, no wiser and no less fallible than themselves, although they should believe those opinions to be utterly erroneous; and, finally, whether the people of the Presbyterian communion shall have full liberty to elect pastors whose religious sentiments accord with their own, or be limited in their choice to such individuals as may have regulated their religious profession by the standard of human authority. We press it upon your serious consideration, that this is the real and only question at issue. Absolute Truth can be determined only by an Infallible Tribunal, but Liberty of Conscience, which is the divinely chartered right of every Christian, may be mutually conceded, and ought to be conceded in the fullest extent, by those whose theological views are most directly opposed to each other. Whilst, therefore, we are by no means indifferent either to the maintenance or extension of our own peculiar opinions, we desire to hold them in charity with all men; and, in conformity with our uniform practice, we shall never attempt to press their adoption upon others by any authoritative or penal enactments."

It also appears that the regium donum is to be enjoyed by the successors of the separating ministers. The parties excluded from it are those who may hereafter retire or be expelled from the Synod.

The following extracts from the proceedings of the Synod at Cookstown, on the 18th August, are taken from that useful little work, the Christian Pioneer.

"As the case of Mr. Ferrie mainly occupied the attention of the Synod when met at Lurgan, we notice the resumed proceedings respecting it.

"The Committee appointed at Lurgan, to inquire into Mr. Ferrie's religious opinions, gave a report of their proceedings. Several letters were read from certain ministers and professors in Scotland, in reply to applications from the Committee, but none of them contained any positive information. Letters were also read from Mr. Ferrie, in which he stated that he was most anxious to give every explanation, and as he 'had never knowingly preached any thing contrary to the doctrines' contained in the Westminster Confession of Faith, he was ready, as the most likely method of giving general satisfaction, 'again to subscribe it, as an evidence that he still believes it to contain the doctrines of our holy religion.' In consequence of this, the Committee resolved, that 'the proposal now made by him, solemnly to renew his subscription to the Westminster Confession of Faith, appears so reasonable, that we recommend it to be accepted, provided it be done in a satisfactory manner, in presence of Committees from both Synods' (the Synod of Ulster and the Reformed Presbyterian Synod).

"We feel impelled to place in juxtaposition with this voluntary offer, as John Milton has it, to 'subscribe slave, and take an oath withal, which unless he took with a conscience that would retch, he must either strait perjure or split his faith,' the following language and act of the Rev. William Porter, the Clerk of the Synod. Mr. Porter rose, but it was some time before he could obtain a hearing. The Moderator and many of the members attempted to persuade him from addressing the house, anticipating what he was about to say; and begged him not to come hastily to any determination, but to let the Synod judge. 'It is now,' said Mr. Porter, 'rendered necessary, by what has fallen from some gentlemen, that I should state to you clearly my own determination. The present is not a convenient time for you to choose a successor to me in office, and

I am anxious to prevent any embarrassment on my account. I shall, therefore, during the ensuing year, discharge the duties peculiar to my situation, with as much zeal and attention as I ever did. I shall attend your next meeting, and read your Minutes. I shall give every facility in my power to the man whom you may appoint to succeed me; and I shall then retire from my situation as your Clerk. To me the emoluments of my office are a matter of some consideration; but, under existing circumstances, I must endeavour to live without them. The God in whom I trust will support me through the difficulties of life. Confiding in him, therefore, I shall thankfully resign my situation into your hands; for it is not possible that I should continue, from year to year, hearing those principles abused which I most conscientiously hold, and those opinions which I believe to be founded on the word of God, characterized by the worst of epithets.

The present result of Mr. Ferrie's offer was such as he might naturally have anticipated from the parties. He might have seen that nothing but his absolute prostration, his giving himself up, bound hand and foot, soul and body, would satisfy such persons as Messrs. Cooke, Dill, and Carlile. There was evidently a bitter personal feeling, strong and exasperated disappointment, at the bottom of the whole matter. Though the Committee appear to have been willing to go through with this affair of subscription, yet not so the Synod. After a lengthened discussion, their decision was, 'That the doubts of this Synod concerning the orthodoxy of Mr. Ferrie, being still unremoved, our Committee be directed to continue their correspondence with that gentleman, and take such other steps as they may deem most effectual, in order to ascertain his religious sentiments and fitness for the office of Professor; that our Committee be empowered to act in conjunction with the Committee of the Reformed Synod; and that, in the event of the doubts of our Committee being still unremoved, they be empowered, in conjunction with the Committee of Theological Examination, to adopt such measures as to them shall seem meet, in order to provide instructions in Moral Philosophy, during the ensuing session, for the students of this body.'

The Wareham Chapel.

THE Ordination of the Rev. James Brown to the pastoral office of the Independent (Calvinistic) Church and congregation assembling for public worship at the Old Meeting-house, Wareham, took place on Wednesday, the 14th September.

The Rev. T. DURANT, in returning thanks for himself and the friends at Poole, observed, that most of the persons present were doubtless aware that some insinuations had recently been thrown out in some public prints, that the parties who now held possession of the Old Meeting-house had no right and title to the building. Now, he must beg to say, that he had been well acquainted with, and deeply interested in, all the proceedings which had for many years past taken place in the congregation assembling at this place of worship; and, without pledging himself for the infallible character of such proceedings, he was still prepared to say, that the place of worship really belonged to the body of Christians who now meet in it for devotional purposes. He felt convinced that his friends would think with him when he said, that if the property of the Old Meeting-house had been obtained, or was now retained, only upon legal ground—if it was not held upon the strictest principles of equity and honour, its possession ought to be relinquished; nor could this Association consistently give their countenance and support, as they had this day done, to a congregation so circumstanced. Convinced, however, as he was, of the right of the present proprietors to the pulpit of the Old Meeting, he thought it right to allude to certain wanton and cruel aspersions which had been thrown out recently in a periodical work called the *Monthly Repository*. Feeling strongly the strict honour and equity which had characterized the proceedings of this congregation, he should now beg to propose, 'That three gentlemen be appointed to investigate the whole of the transactions in question, and that they do report to this Association accordingly.'

The Rev. GEORGE HUBBARD, of Corte Castle, rose to second the Resolution of his friend, the Rev. Mr. Durant. He highly approved of the observations which had just fallen from that gentleman, and he begged leave to nominate the Rev. Mr. Durant, whose amiable temper and disposition, and whose inflexible integrity, are well known throughout all the churches; and, to co-operate with him, he would propose the Rev. Mr.

Keynes, of Blandford, and the Rev. D. Gunn, of Christchurch; who should be requested to scrutinize with the utmost closeness and rigour all the transactions of this congregation which had of late years taken place, and should make their appeal for information to foes as well as friends. He could only say, that if a gentleman in this congregation, now present at his side, and who had recently been made the object of scurrilous attack, really deserved to be called a religious scoundrel, then this honourable and respectable assembly could no longer lay claim to what he was sure it was entitled to, the character of honesty and respectability. Nay, he would go further, and say, that the sooner they got out of such company the better.

The Rev. J. E. GOOD suggested whether it would not be proper to associate with the gentlemen nominated, one of Unitarian principles, lest it should be supposed that the investigation partook of a partial and exclusive character.

The Rev. G. HUBBARD said, that in his opinion it would be exceedingly inconsistent to introduce only one Unitarian to aid and assist in this important scrutiny. He would, therefore, nominate Dr. Carpenter, the Rev. Mr. Aspland, and the Rev. Mr. Fox, that there might be an equal number of Unitarians and Orthodox on the Committee; for a case like the present, which was strong not only in law, but in morality and principle, need fear no scrutiny from friends or foes.

The Rev. Mr. DURANT begged leave to suggest, that it might, perhaps, be objected, that we have nominated gentlemen on the other side of the question, residing at a distance, and whose numerous and public occupations might prevent their agreeing to such nomination.

MALACHI FISHER, Esq., of Blandford, said, that it might, perhaps, suit the feelings of the opposite party to appoint some Unitarian gentleman of Wareham. Some one then suggested, whether there would not be a propriety in nominating as this person, Mr. John Brown, who has seceded from the Old Meeting, and now attends the Unitarian place of worship.

The Rev. J. P. DOBSON said, that he conceived it would be improper to nominate any person on this Committee of investigation who might be considered as a criminating party.

The Rev. Mr. CASTON, of Sherborne, said, that inasmuch as the orthodox body of ministers in this county had appointed three of their own friends to be upon

this Committee of investigation, he thought it might properly be left to the Southern Unitarian Association to choose any three ministers of their own party to take part with them in the scrutiny.

The CHAIRMAN then put the following Resolutions to the Meeting, which were cordially and unanimously approved:—

1. That this Association do now appoint the Rev. Messrs. Durant, Keynes, and Gunn, as a Committee to investigate the title of the congregation now in possession of the Old Meeting-house, Wareham, to that place of worship, and report to the Association thereupon; and that it be left to the Southern Unitarian Association to appoint three ministers of their body to meet and co-operate with the above-named gentlemen in this investigation.

2. That the Rev. Mr. Durant, the Secretary of this Association, do communicate the above Resolution to the Southern Unitarian Association.

Bolton District Unitarian Association.

THE Seventh Half-yearly Meeting of the Bolton District Unitarian Association was held at Bolton, in the Meeting-house, Moor Lane, on Thursday, Sept. 24. The Rev. Franklin Baker, of Bolton, conducted the devotional services; and the Rev. James Taylor, of Rivington, preached from Mark x. 28, "Lo, we have left all and have followed thee." Many of the neighbouring ministers and gentlemen afterwards dined together, and spent the afternoon in an agreeable manner: Mr. Brandreth, of Bolton, being in the Chair. The Rev. John Cropper was appointed the Supporter to Mr. Baker, who preaches at the next meeting of the Association, which will take place at Park Lane, on Thursday, April 29th, 1830.

B.

MADRAS.

Extract of a Letter from W. Roberts to the Rev. W. J. Farr.

OF the congregation at Secunderabad, under Abraham Chinniah. A. Chinniah was one of our late Lazarus Aandlapak's hearers; he came to Madras with some merchandise, in October 1821; his stay at Madras was very short; received baptism in our chapel, being about twenty-eight years of age: having taken a small collection of Unitarian tracts in English, and a few in Tamil that were in hand writing, and returned to Secunderabad; a while after he became an Hospital

Conocopilly there ; in that situation he still continues. It may rightly be said that Chiniah, like myself, has learned Unitarian Christianity by reading and thinking. Though surrounded with opposers, he is not ashamed to assert the pure Unitarian faith, and confess himself as one of those who own the crucified man, Jesus of Nazareth, to be their only spiritual head under God the Creator. Chiniah, some time after his conversion, began to have divine worship in his house on Sundays ; by degrees some have joined him and become regular hearers and converts. In the appendix to the second memoir respecting the Unitarian mission in Bengal, p. 59, some account is given of an Unitarian Christian, by name Robert Macdonald, at Moelmyne ; that man is one of Chiniah's converts. Chiniah first used to write me occasionally, but afterwards his communications became more frequent and interesting. I have from time to time sent him plenty of English books and Tamil ones as soon as they were printed. Chiniah is a married man, but has no children ; he has an adopted young man whom he educates. His congregation at present, with his own, I think, are four families and six men individuals ; to these, three families from Madras have joined ; their number, with their children, will be about thirty. While I was writing this, Chiniah's letter, dated 13th of the present month, came to my hand, in which he says, that they have, on the 18th April last, dedicated the little chapel that he built, after prayer. The Rev. Richard Wright's discourse, the Comprehensiveness and Practical Importance of the Doctrine of the Divine Unity, Gal. iii. 20, " God is one," [which I have translated in Tamil and sent him a copy of it,] was read. On the day following, Sunday, 19th, they received the Lord's supper in the chapel. The chapel is twenty-one feet in length, thirteen feet wide, and nine high ; has

four windows and one door : he has joined a sloping viranda to the chapel in front, in which their school is kept. The building of the chapel and viranda has cost three hundred and forty-five rupees ; the whole expense hitherto, I think, has been defrayed by Chiniah himself. Besides some little expenses unavoidable in keeping up public worship, he has a schoolmaster, whom he pays ten rupees and a half a month. I earnestly beg my respectable Unitarian friends to recommend Chiniah and his little congregation to their patronage ; may their fostering countenance to our feeble endeavours, by the blessing of the Most High, be an encouragement in others to a like exertion ! Chiniah and his friends are all well.

My letter to A. Chiniah and his friends in defence of Unitarian Christianity, occasioned by Vathanaiga Sastheree's attacks in his Epistle to the Christian and Heathen Inquirers at Secunderabad, is now in course of printing. Vathanaiga Sastheree has promised to his correspondents to write in defence of the doctrine of the Trinity, ten chapters previous to his sending his large book, but no more than two chapters and a part of the third has yet appeared.

My friend Anthony Maliapah, of Hancollam, died under the disorder of his mind in last April, aged about 78 years ; he has left a widow, but no issue.

I have not received any communication from the Rev. W. Adam since last July. I have written to him in January, and shall have to write him again next month. Our school at Pursewankum, our public worship and circulation of tracts, all goes on quietly. My health is pretty good.

My humble respects to my revered friend, the Rev. T. Belsham, and to all the friends of Unitarian Christianity.

Rev. Sir,

I remain your obedient servant,
WILLIAM ROBERTS.

CORRESPONDENCE.

Communications have been received from Rev. J. S. Hyndman ; Z. ; L.

A Correspondent wishes to put to our readers the two following questions :

1st. How can Unitarians be justifiable in conforming to the present Marriage Ceremony, when they have made a solemn declaration, that it violates their consciences ?

2nd. If it be said, that they are justifiable in such conformity, then, how is their declaration correct ?

The plan suggested by N. D. for establishing a Society to educate Missionaries, is within the objects of the Unitarian Association, should it be deemed practicable or desirable.