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ON THE CHARACTER AND WRITINGS OF THE REV. T. BELSHAM.*

WE are told that it was not the custom of the ancients to sacrifice to heroes until after sunset. But it *was* their custom to sacrifice to them then ; and if we imitate their forbearance,—if in the life-time of those whose mental heroism helps to clear the world of the monsters of ignorance, error, and superstition, we suffer our gratitude to accumulate in our hearts, year after year, unexpressed, at least in all its fulness and fervour—it well becomes us also, when the night has closed in upon our benefactors, and they sleep in the grave's darkness, to complete the imitation, and bring our offerings of respect and gratitude, a manly and a Christian homage, to the memory of those who were distinguished for piety, worth, and usefulness. It is due to them that their names should at length be coupled with that well-earned praise, which cannot now be considered as flattery, and which there is no longer the possibility of their shewing, by subsequent inconsistency, was prematurely and injudiciously bestowed. It is due to ourselves that we enrich our minds with the images of men whom we may safely venerate ; who “being dead yet speak,” and that more impressively than could ever living voice ; and the contemplation of whose lives and labours stimulates

* A Sermon, on occasion of the Death of the Rev. Thomas Belsham, preached at the Chapel in Essex Street, November 22, 1829. By the Rev. Thomas Madge. Hunter. 8vo.

Courage and Confidence in the Cause of Christian Truth : a Sermon, preached at the New Gravel-Pit Meeting-House, Hackney, on Sunday, November 29, in reference to the Death of the Rev. Thomas Belsham, who departed this Life November 11, 1829, in the Eightieth Year of his Age. Together with the Address at his Interment in Bunhill Fields, November 20. By Robert Aspland. Hunter, Eaton, and Teulon and Fox. 8vo.

A Humble Tribute to the Memory of the Rev. Thomas Belsham, who departed this Life on Tuesday, November 11, 1829, in the Eightieth Year of his Age. Hunter. 12mo.

our aspirations after kindred excellence. And it is due to the world that we allow not those to be forgotten or unhonoured who have toiled for its improvement, notwithstanding its disregard or its hostility, and conferred benefits upon it which will only by a future generation be generally recognized and rightly appreciated.

This duty is peculiarly incumbent upon Unitarians, for reasons connected both with our internal condition, and our external relations. Our churches are the sanctuary of Religious Liberty; and the members of our societies enjoy and exercise a freedom of thought and speech not tolerated by other denominations. We "let every man be fully persuaded in his own mind," and encourage him to speak his mind; and only put Christ's yoke upon the neck of Christ's disciples. But this very freedom, in which may we stand fast, and abound yet more and more, for it is our Christian heritage and rich in blessings, diminishes the immediate recompense which, in other connexions, awaits him who ably and successfully serves the cause to which he is attached. We have no temporal honours or emoluments to bestow; and we are too jealous of our individual independence of thought and action to admit of that real though unavowed supremacy, that rank in a party, with which sectarianism rewards its champions, and which is by no means destitute of its accompanying earthly advantages. The most highly gifted amongst us are only recognized as fellow-labourers in the pursuit of Truth; they speak to those who will be sure to "judge what they say," often to controvert it, sometimes to censure it; and the danger rather is that they should not be sufficiently "esteemed for their work's sake," than that they should become the "lords over God's heritage," which "verily have their reward," in more thoroughly drilled sects, both established and non-established. "One is our Master, even Christ, and all we are brethren." But if this jealousy of our rights make us, like Republicans, somewhat niggardly towards the living, it demands of our hearts to render the more ample justice to the dead; the more especially as the relation in which we stand towards other Religionists is, in their estimation at least, one of unceasing hostility. Too many of them do not scruple to use unlawful weapons, the poisoned shafts of calumny, and there is a malignity from which even the grave does not shelter. The foul breath of Bigotry has vented many a posthumous slander. The object of such animosity rests not the less calmly, sleeping in Jesus; and there might be copied for his monument the inscription on that of Chillingworth, "*Nec sentit damna sepulchri;*" but it is the sacred duty of those who love Truth to protect the names of its departed advocates from insult, and to declare that "the memory of the just *shall be blessed*" by those who knew their worth, however virulently it may be aspersed, or however daringly it may be anathematized.

To render posthumous praise honourable to the individual on whom it is bestowed, and useful to society, it is needful that it be discriminative. Indefinite laudation is worthless at best, and may become pernicious. Seldom has there lived a man to whom such a mode of doing honour would be less appropriate than it would be in the present case. The most becoming tribute to the memory of the late REV. THOMAS BELSHAM must be an accurate analysis of what he was and what he did. Many persons have much ampler qualifications for this task than he who is now attempting it; but he has not been an inattentive reader of Mr. Belsham's works, nor a careless observer of his course for many years; and he has the advantage of what has been already done by the able authors of the publications whose titles are affixed to this article.

Of Mr. Belsham's personal history it is not our present purpose to speak. To do that as it should be done, and as we hope it will be done, would imply long habits of intimacy, and access to the memoranda, correspondence, and other documents, which happily remain, and which have been, by his direction, consigned to a friend and former pupil, who will, we doubt not, worthily discharge the very important trust thus confided to him. To give the world a faithful picture of the man will be his honourable and useful task. Ours is to endeavour to portray the Minister; to exhibit and estimate him as a Theologian, a Philosopher, a Controversialist, and a Preacher of the Gospel.

The outline of Mr. Belsham's life, so far as it is needful now to refer to it, is soon sketched. His father was an intelligent and respectable Dissenting Minister. In 1766, being about seventeen years of age, he was admitted a student at Daventry, then under the superintendence of Dr. Ashworth and the Rev. Thomas Robins. He was appointed Assistant Tutor on the completion of his Academical Course; and after an interval of three years' absence, during which he was pastor of a congregation at Worcester, he succeeded Mr. Robins as Divinity Tutor, and minister of the Daventry congregation, in the year 1781. Leaving this situation, in 1789, in consequence of his opinions having become Unitarian, he retired into an obscurity in which, whatever his own humility might dictate, it was not possible he should long remain. He was promptly summoned from it to become one of the Tutors at the New College, Hackney, an office which was soon terminated by the dissolution of the Institution. In 1794, he was chosen to the vacant pulpit of Dr. Priestley, by the Gravel-Pit congregation; and eleven years after, he removed to Essex-Street Chapel, of which he continued minister till his death, although for the last five years the public services had chiefly devolved upon his coadjutor and successor, the Rev. Thomas Madge.

Brief as this record is, it contains one event of incalculable moment to the individual himself, and of no little interest to thousands besides, if its consequences be considered; we mean his conversion to the Unitarian faith. The circumstances of that change merit serious consideration. So mighty a transformation of opinion presents a phenomenon well worthy the attention of all who make the human mind an object of scientific study. On that of the devout Christian it has far higher claims. It has the exhibition of a soul of no ordinary powers passing either from darkness into light, or from light into darkness; becoming emancipated from error or else apostatizing from the truth; and either advancing towards the full fruition of gospel salvation, or sealing its own eternal and wretched doom. Happily we have the means of approaching to "see this great sight;" its particulars are recorded with sufficient amplitude to guide our conclusions, if not to satisfy all our curiosity. They are thus stated in the *Memoirs of Lindsey* (ch. x.); the account in the *Preface to the Calm Inquiry* is to the same effect:

"As a minister, whose principles were known to be what is commonly called evangelical, the author of this Memoir had been appointed, in the year 1781, Theological Tutor in the Academy at Daventry, which was a continuation of the academy under the late pious and celebrated Dr. Doddridge at Northampton, and was supported by the trustees of the late William Coward, Esq., who bequeathed a considerable estate for the education of Dissenting ministers, and for other religious purposes. The office of pastor of the Independent congregation at Daventry was at that time held in connexion with the office of Divinity Tutor, and to this he was also invited. The Unitarian

controversy, revived with so much animation by the writings of Mr. Lindsey and Dr. Priestley, and brought home so closely to the feelings by the truly Christian and disinterested conduct of the former, in the resignation of his vicarage, was at that time in its zenith. And the tutor regarding it as a question of the highest importance, conceiving it to be his duty to state it fairly before the theological students, and observing that the question concerning the simple humanity of Christ, which was now become the great controversy of the age, was scarcely glanced at in Dr. Doddridge's Lectures, which were the text-book of the Institution, he determined to draw up a new course of lectures upon the subject. And to this he was impelled by an additional motive, namely, the hope of putting a speedy termination to this newly revived controversy; since, whatever respect he entertained for the abilities, the learning, and the character of the great champions of the Unitarian faith, he felt a perfect confidence that their arguments would be found capable of an easy and satisfactory reply; and whatever might be the errors of his own education, he had been happily instructed and firmly fixed in the grand principle, that freedom of investigation must ultimately be favourable to truth. The method which he pursued in instituting this inquiry he has detailed at large in another place. It is, therefore, sufficient at present to mention, that he first selected all the texts of the New Testament upon which the controversy is allowed to depend; most certainly not omitting any which appeared to him favourable to the pre-existence and divinity of Jesus Christ. These he arranged under distinct heads; and under each text he introduced the explanations of the most approved commentators of the Trinitarian, Arian, Socinian, and Unitarian hypothesis, very rarely introducing any theological comments of his own, choosing rather to leave the remarks of the different expositors to make their own impression upon the minds of his pupils. The labour was considerable: but it was not thought burdensome either by the teacher or the learner; the consciousness of honest, unbiassed inquiry, and the gradual opening of light, was ample compensation for all. But the result was widely different from what had been expected. First, the pupils, whose ingenuous minds, not so firmly bound by prejudice, were more open to conviction, began to discard the errors of education; and some of them, much to the regret of their worthy friends, and not least to that of their tutor, became decided Unitarians. The tutor's habits of thinking were more firmly riveted; and though from the beginning of the inquiry he was a little surprised at discovering so few direct, and, as he thought, unequivocal, assertions of his favourite doctrine, and though in the process of his labours he found himself obliged to abandon one text because it was spurious, another because it admitted of a different and more probable interpretation, and so on, and was thus driven by degrees out of his strong holds; yet such was the ascendancy which the associations of education had obtained over his mind, that he does not believe it would have been in the power of argument to have subdued it, had not the nature of his office, which made it necessary for him to repeat the lectures to successive classes, and which thereby compelled his attention again and again to the subject, eventually, and almost imperceptibly, overruled his original prepossessions, and brought him over to the faith to which he had certainly no previous partiality, to the profession of which he had no interest to induce him, and which he had fondly flattered himself that he should without much difficulty have overthrown. Those who have never changed their opinions, who are not much in the habits of inquiry, or who have not watched the vacillations of the mind when it is deliberating upon subjects of high importance, when it is anxious to form a correct judgment, when much depends upon the decision, and when it once begins to suspect as erroneous what it has long regarded as sacred and essential truth, may wonder that the teacher should be so long in making up his own mind, and that he should not be able to mark the day and the hour of his conversion. The fact is, that he was not himself aware of it till upon the repetition of a sermon which he had preached a few years before, and in which the pre-

existence of Christ and its concomitant doctrines were assumed as facts, he found himself so embarrassed from beginning to end, by his sceptical doubts, that he determined from that time to desist from teaching what he now first discovered that he no longer believed. This was in the autumn of 1788. And conceiving that, his mind being now made up upon the subject, it was his duty no longer to hold his peace, but to bear his public testimony to the truth; and, at the same time, being conscious that he no longer possessed the qualifications which were deemed essential to the offices he sustained, and regarding it as both unhandsome and unjust to put his friends under the disagreeable necessity of dismissing him from his office, which they probably would have thought it their duty to do; at least, being fully persuaded that it was right to give them their option in the case, he determined to resign both the Academy and the congregation. His resignation of the former he sent in to the trustees in January, 1789, requesting them to keep it concealed till March, as it would be impossible for him to quit his situation till midsummer; and he had no desire to make himself the topic of conversation till it became absolutely necessary."—Pp. 285—291.

Whether Mr. Belsham was right in his views of the teachings of Scripture upon the person of Christ, before or after this great change, it is for every individual to decide for himself by a direct appeal to Scripture. There he will find "the Judge that ends the strife." But there are several points in the narrative to which it is desirable that attention should be directed, especially the previous character of the individual, the manner in which his inquiries were conducted, the effect of his convictions upon his situation and prospects, and his subsequent conduct and feelings.

Mr. Belsham's conversion took place in the full maturity of his mind and character. He was between thirty and forty years of age when he commenced the investigation, in which he continued to be engaged during the lapse of seven or eight years. For his mental abilities and attainments, his moral habits, and his personal piety, we have what is perhaps the best evidence which, after so long a time has elapsed, can possibly be appealed to, in the satisfactory results of the investigations which it must be presumed were instituted on occasion of the several appointments which had been conferred upon him. He had been subjected to four ordeals of this description. The verdict of the Trustees of the seminary at Daventry, in his original selection for the Assistant Tutorship about 1770, and when he was invited to fill the Divinity Chair in 1781, and that of the congregations at Worcester and Daventry, cannot lightly be set aside now. He had evidently earned, and retained, a feeling of deep respect, as an accomplished and faithful Christian minister, in the opinions of those who had every opportunity, and every inducement, to observe him closely and judge him strictly. He was not a man to be blown about by every wind of doctrine. His was no unformed, uninformed, and unexercised mind. Could we imagine for a moment the formal carrying on of inquiry by delegation, and the ascertaining of religious truth by substitute, he was a man to whom unlearned Christians might have come with confidence, saying, Examine and decide this controversy for us. If not that of such a man, let us be told whose conversion is of importance, and ought to impress the honest and humble mind with the duty of fully and impartially examining the subject of dispute. It will be difficult to mention any quality required in such an one, a possessor of which cannot be indicated in the illustrious list of converts to which he belongs; enriched as it is with the names of Watts, Lindsey, R. Robinson, and many others; and it will be difficult among

them to point out one whose character should give more weight to his conversion.

The mode in which the investigation was conducted corresponded with the nature and importance of the subject. He first collected the whole of the evidence from the New Testament. This operation was, in itself, favourable to a right conclusion. In thus going over the New Testament, an unbiassed mind would not only possess itself of the separate passages supposed to bear upon the argument, but would receive that impression which the general aspect of the sacred volume is calculated to produce. It would thus be prepared to judge better of the letter of particular texts by the spirit of the whole. It is probable that, though he might not himself perceive it, Mr. Belsham's former opinions received a considerable shock from this first operation. His next step was to arrange that evidence, thus collected, under distinct heads; a process rendered necessary by the nature of the subject, and which he accomplished in a manner eminently impartial and lucid. The question of the supreme deity of Christ was, by this means, disentangled from that of his pre-existence; and each scheme of pre-existence was also presented in connexion with the real or apparent amount of scriptural evidence in its behalf. It might seem that it only remained now to draw the conclusive inference from the whole, in reliance on the Divine blessing for its correctness. But that blessing is best sought in the use of all the aid which Providence puts within our reach; and it was well to complete what had been done by allowing a hearing to the different systems in the persons of their most esteemed commentators, whose explanations are therefore appended, in juxta-position with each other, and with the text which they so differently expound. The whole was then subjected to repeated consideration and revision. What more *could* the disciple do to ascertain his Master's doctrine? Who has ever better prepared himself to offer the prayer of faith,

“ Be gracious, heaven ! for now laborious man
Hath done his part” ?

And is it not more in the spirit of the gospel to believe that heaven *was* gracious, than to imagine that all this honest toil ended in being abandoned to “ strong delusion that he might believe a lie” to his soul's destruction ?

The effect upon Mr. Belsham's situation and prospects was certainly not such as could give him any bias towards the conclusions at which he finally arrived. A man may be in a situation much less comfortable and honourable than that which Mr. Belsham occupied at Daventry, and yet feel it a very severe sacrifice to relinquish it, at the age of forty, and begin life afresh, with perhaps new occupations to engage in, new friends to seek, and new connexions to form. Nor is this the strongest form of the temptation to equivocate with his own mind and conscience. It is a fearful thing to meet the altered countenances of religious associates, persons loved and respected, and whose love and respect *had been* mutual. The moral principle itself will often seem to plead against its own dictates, and hold out the prospect of continued and extensive usefulness as a bribe for a silent compromise with error. A time, too, is required for opinions to work themselves into feelings; for the newly embraced doctrines to generate their own devotional and practical atmosphere. The heart will linger in its accustomed haunts, amid its long-cherished associations, long after the voice of the judgment has commanded to “ arise and go hence.” Not lightly does the writer express his

conviction that instances are far from being rare, in the secret annals of orthodoxy, in which the spirit has fainted under the commencement of these fiery trials, and shrunk back from enduring their continuance, into a state, our pity for which cannot be greater than our disapproval of the system which creates the temptation. How Mr. Belsham felt and met this crisis will be best shewn by the following letters, which were written at the time, and addressed to his friend, the Rev. Samuel Palmer, of Hackney, by one of the members of whose family we have been favoured with copies of them :

“ But I hasten to mention, that as you have been very explicit in the declaration of your sentiments to me, and I have been equally frank in the remarks I have made upon them, I think that you have a right to be acquainted with my sentiments, and I hope that you, in return, will be equally free, and *amicably severe*, if you please, in your remarks upon them, and in your advice to me with respect to them. You have hinted more than once that you thought my principles very nearly coincided with those of Dr. Priestley. I could mention a variety of particulars in which I very widely differ from the Doctor, and with regard to which I could, if I thought it either honourable or honest, raise my character for orthodoxy, by joining with open mouth in the general cry against him.

“ But to speak the truth, I do very plainly see that the principles which I have now adopted, and that after what appears to me to be the most close, patient, and impartial study of the subject, and which I have received with the greatest reluctance, and very much against my expectation and my will, are strictly and properly *Unitarian*; and I feel myself so fixed in these sentiments, that I begin almost to wonder that I could ever be an *Arian*. I do not mean nor wish to enter into any argument with you upon this subject. I hope that you will never see, what I think that I clearly see, viz. that your sentiments very nearly correspond with my own, except in the trifling circumstance of the pre-existence of the human soul of Christ. I do not wish you to be involved in the embarrassment in which I now find myself; but I wish for your advice and opinion how I ought to act.

“ What step do you think it right for me, in my peculiar circumstances, to take? Ought I to go on with the Academy and the congregation without taking any notice of the material change that has taken place in my sentiments, till it is discovered by others, and intimations are given that it is proper that I should withdraw; or ought I at once to acquaint the Trustees and the congregation with the change of my principles, and leave it to them to determine, whether they choose to retain as their minister and tutor a person whose sentiments are so very materially altered from what they were at his appointment to office seven years ago?

“ This is a nice and difficult question, and much of the peace of my future life depends upon the decision of it; I beg the favour of you to give me your opinion frankly and faithfully, and I must confide in your friendship not to divulge, for the present at least, the discovery which I have made to you, and which I believe is not suspected by any individual in the congregation, not even by the perspicacious Mr. Robins.

“ Notwithstanding the difficulty into which I have brought myself, I am not sorry for the pains that I have taken in the investigation of the subject. I can appeal to the Searcher of hearts, that if I err, it is not a voluntary error; I have taken all the pains I could to gain information; I have with great reluctance admitted it into my mind; I have earnestly implored illumination from above; I have done all that I can do; and I have now made up my mind, and am willing to abide the consequence.

“ I do not know whether I may ever hope to appear in your pulpit again, but I hope you will not banish me from your fire-side. I look upon you as well as myself to be an inquirer after truth; and if you are not perfectly enlightened, you at least *see men as trees walking*, and your inquisitive mind

will not stop till it has found rest in the principles of *true Unitarianism* and *genuine Christianity*.

“Yours very sincerely and affectionately,

“T. BELSHAM.

“*Daventry, Feb. 20, 1789.*”

“Shall I hide from my friend the thing that I do? I asked his advice, and he has been so very ready and so very frank in giving it, and his sentiments so nearly concur with my own, that I think he will have some reason to complain that I have not treated him with honour, if I do not let him know exactly how matters stand.

“I had no doubt in my own mind as to the steps proper to be taken at the time that I wrote to ask your opinion. I had actually taken the most decisive measures, but I wished by sounding you to have your free, unbiassed opinion upon a question which you apprehended to be still in suspense.

“My mind has been gradually advancing to Unitarian principles (N. B. I allow you to be a Unitarian as well as myself) for some time past. My difficulties upon that subject have been gradually lessening; and since I have been reading the lectures this session, my mind has been more and more confirmed in these views; and the revolution which has taken place in my sentiments has been attended with so much reluctance and so many struggles, generally so contrary to my expectations, almost to my inclinations, that I think it impossible that I should ever see the doctrine in a different light from what I now do. *Vestigia nulla retrorsum*, from the lion’s den of Unitarianism.

“I now consider myself as being, upon the one hand, totally different from what I was when Mr. Coward’s Trustees chose me to the Academy; and, upon the other, as disqualified from supplying the generality of Dissenting congregations who ought to be supplied from Mr. Coward’s Academy with suitable ministers. I had no doubt, therefore, that honour and duty required that I should quit my present situation, and I determined to resign. This resolution I formed about October last. I did not mention a word of it to any person in the world till the latter end of January, when I sent my letter of resignation to Mr. Coward’s Trustees, at the same time assigning my reasons. The next week I received a very handsome letter from Mr. Paice, in which he acquainted me, *that my resignation was accepted*.

“Of this event there are no persons in the kingdom who have any knowledge at present, but Mr. C.’s Trustees, Mr. W. Smith, Mr. Pett, and yourself.

“It is remarkable that the affairs both of the Congregation and the Academy are at this time peculiarly promising. Two or three new families of Dissenters are come to live in the town,—the Sunday-school is thriving,—the young people have formed themselves into a society, and a considerable number of them are coming to the Lord’s table, and I do not know that we have any complaint or uneasiness.—The members of my family are universally orderly, diligent, and well-behaved; and though a considerable number are to leave the house this vacation, I have already the prospect of twelve or fourteen new Students, which is a greater number than I have known of, at this time of the year, since I kept the Academy.

“It is a little mortifying to give up every thing at a time when prospects are so very promising. It is still more mortifying to find, that the very pains I have taken to qualify myself for the station I am in, have operated directly contrary to my intention and expectations. Had I contented myself with going over the old lectures in a slovenly way, I might have been Tutor at Daventry as long as I lived., I am sure I never could have changed my prin-

ciples had I taken less pains in the business than I actually have,—and because I have thought it my duty to take pains in acquiring thorough information upon the subjects treated of in the lectures,—behold, I am all at once incapacitated for the office I sustain, and am doomed, together with my lucubrations, to retire to silence, solitude, and oblivion. After all, I don't repent of what I have done.—I am in the hand of a wise and good Providence.—If I am to be honoured as an instrument of further service, some door of usefulness will be opened before me; and though it is painful to be laid aside in the midst of life, yet if such is the will of my heavenly Father, I would bow to his disposal with an unrepining heart, and say, 'Thy will be done.'

"Believe me, my dear friend,

"Yours very sincerely and affectionately,

T. BELSHAM.

"*Daventry, March 3, 1789.*"

The lingerings of human feeling, the decision of a sincere lover of truth, and the humble resignation to the Divine Will of a genuine servant of Christ, are beautifully exemplified in these letters.

If we look to the fruits of this conversion to Unitarianism, none of those deadly symptoms are to be perceived which should have followed an apostacy from saving truth to fatal error. Unitarianism is said to tend to Infidelity; and Mr. Belsham's mind was not one to stop short of the legitimate consequences of any tenet which he held, however obnoxious those consequences might be. What are the traces of this tendency during the forty years of his life which followed, and which were dedicated to the service of Christianity with an undiminished sense of its worth, reliance on its promises, and zeal for its promotion? His latest and his constant feeling on this subject appears in the last paragraph of his last published work. He is discoursing on the Cessation of Miraculous Powers after the Age of the Apostles, and concludes thus:

"There is in the divine religion of Jesus, as it is exhibited in the records of the New Testament, a simplicity, an energy, a majesty, which at once irradiates the understanding and convinces the judgment, which captivates and rules the heart. It disdains the disgraceful support of fictitious miracles and pious frauds. It asks not the continuance even of those real and splendid displays of divine power which were necessary to its first introduction. Christianity stands alone. Under the protection of Divine Providence, it has borne the shock of more than seventeen centuries. And it is now more deeply rooted than ever. It shall endure and flourish till the end of time; and revolving centuries shall but add to its beauty and its glory; till in the end its branches shall extend over the whole earth, and all the nations shall be gathered under its shadow. Hasten, O Lord, this glorious period. May thy kingdom come!"—*Sermons, Vol. II. p. 495.*

This is not the language of a mind which was disaffected towards Divine Revelation, and it well corresponds with the tenour of his feelings and conduct. No deficiency of zeal for what he deemed sacred truth will be alleged against him; and yet his piety was unimpaired by his habits of controversy. The deep reverence of his devotion was exceedingly impressive; yet it was not further removed from the offensive familiarity in prayer which some assume, than from the slavish terror of superstitious worship. Of his faithfulness as a Christian pastor, we shall have to speak presently. Of his deportment in social life, how many of us there are who can attest the accuracy of the picture which A Sincere Mourner has drawn!

"Nothing could exceed the amenity of Mr. Belsham's manners in social life. With talents and attainments that rendered him so much an object of

interest, he was entirely free from the vanity of displaying his powers, and of engrossing attention to himself. In the friendly circle he was at once dignified, courteous, and cheerful, and all spontaneously paid him their tribute of admiration and respect. When the conversation touched on topics of literature, metaphysics, morals, or the evidences and doctrines of religion, his remarks were sure to be instructive. There was a peculiar distinctness as well as pertinency of thought in what he said. It made a deep impression, and always tended to improvement.

"To the children of sorrow he was a most humane, sympathizing, and considerate benefactor, ever ready to lighten their burthens and dry their tears. He would look into their wants, and he would speak of them to others. The cause of learning and religion had his heart and his prayers. His pecuniary contributions in its support were nobly generous, unmeasured in many cases even by his ability.

"For some years his health had been gradually declining. His disease often assumed an alarming character: but he knew the goodness of the ever-present Helper in whom he trusted,—and he was not afraid. He perceived that 'the shadows of the evening were stretched out;' but his faith in the precious promises of the gospel was steadfast, and it filled him with serenity and peace—a serenity and a peace which earth has no power to give or take away. His warfare is now accomplished—his toils and his trials are past, and he is gone!—gone to his bright reward in a far happier and holier state, where there will be no more death, and where we shall praise our God not merely for the mercies which have gladdened us, but also for the troubles which have brought us low."—Pp. 18—20.

Whatever, then, may be said of the faith from which Mr. Belsham departed, that which he adopted and adhered to, enabled him to live and die as became a Christian. His conduct adorned the gospel, and his heart felt its consolations. Let bigotry "lay her hand on her mouth, and her mouth in the dust," and confess the presence of the Christian Spirit, though she may not yet acknowledge that of the Christian Doctrine.*

* The Congregational Magazine for January, has presented its readers with an Obituary of Mr. Belsham, in which, amongst sundry errors and misstatements, is the following very insidious paragraph:

"Two days of perfect consciousness preceded his dissolution, but it is reported that an ominous silence was maintained upon the opinions of the past, and the prospects of the future. If this be true, it will become the surviving champions of Unitarianism to explain the melancholy fact."

The insinuation is as untrue as the mode of putting it forth is unmanly. For several days before his death, Mr. Belsham had lost the power of distinct articulation; but even in that state, he found means to express, in a way which could not be mistaken, the composure of his mind. During some days previous, he suffered severely, and it was evident that the hand of death was on him; but then, and so long as the power of speech was allowed him, there was no silence "upon the opinions of the past," or "the prospects of the future," but such allusions to both, indicating principles unshaken and hopes undimmed, intermingled with acts of devotion, as became the humble and faithful minister of Christ when about to render up his account to his Lord.

The writer has screened himself from the charge of inventing this report; he is, or at least he appears as being, only its propagator. The difference is not material. The existence of a propensity to falsify the death-bed behaviour of Unitarians has not now been manifested for the first time. "It will become the surviving champions of *Trinitarianism* to explain the melancholy fact."

The Obituary concludes with the following admonition to Unitarians:

"The present state of the Unitarian body in this country must be to the friends of Evangelical religion most satisfactory, while the general failure of its efforts at home and abroad, may well call its surviving members and advocates to pause, and solemnly re-examine the question, 'lest haply they be found fighting against God.'"

In the services which Mr. Belsham subsequently rendered to Unitarian Christianity, his numerous publications first present themselves to notice; and amongst these, the first place is due to that important work of which he is known to have been the responsible Editor, *The Improved Version of the New Testament*.

The utility of this performance has been sometimes underrated, from searching for it in a wrong direction. No such attempt can, or ought to supersede the use of the Common Version in the pulpit and the closet. The phraseology with which our earliest devout associations are entwined, and which therefore must needs be the most powerful in exciting pious feeling, should never be relinquished but when its abandonment is required by truth and conscience. The language of the Common Version is the mother tongue of Devotion. It well deserves to be so; and not the less on account of some few antiquated forms of speech, such as a modern translator would study to introduce when he was rendering an ancient original. But although for these purposes the Common should not be superseded by the Improved Version, there is great advantage to be derived from their conjoint use in attaining a knowledge of the Scriptures. It is almost too obvious to remark, that no two translators, however learned and faithful, would render a passage of any length into English by the very same words. The sense may be substantially the same, but there will be shades of difference in the expressions; and that sense will be the more perfectly comprehended by the mere English reader from his comparison of the versions. Familiarity with the sound of words often imposes itself upon the mind for a perception of their meaning. This is particularly liable to occur, and does in fact very extensively occur, to devout readers of the New Testament. It is one evil, amongst many benefits, resulting from early acquaintance with, and deep veneration for, the language of scripture. The best remedy is the perusal of a version of which the phraseology is as dissimilar as is consistent with strict fidelity. Campbell's translation of the Gospels, Wakefield's and New-

The writer of this admonition must labour under considerable mistake both as to the character of the persons to whom he addresses it, and as to the assumed facts on which it is founded. What with the allurements of the Establishment on the one hand, and the bigotry of the Orthodox Dissenters on the other, the ranks of Unitarianism are kept tolerably well purged of all who can be drawn or driven from their principles; of all who require the concurrence of a multitude to satisfy them that they are in the right path; and who doubt the dictates of the "still small voice" of truth, unless it find an immediate response in the clamours of popular applause. They have counted the cost of being in a minority.

It is not impossible that the last Report of the Unitarian Association, and some recent articles occasioned by it in this publication, may have led the Congregationalist into the other mistake with which he is so well satisfied. Accustomed as he is to the way in which religious societies deal with the public in their reports, this is not surprising. Fresh from such documents as they send forth, we can excuse his mistaking the frank exposure of occasional and temporary failures and discouragements, and the fervent rebuke of indifference, for an intimation of that total discomfiture whose approach it might indicate in other connexions. We can excuse, too, his forgetting every symptom of progressiveness, however solid and decisive, which, from the very nature of the case, would not be forced on his notice, or perhaps adverted to at all in the productions referred to. Our "failure" abroad will bear a very advantageous comparison with the success of evangelical missions in the same region; and at home it must be a most unthankful view of the dealings of Providence which could make us suspect that we were "fighting against God." All that we require, and what by the blessing of heaven we hope to excite, is, more activity to reap the fields that are already ripe, or that are fast ripening, unto the harvest.

come's of the whole New Testament, were well adapted for this purpose. The Improved Version, formed on the basis of the latter, gave it an extent of circulation which it never before possessed ; and the very diversity of style which disqualified it for use, as to devotional purposes, rendered its aid efficient for detecting that self-deception which had mistaken a recollection of the words for a knowledge of the sense of scripture. Then the Improved Version gave the public the original text, as far as it has been recovered by the most diligent and successful criticism. The produce of the labours of the learned was made common property. God's word was cleansed from man's additions. Christians have a right to its possession so purified ; but by whom else has that right been practically recognized ? What have the wise and the powerful of other denominations done for the unlearned in this particular ? They have left the community to this day without the Word of God in its pure and undefiled state. Public Authority only sanctions, Churches only use, Bible Societies only circulate, and Missionaries only translate from, an interpolated text ; and one which they all know and allow to be interpolated. How good and pious men answer for this to their own consciences it concerns not us to inquire. But it does concern us that they who have the honesty and the courage to separate the chaff from the wheat, and to put into the hands of the people the words written by the apostles without the forgeries which have been added, should be remembered with honour and with blessing. And further, the Improved Version not only gave the mere English reader the results of the Critic's researches, and the Translator's labours, but furnished him with a rich collection of materials for the formation of his own judgment upon disputed matters. The Introduction and Notes are a noble monument of the learning, industry, and zeal of the Editor. He has laid bare the arcana of biblical criticism to vulgar gaze ; brought it down, as Socrates did philosophy, from the clouds to the abodes of common life ; and on many a point which it used to be the privilege of the learned to discuss, made the right of private judgment no longer a dead letter to the many, but one which they may safely and profitably exercise. Defects and errors in this great work there undoubtedly are ; but it contains also, to a considerable extent, materials for their correction ; and no student of the New Testament, learned or unlearned, can fail, but through his own fault, of finding its assistance highly valuable.

The earliest of Mr. Belsham's publications, with the exception of single sermons, was the "Review of Mr. Wilberforce's Treatise, entitled 'A Practical View of the prevailing Religious System of Professed Christians,'" &c., 1798. This work remains the most complete statement of Unitarian Christianity which we have from his pen. What he considered the doctrines and the spirit of the gospel are exhibited in contrast with those of the popular system as portrayed by the respectable, eloquent, and devout author of the "Practical View." Faith is opposed to faith, spirit to spirit, tendency to tendency. The Divine character is vindicated from the imputation of vindictiveness, human nature from that of total depravity, and Christian morality from that of useless austerity. There is little, and the occasion did not require it, of minute and elaborate discussion. The writer's object was a general view of the two Creeds in contrast ; and that object is accomplished in a complete, perspicuous, and impressive manner. "Look on this picture, and on that." A rapid glance is cast over the whole circle of theological topics. It is the glance of one who knows the region well ; who is familiar with all its heights and depths ; and who has thoroughly mastered in detail the several particu-

culars which are here presented in combination as a whole. There is great power in this work, more, we think, than in any other of Mr. Belsham's productions, though he was always any thing but feeble. The subject itself was elevating; the great principles and general views of Christian truth are ever pre-eminently so; and he felt the inspiring dignity of his theme.

His next important work was not theological, though its connexion with and bearing upon theology are sufficiently evident. In 1801, he published the "*Elements of the Philosophy of the Human Mind and of Moral Philosophy.*"

Although this book cannot be recommended now, in preference to many others, as a manual of mental philosophy, there are portions of it whose worth is unrivalled. Chapters ix., xi. and xii. may be particularly specified, on the Will, on Immateriality and Materialism, and on the Natural Evidence of a Future Life. They are most admirable summaries of the arguments advanced on both sides of the questions to which they refer. The Author manifests his own opinions, and they were decided ones; but Mr. Belsham was remarkable for never diminishing by his statement, but very often increasing, the force of objections against his own opinions. It was an honourable peculiarity. It evinced the sincerity with which he declared that "to him, truth was victory." The merit of these summary statements has triumphed over sectarian antipathies, and been recognized by men whose enlightened minds and hostile creeds conferred a double value on their praise. Wherever the truth may be on these much contested points, it will be long before the evidence will be any where found more concisely and yet luminously exhibited than in this volume.

Mr. Belsham was, as is well known, a follower of Hartley; and resolved all mental phænomena into the association of ideas. His theory of morals is such as most naturally, and as he thought necessarily, follows from that doctrine. He defines virtue to be "the tendency of an action, affection, habit, or character, to the ultimate happiness of the agent." He contends that, "under the government of perfect wisdom and benevolence," the ultimate happiness of the individual must needs coincide with "the greatest general good;" and concludes that "self-love and benevolence can only be reconciled by religion." There are but eighty octavo pages of this treatise; and as much real knowledge of the subject may be gained by their study as by that of the same number of volumes. Every moral system of celebrity is noticed and characterized. The fallacies on which many of them are founded are exposed by a few sentences in which the combination of brevity, simplicity, and conclusiveness, is very striking. This part of the volume should be kept in print and in circulation. A clear notion of the principle of morality is of more importance to its steady and consistent practice than many are apt to suppose. Without it there will occur, even in common life, cases of conscience in which we shall often be sadly afloat, and sometimes go sadly astray. Nor are we safe in our interpretations of the preceptive passages of Scripture without this guidance. How else can the local and temporary be distinguished with any degree of certainty from the permanent and universal? The test indeed is sanctioned, nay, it is furnished by Scripture itself. The New Testament does not contain a code of laws, prescribing particular actions, with penalties annexed; but moral principles, which are, to a considerable extent, left to be applied by ourselves to the peculiar circumstances in which our lot may be cast. It always supposes, and sometimes expresses, a general notion of goodness, a definition of virtue, which coincides, as

seems to us, with that laid down by our Author in this brief but valuable and useful treatise.

The remarks on Mr. Belsham's change of opinion having already conveyed our estimate to the reader of his *Calm Inquiry*, we pass on to his *Memoirs of Theophilus Lindsey*.

It is interesting to observe the strong affection and deep veneration with which Mr. Belsham ever regarded his excellent predecessor. They indicate his heartfelt appreciation of moral worth; for in ability and attainment it can scarcely be imagined that he was wholly unconscious of a superiority which must be sufficiently evident to any one who has compared their productions. Mr. Belsham's mind was of a much more sinewy and gigantic frame. It was to the *Unitarian Confessor* that his homage was paid, and the emotion was deep and enduring in proportion to the rare merit of its object. Through the more than twenty years that he survived, their past intercourse seemed ever present to his memory and their future reunion to his hope. What Mr. Lindsey would have thought and felt would occur strongly to his mind at a very recent period, and in matters of comparatively trifling interest. The source of this feeling was that he believed his character "to have been as free from blemish, and to have approached as near to perfection, as human frailty would admit, or as that of any individual since the apostolic age." There is something very touching and impressive in the following passage towards the conclusion of his sermon, delivered on occasion of Mr. Lindsey's death, which occurred on the 11th of November, 1807.

"Beloved, venerable friend, farewell. To have been admitted as an associate in labour and in friendship with thee, and with thy most worthy and revered coadjutor Dr. Priestley, has been the chief privilege of my life. To have paid this last tribute of affection and homage to thy memory and thy virtues, has been the most honourable office in which I could engage. And to be united again to the same society, and in the same employments in a better and happier state, is the sublimest felicity to which I aspire."

In becoming the biographer of his friend and predecessor, it naturally devolved on Mr. Belsham to delineate the then state of Unitarianism, and its previous history, at least in its relations to the Church of England, and so far as this had not been done in the "*Historical View*." Mr. Lindsey's name is identified with that portion of our annals, and the record is worthy of his memory. In like manner should Mr. Belsham's life be the continued history of our cause, from that time to the present, nor can there be any lack of materials to render it as full of instruction and of encouragement.

The chapter which relates to American Unitarianism was reprinted in that country, and occasioned a very animated controversy. Its statements were not affected, as to their general correctness; and considerable good resulted in the more bold and active assertion of their peculiar opinions to which our Transatlantic brethren were thereby led.

But the great worth of the work is in its moral tone and tendency. That single-hearted servant of Christ has left an ever-memorable example of the purest integrity. It was enough for him to hear the voice of the master; he was prepared to go whithersoever it might call him. His humble piety, his earnest inquiries after the path of duty, his prompt determination and no less prompt action, his unfailing trust in Providence, his rejection of all compromise between the world and conscience, and his meek and holy resignation, form a picture which it was a privilege for his biographer to portray, and is a privilege for us to possess. We rise from the perusal with the emotions

which are due to a moral benefactor. When the world shall have become worthy of such men, if the causes, under heaven's blessing, of so mighty a change can be distinctly traced, their histories, recorded by kindred minds, will probably be found to have been amongst the most efficient agencies of the felicitous transformation.

The Translation and Exposition of Paul's Epistles, the produce of labour continued, at intervals, for thirty years, is a work which must ultimately find its place, and that a prominent one, on the shelves of every good theological library.

For the production of a commentary of high merit and permanent worth, Mr. Belsham was eminently qualified. If he did not bring to the task that profound and extensive acquaintance with classical literature which some have possessed, he was intimately and critically conversant with the Greek of the New Testament and the Septuagint, which is a much more important requisite; his attainments as a scholar were of no mean or limited description; and he well knew how to avail himself of whatever could enrich his work in the researches of the most eminent philologists. His translation is avowedly rather "Eclectic" than original, and the remark may also be applied to his exposition. He did not affect novelty in the one, or eloquence in the other. His object was to elucidate the meaning of his author, and he has succeeded to a far greater extent than any commentator who preceded him. From whatever quarter it might come, he welcomed any version, any paraphrase, any criticism, by which any of the "things hard to be understood" in the Apostle's writings could be rendered more intelligible. By accumulation, comparison, and selection, he constructed from the materials furnished by others the most complete work of the kind which has yet been produced. By the constant exercise of a sound judgment; by steady adherence to the principles of interpretation which he had laid down for his own guidance; and by ever keeping in view the design of the writer in each of his epistles, and the drift and bearing of his argument, as previously ascertained by those masterly analyses which are exhibited in the work itself, he gave a harmony and unity to the whole as unbroken as if it had been the entire original production of a single mind. Some few discrepancies which there are in it, are evidently occasioned by the variations which must take place in the mind during so long a period, rather than by the plan which he pursued. It would be difficult to point out any work with which this can fairly be compared in which they are not much more abundant.

There can be little doubt that in process of time this great contribution to biblical criticism will render important service to the cause of Unitarian Christianity. The latent proofs with which the Epistles abound, that Paul's apostleship was of Christ, and that Christ's mission was of God, are wrought out and set in the clearest light and most convincing form. Evidence, most forcible and impressive, of the reality of the gospel revelation, is elicited where the careless reader would not have suspected its existence; and in passages, often, which, if they had not repelled by their seeming obscurity, would have been deemed fruitful only in objections and difficulties. Nor is the effect of the light thus collected and thrown upon the pages of this portion of Scripture less fatal to the speculations of the Trinitarian than to the objections of the Unbeliever. The modes of expression which have so long been associated with his peculiar tenets are traced to their sources, watched in their application, and shewn to afford him not even

the shadow of support. The marked Unitarian character of the historical books of the New Testament had long ago forced itself into notice; and the various shifts and evasions resorted to by the advocates of the opposite doctrine had distinctly shewn that in the Gospels and the Acts they felt themselves upon hostile ground. Retreating from the light of our Lord's preaching and that of his apostles, they sought shelter in the obscurity and intricacies of epistles, those of Paul especially, which, from the very species of composition to which they belong, the circumstances in which they originated, the allusions with which they abound, and the peculiar character of the writer, must needs afford them an ample covert, and one from which it would not be easy to dislodge them. It was fitting that the mysteries of modern orthodoxy should pretend to derive their brightest proof from those productions which were comparatively dark to contemporaries, and even to a brother apostle. The eye which cannot, or will not, behold objects in the sunshine, may well rejoice when clouds interpose or mists arise, and hail their gloom as the best medium for distinct vision. But it was also fitting that this resource should be cut off; that as far as is possible in this distant age, the obscurities of these epistles should be dispelled, and their difficulties explained; that the gospels and the epistles should be harmonized, not by the mystification of the former, but by the exposition of the latter; that the consistency should be evinced between the general principles which Paul has distinctly and solemnly affirmed, and the phraseology which in argument he has occasionally employed; that his meaning should be traced throughout his writings, and shewn never to require, though it may sometimes be capable of, a Trinitarian interpretation. This great and good work Mr. Belsham has accomplished. He has put Unitarianism in possession of the only part of Scripture, with the exception of here and there a detached passage, which could be considered as debateable ground. In his translation words may be exchanged for other words more apt and expressive; in his commentary phrases more perspicuous and explanatory may be substituted for his phrases; here a useful addition may be made, and there his work may be improved by an omission; but what thus remains to be done is trivial compared with what is done, and done for ever. The proof is before the world, and in time the world will heed it, that Unitarianism makes no partial appeal to Scripture, but is the doctrine of the Old Testament and of the New; of Moses and of Christ; of the Evangelists and of the Apostles; of Peter and of Paul; of the historical and of the argumentative books; of the earliest and of the latest; of the sermons which were preached and of the epistles which were written; of the plainest and simplest passages, and of those which are most fraught with difficulty and most liable to perversion. A reproach is wiped away from our opinions which, although it was never deserved, had never before received so ample a confutation.

[To be continued.]

CALAMY'S LIFE.*

THE best means of forming a due appreciation of the liberty which Dissenters now enjoy, is to look back to the times when the venerable champions of Nonconformity prepared the way for the victories over injustice and intolerance which have distinguished our days. Such an appreciation can be complete only when we turn from the historical record of the contests between religious parties to the private relations of the lives of men who were engaged in these contests. From such narratives only can we learn how oppressive was the sense of political injury to ardent minds ; how sore were the jealousies and the heart-burnings of the discomfited ; how intolerable the exultation, or how insulting the patronage, of the powerful ; how difficult, especially, it was to unite a spirit of Christian liberty and independence with the gentleness, moderation, and disinterestedness required by a Christian profession. Now that we can worship publicly without incurring penalties—now that offices of public service are open to us—now that our youth can be educated by their parents or by teachers of their choice, we can form no idea of the restraints and difficulties which beset the path of life in every direction, a century ago, if it so happened that the consciences and worldly interests of men were not exactly in accordance. We think that we live in stirring times ; and so we do ; but the stir is perhaps not greater, but only of a different kind from that which was taking place a century ago. We congratulate ourselves on living at a period when the national mind is in a state of unexampled activity ; and we are right ; and we should especially rejoice that this activity is shewn, not in forging new fetters for conscience, not in elevating certain classes by the depression of others, for the sake of party purposes, but in extending the bounds of political liberty, and yet more eminently in releasing millions from the bondage of ignorance. By looking back for a single century, we may become aware how great a privilege it is to relax the unceasing attention which was formerly necessary to preserve the remains, or the slight acquisitions, of religious liberty ; and to transfer the anxious concern which was before engrossed by party interests upon the nobler office of labouring for the advancement of the national mind. If, on thus looking back, we are tempted to smile at the self-importance, or to wonder at the contracted notions, of some of our Presbyterian forefathers, we should remember how their minds were moulded by the pressure of their times, and cease to be surprised that, while fought for by contending parties in the state, members of the body should overrate their own consequence ; and that while the only question was between Conformity and bare Toleration, they should not have formed very enlarged conceptions of the principles, the rights and enjoyments, of perfect religious liberty. Of such principles, rights, and enjoyments, we can now form a higher conception than could have been entertained by them ; and we have happily advanced nearly as far towards the attainment of freedom as is possible under an union of Church and State ; yet changes as important as those on which we congratulate ourselves may be reserved for the coming century ; and if we could revisit our earthly homes at the end of that time, we might find our posterity wondering over the abuses in the church which

* An Historical Account of my own Life, with some Reflections on the Times I have lived in. By Edmund Calamy, D.D. Edited, &c., by J. T. Rutt. 2 Vols. 8vo. Colburn and Bentley. 1829.

are not yet rectified, and the restrictions of which we still complain. We might find the halls of learning open to them as to all, marriage vows divested of the obligation to perjury, and religious liberty the law of society as it already is the law of the land. Those will be stirring times. Men will then be at liberty to forget interests which, however important to us, will to them appear petty in comparison with others which will be opening upon them. War will be waged against oppression on a larger scale, and the rights of nations will be urged and established when those of sects and parties are no longer in question; and thus, we trust, will society advance with a continually accelerated progress, political liberty pioneering the way for moral and Christian freedom, till He who ordains and overrules the revolutions of human affairs, shall see fit to end these contests by visibly centering in himself all rule and authority and power.

By such works as the volumes before us, we are carried back into the midst of the excitements of the time to which they relate. The court, with its intrigues and factions—the dissensions in the royal family, extended and aggravated among their adherents—apprehensions of heresy in the church—rumours of treason in the parliament—protracted and sanguinary wars on the continent—mighty contests of fleets at sea—plots, real or pretended, among the Catholics—vigilant measures of defence on the part of the Protestants—appear events of so much importance as to leave little room for lesser cares, and small opportunity for the lighter occupations and amusements of life. Yet Bolingbroke found time for philosophy and theology, and many less harmless pursuits. The licence of morals and manners which accompanied the restoration were still prevalent, and pleasure was the aim and object of multitudes who were wanted for a higher service. This was the Augustan age of our literature, and a new energy pervaded the world of letters. Fierce contests were waged in the bosom of the church, and its agitations were spread through every rank of society. Suspicion and dissimulation reigned in the court; angry debates, with an occasional mysterious agreement between adverse parties, fixed men's attention on both houses of parliament; wit abounded at Wills's, and literature at the Kit-kat Club; licentiousness prevailed at places of public resort; the Papists were scowling abroad or plotting at home; bishops scandalized their profession by their feuds; while "the Body" with whom we have the most to do, were concentrating their wisdom in defence of their rights, looking complacently on all who courted them, congratulating one another on every escape from the seducing temptations of flattery, but withal, highly elated with every mark of royal favour. They met, they consulted, they contrived, they suggested, and listened to suggestions, hoping, longing to be admitted into the bosom of mother church, but too honest to secure the privilege by a sacrifice of conscience: seizing every pretence for going up to court, to make the most of their loyalty, and most humbly grateful to any who would point out to them a method of conciliating the powers that were. Inasmuch as they hoped for a union with the church, they happily failed; and thus far their amiable exertions were in vain. Their numbers dwindled away, those who remained became subject to new oppressions, and many a venerable member of the Body left the world with a sigh at the darkening state of the political horizon. The Act of Toleration was hailed as the bright morning star of religious liberty: but the clouds again gathered. They are, however, dispersed. We have passed through the twilight, and can now reckon with cheerful hope on the full noon of unintercepted Christian liberty.

When at this distance of time we look back on the struggles of the Non-

conformists in the reigns of the last of the Stuarts, William III., Anne, and George I., it appears almost inexplicable why they did not base their Non-conformity on the broad and firm ground of objection, that religion is injured by an alliance with the state. But of this principle it is difficult to discover a trace among the most honest and the most enlightened of the sufferers under the Act of Uniformity, or any subsequent document of like impious nature. As the Act of Uniformity contained five despotic requisitions, there were five valid arguments for resistance, and it was not therefore to be wondered at that the ejected ministers vacated their offices for various reasons. The greater number could not give their assent to every word contained in the Book of Common Prayer, especially as it was impossible for many to obtain a sight of this evangelical volume previous to the fatal St. Bartholomew Day. Others objected to re-ordination; others hesitated to admit the principle of non-resistance; while not a few were troubled with scruples about vestments "white, black, and grey,"—postures, gestures, and other non-essentials, unworthy of ecclesiastical authority to impose, or of enlarged minds to cavil at. No common principle of action arose from this variety of objections. While the sufferers courageously underwent the penalties of their conscientiousness, they still sighed for admission within the pale of the church, and were not a little elated when it came to their turn to be conciliated by the court. When, in the reign of James II., the dispensing power was declared to be a legal and indefeasible branch of the royal prerogative, and a suspension of all penal laws in matters of religion was proclaimed, the Nonconformists, though not backward in testifying their wonder at this triumph of despotism, could not but express some signs of exultation under the new sense of their importance. While the Lord Mayor and those of the Aldermen who were professed Dissenters chose to dispute the power assumed by the King, by qualifying themselves for office according to the requisitions of the Test laws, and thus provoked his Majesty to declare that "the Dissenters were an ill-natured and obstinate people, not to be gained by any indulgence," the greater number of these "obstinate people" were wistfully looking for an entrance within the forbidden pale. Their hopes were raised from time to time by the hints thrown out by the heads of the church, not only that a general toleration should be declared, but that a liberal comprehension might be rendered practicable by the abolition of the most rigorous terms of conformity. They rejoiced, as well they might, at the Act of Toleration; but they were still far too easily satisfied. They still were not aware that the authority to tolerate was an arbitrary assumption; and they yet anticipated the opportunity of conforming, as the happy consummation of the wishes of the body. With feverish anxiety they watched the three futile attempts to pass the bill against Occasional Conformity, though they differed widely among themselves respecting the honesty and the policy of the practice; and when at last, after an oblivion of seven years, it was passed in mysterious rapidity and silence, they complained, not of the injustice of imposing penalties on obedience to conscience, or of the radical errors in an Establishment which made such impositions politic, but of the hardship and desertion to which their particular body were compelled to submit. While suffering under the extreme insult inflicted by the passing of the Schism Bill, their eyes do not appear to have been opened to the fundamental cause of the injuries under which they groaned. While their spirits rebelled against the tyranny which prohibited their interference in the business of education, it does not seem to have occurred to them to investigate the origin of the power by which they were oppressed, or to

question the legitimacy of the union between ecclesiastical and civil authority. They did not object to a national establishment as such; they were far from professing to disapprove of the government of the church by bishops; they were strongly attached to the theological system contained in the Thirty-nine Articles, and to the use of a public formulary of worship. While they had before their eyes daily examples of the impossibility of expressing varying opinions in unchanging language; while they bitterly felt the evils arising from an arbitrary assumption of spiritual authority; while they mourned for the dissensions which disgraced the church, and which invariably broke out in their own body as soon as tests and subscriptions were proposed, they were still blind to the radical defects of the system, and their successors only arrived at this important knowledge by the imperious teachings of a melancholy experience. They deserve to be held in all honour for their uprightness, and to be regarded with gratitude for their eminent services to the best of causes; but our respect and gratitude cannot preclude our wonder and regret that they should consent and even desire to confine the ever-expanding influences of religion within the strait limits of conventional forms, and to enchain its free spirit to the crumbling edifices of human power, from which, as it is destined to survive them, it is also destined ultimately to escape. When called to account for their Nonconformity, their appeal was (among other authorities) to Chillingworth, who, strange to say, was held in equal veneration by a great number who belonged to the church. It is marvellous that while appealing to such passages as the following, the ground of difficulty should be, not the intervention of human authority, but the rigorous nature of the terms of conformity.

“If a church supposed to want nothing necessary, require me to profess against my conscience that I believe some error, though never so small and innocent, which I do not believe, and will not allow me her communion but upon this condition, in this case the church, for requiring this condition, is schismatical, and not I, for separating from the church.”

“The presumptuous imposing of the senses of men upon the words of God, the special senses of men upon the general words of God, and laying them upon men’s consciences together, under the equal penalty of death and damnation; this vain conceit that we can speak of the things of God better than in the words of God; this deifying our own interpretations, and tyrannous enforcing them upon others; this restraining of the word of God from that latitude and generality, and the understandings of men from that liberty wherein Christ and the apostles left them, is and hath been the only fountain of all the schisms of the church, and that which makes them immortal: the common incendiary of Christendom, and that which (as I said before) tears in pieces, not the coat, but the bowels and members of Christ; *Ridente Turcâ nec dolente Judæo*. Take away these walls of separation, and all will quickly be one. Take away this persecuting, burning, cursing, damning of men for not subscribing to the words of men as the words of God. Require of Christians only to believe Christ, and to call no man master but him only. Let those leave claiming infallibility that have no title to it, and let them that in their words disclaim it, disclaim it likewise in their actions. In a word, take away tyranny, which is the Devil’s instrument to support errors and superstitions and impieties, in the several parts of the world, which could not otherwise long withstand the power of truth. I say, take away tyranny, and restore Christians to their just and full liberty of captivating their understanding to scripture only; and as rivers, when they have a free passage, run all to the ocean, so it may well be hoped, by God’s blessing, that universal liberty, thus moderated, may quickly reduce Christendom to truth and unity.”
—*Religion of Protestants, &c.*

If it be true, as some are sanguine in hoping, that a reform in matters more important than the temporalities of the Established Church is about to be proposed, it were much to be wished that the higher powers would immediately take to the study of Chillingworth, from whom they might not only receive a caution to beware of legislating too much, but also some hints to examine into their right of legislating at all in religious concerns.

No part of the work under our consideration appears to us so interesting as the detail given by the future historian of Nonconformity of his views and feelings when the time arrived for him to choose whether he would be Churchman or Dissenter. Notwithstanding the circumstances of his descent, he had as much power of unbiassed choice in this important question as is possible in a case where all the worldly inducements lie on one side. He was the grandson of the eminent divine who was distinguished among the ejected ministers, who at the same time with Baxter refused a bishopric, and who was also well known as one of the authors of that celebrated book, bearing the signature of Smectymnuus, which, it was fondly hoped, would end the difficulties of the Nonconformists. Other members of the Calamy family were also eminent for integrity and talent; but the influences of their modes of thought and action did not descend with much force upon the subject of the present work, as he lost his father while very young, and received much of his education abroad. On his return from Utrecht, he spent a year at Oxford, and there he applied himself to the consideration of the great question, on the issue of which the duties and prospects of his whole future life depended. It is observable that his views at this time were more enlarged than those, not only of most of his companions in exclusion, but which he himself held in after years. We can only extract a short portion of this interesting department of the work.

“I had it now particularly under consideration whether I should determine for conformity or nonconformity. I thought Oxford no unfit place to pursue this matter in. I was not likely there to be prejudiced in favour of the Dissenters, who were commonly run down and ill spoken of. I was entertained from day to day with what tended to give any man the best opinion of the church by law established. I was a witness of her learning, wealth, grandeur, and splendour. I was treated by the gentlemen of the University with all imaginable civility. I heard their sermons, and frequently attended their public lectures and academical exercises. I was free in conversation as opportunities offered; and was often argued with about consorting with such a despicable, such an unsociable sort of people as the Nonconformists were represented. But I took all occasions to express my hearty respect and value for real worth, wherever I could meet with it.—I carefully studied my Bible, and particularly the New Testament, and found the plain worship of the Dissenters, as far as I could judge, more agreeable to that, than the pompous way of the Church of England. I read Church History, and could not help observing, with many others that have gone before me, that as the fondness for church power and pomp increased, the spirit of serious piety declined and decayed among those that bore the name of Christians. I read several of the Fathers,” &c.—P. 224.

“I with care read over the Articles, Liturgy, Homilies, and Canons of the Church of England, which contain the English impositions, and weighed the terms of conformity as the law had settled them, and found several things required which, after the strictest search and inquiry I was able to make, I could not perceive God had given any men power or commission to impose upon others, or discern how my compliance could be proved a proper duty. I could not see but that in such things, God had left me full liberty to act as most inclined. Since man had done so too, by the act passed in Parliament for toleration, I apprehended it would be my best way to use the liberty given

me both by God and man, and without condemning others (whom I was free to leave to stand or fall to their own master) to keep at as good a distance as I could from human impositions, and while I endeavoured to preserve both my doctrinal scheme, and the way of worship I fell in with, as agreeable to the sacred Scripture as I was able, to wait and see if any alterations might, in my time, be made in the public settlement which I could fall in with, without doing violence to, or disturbing the peace of my own mind and conscience. Finding the peace of the church the grand argument for compliance with the impositions prescribed, I maturely considered that also, and found that, if carried too far, it would infallibly bring a sort of spiritual slavery into the church, which I could not perceive I was any more obliged to encourage, countenance, or support, than civil slavery in the state. Upon this foot, I determined for Nonconformity. I, at the same time, resolved that I would ever study the things that made for peace and mutual edification, and do all that in me lay to promote a catholic spirit and brotherly love; and avoid, as much as I was able, narrowness, bitterness, wrath, clamour, and evil-speaking, and other such like fruits of the flesh; together with giving offence to any in the use of my liberty: 'keeping the unity of the spirit in the bond of peace.' Thus doing, I thought I could never be justly charged with that uncharitableness and disaffection which passes in scripture under the name of Schism."—I. p. 258.

Having once determined in favour of Nonconformity, Dr. Calamy espoused the cause with great zeal, and advanced it by applying his talents and learning to its defence and historical illustration. He published an abridgment of Baxter's History of his Life and Times, accompanied by an account of the persons ejected or silenced by or before the Act of Uniformity. This account was enlarged and improved by him from time to time, as new materials could be collected, till it became very complete. It now remains an honourable testimony to the zealous industry of its compiler; and it has proved a valuable gift to society; having supplied a noble collection of Memoirs, which would otherwise, in all probability, have been lost. The publication of this work occasioned attacks upon the author and his party, which perpetually renewed the long-debated questions between the Church and the Dissenters. In this controversy, Dr. Calamy repeatedly distinguished himself by his able defence of Nonconformity. The time for these things is gone by; and his tracts are no longer interesting to the generality of readers; but it should not be forgotten how much the cause is indebted to him, or how great and how valuable was his influence in his day. We have mentioned that a diversity of opinion existed in Parliament, and through every rank of society, respecting occasional conformity. For political reasons, great importance was attached by the government to the Bill which was brought forward to interdict the practice, and the excitement spread among all sects and parties in the kingdom. At the time of the first unsuccessful attempt to pass the bill, (1702,) Prince George of Denmark, himself an occasional Conformist, and habitually attending the Danish chapel, divided in favour of the bill; and is reported to have said in his broken English to Lord Wharton, on passing below the bar, previous to the division, "My herte is vid you." On the next attempt, Prince George and several Peers connected with the court absented themselves, the power of the Whigs being then on the increase. On this occasion Bishop Burnet made an able and impressive speech in opposition to the bill; to which measure it appears he was moved by a conference with two Nonconformist divines, of which Dr. Calamy gives us the following report:

"He had invited me to come and see him when he was at Westminster,

and told me he should be glad to talk over such things as these more fully and freely, and discourse with me sometimes upon public occurrences, which might be no way disadvantageous: and I must own the motion was not disagreeable. Accordingly, the very evening before the famous conference about the Occasional Bill, Mr. Robinson and I waiting on his Lordship together at St. James's, he received us with very great civility, and when we signified our particular design in giving him that trouble, he appeared to take it well, and gave us all imaginable encouragement to be frank and open with him. He told us he could not see how such a practice as that of coming to the sacrament according to the Church of England, merely to qualify for a place, could possibly be justified; but should be very willing to hear any thing that could be offered.

"We told his Lordship that the communicating with the Church of England was no new practice among the Dissenters, nor of a late date, but had been used by some of the most eminent of our ministers ever since 1662, with a design to shew their charity towards that church, notwithstanding they apprehended themselves bound in conscience ordinarily to separate from it; and that it had been also practised by a number of the most understanding people among them, before the so doing was necessary to qualify for a place. We reminded him that Mr. Baxter and Dr. Bates had done it all along, and been much reflected on by several of their own friends on this account; and added, that should the bill then depending pass into a law, it would not only give great disturbance to a number of her Majesty's most loyal subjects, contrary to all rules of policy, which required to keep all quiet and easy at home, when there was such a hazardous and expensive war to be carried on abroad; but would bid fair for destroying that little charity yet remaining among us, and make the breach between the two parties wider than ever.

"His Lordship heard with great attention what we at that time offered upon these and other heads, and by his speech afterwards in the conference, we had the satisfaction to see that our labour was not wholly lost. I, for my part, by what I observed on this occasion, was fully convinced that it might answer very good ends for some of us sometimes to wait on great men that would admit us to freedom of discourse upon critical contingencies."—I. p. 472.

Nothing can be clearer than that there must be something radically wrong in the administration of ecclesiastic affairs, where society is divided, as we have seen it was, on a point of common integrity, and when such a case of conscience as the following could be submitted to the casuistry of a divine:

"About this time (1706), I was applied to by a certain gentleman of the long robe, with a question on a case of conscience, to which he earnestly desired I would give an answer in writing. The question or case proposed was this:

"Whether a gentleman, whose moderation in the debates between the Conformists and Nonconformists is well known, who has publicly declared himself in his judgment on the side of the Nonconformists as to their capital plea of the necessity of a farther reformation both as to worship and discipline, and has publicly communicated with them at the Lord's table, as well as with the Established Church, and has pleaded for such interchangeable communion with each party, as requisite to the supporting that little charity that there is yet left among us; whether such a gentleman may, with a safe conscience, for a while withdraw from all the worshipping assemblies of the Nonconformists, in hope and prospect of a considerable public post, in which he may (probably) be capable of doing much service to the public, and particularly of serving the cause of charity, by his interest and influence."

"To the question proposed, I made the following return:

"The solution of this case appears to me very plainly to depend upon the fair weighing, in an even balance, of the good which such a gentleman

may be supposed capable of reaching by such a course, and the damage and mischief that may be likely from thence to accrue; together with a just comparison of the degree of likelihood and probability there may be, of the good on the one hand, and the mischief on the other.—For there are two things that are most indubitably certain: viz. that neither is a great mischief to be hazarded for the sake of a small benefit; nor is a probable, much less a certain public damage to be incurred for the sake of a private, or uncertain public advantage.—Whosoever thwarts either of these principles, seems directly to run the hazard of dishonouring that God to whose service he ought to be entirely devoted; and of disturbing the peace of his own mind, upon reflection.' . . . 'In short, then, though I cannot say but it might be a possible thing for a man to take the course here proposed, and not be justly chargeable with doing evil that good might come; yet, as circumstances at present stand with us, I cannot forbear apprehending that he would do more harm than good. And it is my settled judgment that such a gentleman would better maintain his own reputation, and more effectually secure his general usefulness; and particularly be more capable of serving the cause of charity among us, by a continued open adherence to his professed principle, and public acting according to it, than by a politic compliance with such as lay nothing less to heart than religion.—I humbly conceive that all men that have any sense of honour, will more value so steady a gentleman, than one whom they can be able to influence to serve a turn; and that such a gentleman, if he upon all occasions publicly owns the charitable bottom he goes upon, will be likely to have more peace in his own spirit in his last hours, than if by a seeming to fall in with the schemes of politicians (though upon views quite different from theirs) he involves himself in difficulties by which it is so easy to be ensnared, and so hard a thing to avoid it.'—Vol. II. p. 56.

After many fears of “being ensnared,” and divers consultations how “to avoid it,” a great number of persons, who held office, were content to absent themselves from conventicles for seven years, and to practise only that restrained way of worship which the law allowed.

In consequence of the death of Queen Anne, on the very day when the Schism Act was to have come into operation, the Dissenters were spared the infliction of its insults and injuries. It became at once almost a dead letter, till its formal repeal, 5 George I. It proved, after all, an evil of less magnitude to the Nonconformists than their own breaches of harmony—than the terrible out-pouring of each other's wrath, on occasion of the meddling spirit of some who endeavoured to impose a sort of test, in relation to the doctrine of the Holy Trinity, as to which the body of the Dissenters were (“unkindly and without any just ground,” says Dr. Calamy) represented as wavering and unsettled. It is not our intention to go into the particulars of a quarrel which took place a hundred and ten years ago; nor should we have adverted to it at all, but for the clear proof which it affords of the evil and danger of interfering with men's convictions so far as to endeavour to bring them all to the same standard.

Here we see a large body of men, eminent for their piety to God and services to man, united in the highest objects of pursuit, and more closely drawn together than any class can be which has not been exposed to common injuries and suffering—a body, whose one bond of union was their resistance to the imposition of human authority, splitting their forces, and endangering their existence as a party, by proposing impositions of the very same kind with those against which they had struggled so long, and in the resistance to which they had made such various and painful sacrifices. This is but another page in the record of human inconsistencies; but it is too instructive to be passed over unnoticed.

The result of the fierce contention between the advocates and opponents of subscription to the test, (about the framing of which its proposers could not unite,) was—not agreement, nor even an external show of agreement—but the confirmation of each party in its own opinions, and such an excitement of unchristian feelings, that “the whole city was filled with their noise and clamour, and little stories were fetched and carried about, to the inflaming matters, day after day. In the mean time, among the standers-by, some greatly rejoiced at their exposing themselves so wretchedly. Others as heartily grieved and mourned in secret at their bitter animosity and contention; and religion sadly suffered from their invectives against each other.”

Dr. Calamy, in whose character we remark a most amusing mixture of shrewdness and simplicity, was very careful to keep out of the quarrel, and managed with all discretion to do so. The Editor of the present work informs us that Dr. C. had never qualified for preaching by subscribing to certain of the Thirty-nine Articles, as required by the Act of Toleration, and that, therefore, he could not with safety join either party, lest his secret should be discovered. Had this motive not existed, the worthy Divine would, we imagine, have acted in precisely the same manner, as the calmness of his temper and the moderation of his principles made him averse to contention, while the worldly prudence which he early studied to acquire, inclined him to maintain a friendly understanding with all sects and parties. He fell not entirely in with either Subscribers or Non-subscribers, but kept up his correspondence with both, and received civilities from each. He tells us, however, that he was ready at all times to declare for the true eternal divinity of the Lord Jesus Christ, and that had this doctrine been the subject of dispute at the meeting at Salters' Hall, he durst not in conscience have been at all backward in stating his convictions. But he held that the meeting had a different object, and therefore absented himself; holding himself in readiness to join with “a flying squadron,” which might possibly interpose to end the battle. There were too many side winds blowing, however, to bring up such a squadron in time, as the Doctor probably anticipated. He thought himself the less obliged to interfere as he was at this time in a course of sermons on the Trinity, which would prove his theological opinions to be sound. These sermons, in number thirteen, (the doctrine could not certainly be proved by fewer,) containing, among other things, a vindication of 1 John v. 7, from being spurious, were published in the next year. They were dedicated to the King, (George I.,) and a copy was presented to his Majesty by the hands of the Divine himself. The account of the interview and its results is so amusing, as presenting a picture of the emotions of a Nonconformist mind in the presence of Majesty, and of the simplicity which peculiarly characterized Dr. Calamy, that we are tempted to give it entire.

“On this occasion I thought that if King George might be induced to allow of a dedication to him, it might bring more persons to read the Discourses. Therefore I applied to Lord Townshend, Secretary of State, requesting his Lordship would be so good as to mention it to the King, and let me know his Majesty's answer. His Lordship undertook it with great readiness, signifying his well-pleasedness with my publishing discourses at that juncture, upon that subject; and saying, I need not doubt but his Majesty would be very free to allow my prefixing his name; but that when he saw me next he would let me know more.

“When I went again to his Lordship, he told me he had made my request

known to the King, who freely gave leave for what I desired. He was pleased to add, that if I would let him see my Dedication when it was finished, he would give me his free thoughts upon it. When I carried it to him he read it three times over. I offered to alter any thing his Lordship might judge not so proper; but he told me he would not have me alter a word, and he was satisfied it would be acceptable. I then asked his Lordship if he would be pleased to do me the farther honour of presenting a copy of my book to his Majesty, when it was finished and bound. He told me he would readily do it, if I desired it, but he would rather advise me to wait on the King, and present it myself, and he would be my introducer. I humbly thanked him, and having some well bound, waited on his Lordship, who brought me to the King in his closet, between ten and eleven in the morning.

"I humbly presented my book to his Majesty, who received me very graciously, took it into his hands, and looked on it; and then was pleased to tell me, he took us Dissenters for his hearty friends, and desired me to let my brethren in the city know, that in the approaching election of members of Parliament, he depended on them to use their utmost influence, wherever they had any interest, in favour of such as were hearty for him and his family. I freely told his Majesty, that he might upon good grounds be assured, that they were very much disposed that way; but that I would not fail of letting my brethren know the honour his Majesty did them, to declare with so much frankness his dependence upon them in this case. Observing there were many waiting without, I took my leave, and went down the back stairs.

"Lord Townshend soon followed me, and asked me how I liked my reception. I told his Lordship he was so very good, and his Majesty so exceeding gracious, that I must be utterly stupid, if I was not very thankful. I added, that I had ordered my servant to leave one of my books at his Lordship's, which he would find there on his return; and that as to his Majesty's message by me to my brethren, his Lordship should hear from me about it in two or three days without fail. His Lordship told me, his Majesty designed me a present, and I should hear from his brother Walpole about it, whom he was ordered by his Majesty to speak to.

"Going the very next day into the city, I got some few of each of the Three Denominations together, and delivered the message from his Majesty. They, with unanimity, desired me to signify to Lord Townshend, that they were very thankful to his Majesty for the honour he did them, and should not disappoint his expectations, complying with which they took to be their interest and duty both. And I did it accordingly." . . . "A few days after this, I had a message from the Treasury sent by Mr. Walpole, with a bill for fifty pounds out of his Majesty's royal bounty, for which he brought a receipt in form, which I signed with humble thanks."—Vol. II. p. 444.

Perhaps, on the next Sabbath, the worthy divine preached with a serene conscience, from the text, "Of whose hand have I received any bribe to blind mine eyes therewith?"

Did the Dissenters at this time know why they were courted by every political party in turn? Were they pleased at it as an acknowledgment of their influence? Or did they attribute it to some peculiar, inexplicable merit in their body? However it was, they seemed little aware of the fair occasion they gave to the witticism, that "the Nonconformists were used like King David's heifers—first made to draw the cart, and then burnt with the wood of it."

Dr. Calamy is an excellent representative of the body. His descriptions of himself, and yet more, his revelations of himself in the book before us, serve as a pretty faithful picture of a Nonconformist in the abstract, in those days. We find much honesty, and yet a certain tendency to time-serving: much simplicity, joined with a prodigious reverence for the great:

much shrewdness alternating with an almost infantine credulity ; a very edifying degree of Christian clarity, which is sometimes supplanted by a narrowness now rarely found among the enlightened classes of society ; and finally, a most active zeal for the spiritual welfare of others, and general disinterestedness, joined with such a share of worldly prudence as would have graced a commercial profession. It would be easy to illustrate each of these qualities by anecdotes ; but we have not room for more than one or two extracts which will shew something of the humour with which the divine could note down the weaknesses of the orthodox, and the superstition which found place in the mind of the most distinguished adversary of the fanaticism of the French Prophets.

“ Dr. Wallis, (an old-fashioned divine, but a great ornament to the Oxford University,) preaching before the University at St. Mary's, upon the doctrine of Regeneration, which that auditory was not much used to hear of, and stating and proving it out of the Holy Scriptures, the scholars stared at one another, laughed at the preacher, ridiculed the sermon, and seemed not to know what to make of it. Being informed of this, when it came to his turn to preach there next, he insisted upon the very same doctrine ; but instead of endeavouring to clear and illustrate it from Scripture, he supported it from the Articles, the Service-book, and the Homilies of the Church of England, together with the writings of eminent English divines. Then it was much approved, and passed off very well.”—Vol. I. p. 272.

Of the sacrifice of Lord Russell he says,

“ The death of this lord in such a manner was a heavy stroke upon the noble Bedford family, that has been so remarkable for adhering to the true civil and religious interest of England, from the time of the Reformation. Though the loss of the eldest branch of it, in a way and manner so affecting, must be owned a very dark and melancholy Providence, yet many have thought this Lord's father matching with Lady Ann, daughter of the famous Robert Carr, Earl of Somerset, (which Earl was such a prodigy of wickedness in the reign of King James I.,) when he might have had his choice of any lady almost in the kindgom, might somewhat help to account for it.”—Vol. I. p. 112.

The full account which we find of the troubles in the Synod of Belfast is interesting from its analogy with the events which have of late drawn our attention to the struggles of our brethren in the North of Ireland. When we read Dr. Calamy's history of the contentions there, we cannot but feel surprise and shame that men should be so slow to learn what is essential in religion, so unwilling to be actuated by the spirit of Christ. These debates, we are told, “ had a great affinity with that which the English Presbyterians had split upon, shortly before,—concerning human forms as authoritative tests of orthodoxy, and the expediency of professing articles of faith in those forms, in order to remove jealousies.” More than a century has passed away, and the battle has been renewed, and the contest ended (if it be ended) by the same sacrifices of temper and principle on one side, and of worldly interest on the other. The debates whose progress we have watched, have also “ a great affinity” with those lamented by Dr. Calamy, with all which, from the apostolic age, have disturbed the peace, impaired the influence, and disgraced the character of the church of Christ ; and with the future contentions which will occasionally arise till men cease to unite a pharisaical with an evangelical spirit, and to mix with their gospel preachings an impious cry for fire from heaven.

The quarrel began, as usual, with differences of opinion about subscription to articles, and as usual, it proceeded to individual persecution; Mr. Thomas Nevin being called to take his trial for having *dropped* such words as these, that “it is no blasphemy to say, that Christ is not God.” Mr. Nevin repels with horror the imputation of being an Arian; and, by bringing the Jews into the argument, manages to get off with no worse reproof from our author than for a want of caution, while his accusers are declared to have displayed the worst qualities attendant on spiritual despotism. As usual, too, these events led to a very full discussion, and tracts and pamphlets were multiplied and widely dispersed, insomuch that, as Dr. Calamy says,

“It has since been debated by several whether, all things considered, this breach and separation did more good or hurt. Whether, since they could not agree to differ more amicably, it were not better and more eligible for their ministers to consider and debate about the affairs of religion in their several congregations separately, without heat, than to pretend to meet together for that purpose, and run into heats and quarrels, heart-burnings and contentions, railing and mutual accusations of each other, to the discredit of their characters and profession, and the scandalizing of standers-by and lookers-on.”—Vol. II. p. 487.

If the divine really thought this a doubtful matter, what would he have felt under the fore-knowledge that at the end of a century certain imposers and remonstrants would no longer “agree in concluding upon a declaration concerning the eternal and independent deity of our Lord Jesus Christ,” and that it could no longer be affirmed that on that point none among them were “erroneous”? What would he have thought of the meditated union of all the Remonstrants, from various Synods, in a body, whose distinguishing principle should be, resistance to subscription? What would he have thought of many other signs of the times in Ireland which to us are cheering, but which would probably have driven him to a solution of the question proposed above, directly opposite to that which he appears inclined to adopt?

Dr. Calamy died in 1732, in the sixtieth year of his age, having rendered very eminent services to society in various ways, and leaving a reputation deservedly high, as a writer, a preacher, and a man. He is now, and will henceforth be, chiefly known as the historian of Nonconformity. His works prove him to have been given to very industrious research; though from the volumes before us we should have imagined the world rather than the study the scene of his exertions. His observation of the living world, public and private, appears to have been very extensive, and in many instances very acute and just; though in not a few cases, the prejudices incidental to his times and circumstances have perverted his judgment of facts, and impaired the value of his testimony. Such instances are so easily detected, that they are of little importance, and from their amusing character are likely to increase rather than lessen the good-humour which can hardly fail of existing in the mind of the reader on closing the work.

THE HOPE OF THE HEBREW.—A TALE.

THE ruddy dawn was breaking over the summits of the mountains which inclose the Lake of Genesareth on the eastern side, when Sadoc and his sister Michal came forth from Capernaum to walk on the beach, which was yet as silent as it had been during the night. They walked quickly and were mute till the city was hidden from them by the projection of a hill, whose base was washed by the waves. They then paused and gazed on a scene which they were wont to behold, but which now appeared in more than ordinary beauty. The deep vale in which the lake lay embosomed was yet reposing in a grey shadow, while the radiance of the morning streamed through the clefts of the opposite mountains, and crimsoned the tops of the western hills. The cedar groves which were scattered on the uplands, and the palms which were grouped among the recesses of the hills, waved their tops in the light cool breeze. The stork winged her slow flight above the groves, while the eagle arose from the highest summit of the rocks, like a dark speck in the sunlight. An aromatic scent spread among the flowering reeds on the borders of the lake, except where a sandy promontory jutted out into the waters, affording an advantageous station for the fishers, whose boats were seen, here and there, floating on the rippled surface, and whose nets were spread to dry in the morning sun.

Sadoc and his sister directed their steps to one of these promontories, whence they could gain an extensive view of the shores, and could even discern the issue of Jordan from the southern end of the lake. The few habitations which were distinctly visible, presented no sign of life without or within. No human being was in sight, and if the maiden looked around her in search of such a form, her search was vain.

“He cannot yet have passed,” said Michal, “though it is said that he sometimes departs by night. It was full late when he dismissed the people, and perhaps he will yet remain another day.”

“I would we could speak with him,” replied her brother, “or at least that we could hear his teachings once again.”

“My father fears lest we should do so,” said Michal, “except in the synagogue. If he would return on the next sabbath we might hear him again without blame; and I surely believe that no man besides can explain the law and the prophets with such truth and power as he.”

“His words alone would have awakened me as I am now awakened,” said Sadoc; “but his works also shew that he is a prophet from on high.”

“Yet our father will not behold nor believe.”

“He will not see nor listen, because he is sure that no prophet can arise out of Nazareth. How this may be, I know not; but I know that by Jehovah alone can such a power of healing be given.”

“My father says also, that in the Temple, with great power and grandeur, must the Deliverer appear.”

“So have we always believed, and so it may be. This teacher may be but a forerunner of the Mighty One, and not the Messiah himself, as some say. We must know more before we can reason with our father; but I believe and will declare this teacher to be a prophet.”

“He comes!” exclaimed Michal, as she saw the figure of a man advancing from the hill which hid the city from them. “But, no! he would not depart alone.”

“It is our friend Paltiel,” said Sadoc, as the man approached. “He is

come for the same purpose as ourselves. Didst thou observe how he listened to the words of the Teacher?"

"I observed nothing," replied Michal.

Paltiel seated himself on a stone beside his friends, and their discourse was still of the Teacher. In answer to the question whether he believed the man of Nazareth to be the Messiah, Paltiel replied,

"He hath not plainly said whether such be his office or no. But we hear nothing, we see nothing of preparation to deliver us from the Romans. It was but yesternight that Aram prayed him to be allowed to follow him to the war, and he answered by a blessing on the lovers of peace."

"My father objects," said Sadoc, "that he can have no commission to deliver our nation, as he has neither wealth nor power; and his very works, of which the fame has spread so far, have brought him no followers but those who are poor as himself."

"From Jehovah cometh the power," said Michal. "He raiseth the poor, and bringeth down princes to nothing."

"I have pondered the words of prophecy much of late," said Paltiel, "and have compared them with the words of the Teacher; and I will not fear to tell my friends the thoughts that are in my mind."

Sadoc and Michal turned eagerly to listen.

"I have thought that the office of the Christ might not consist only in the performance of one great deliverance. That he will restore us as a nation, cannot be doubted; but may he not cause other changes also?"

"His words are ever in favour of peace and brotherly love; and I know of something of which you have not heard. He refuses not to discourse and to eat with Samaritans."

Sadoc and Michal looked at one another with surprise and sorrow.

"It is but a few days," continued Paltiel, "since he told a woman of Sychar that neither at Jerusalem nor on Gerizim should men hereafter worship the Father. Whether his meaning can be understood, judge for yourselves. For my part, I suppose that he may reconcile the Samaritans unto us, and bring us together within a greater temple than hath yet been builded."

"It cannot be!" exclaimed Michal. "The Samaritans! Our foes, who opposed the building of our holy temple!"

"Who corrupted the law!" added Sadoc. "The vengeance of Jehovah shall swallow them up."

"Nay, Sadoc, beware," said Paltiel. "Remember that the wrath of man cannot avenge the Lord. Hold thy peace against this people."

"Thou hast given thy judgment, Paltiel. If I did not believe thee wrong, I would follow no more after this man."

"O! why," asked Michal, "did he talk with a woman of Sychar?"

"Moreover," said Paltiel, "he abode in Sychar two days."

"What would our father say, Sadoc?"

"What he now says, that this Jesus is a false prophet. Paltiel, what other changes may be wrought, as thou believest?"

"I can scarcely say that I believe or expect such changes," replied he; "but this man is like no other, inasmuch as he regards some of our customs, and strangely violates others. By his teaching, he confirms the law and the prophets, and yet some of his thoughts are not those of a Hebrew. He worships in the temple, and goes up to the feast; yet he has said that the temple shall be destroyed. He enters, as ye know, into the synagogue, on the Sabbath, and yet he keeps not the day altogether holy. He condemns

extortion, yet eats with publicans. He is pure, and he teaches righteousness, while he discourses with some sinners so polluted that all good men avoid them. No prophet hath done thus of old."

"What dost thou therefore believe?"

"I scarcely know: but when I behold how pure he is while doing thus, I inquire whether we might not also be more holy in our minds while less strait in our external observances. Many of us are sinful in our lives, while outwardly sanctified: and may not this be in some degree the case with us all?"

"I fear to listen further," said Michal; "and I now fear to meet the Teacher. I will return whence I did wrong to come forth."

She raised her head, which had sunk on her knees, and drew her veil around her face to conceal the tears which had sprung to her eyes. Grief had succeeded to hope, and she wished to avoid the mysterious Teacher who could not have been sent by the God of the Hebrews, since he had tarried two days at Sychar, boded evil to the Temple, and entered the dwelling of a publican.

Her brother and his friend accompanied her to the city, and then proceeded along the shore of the lake to the southward, still hoping to see and hear more of him who filled their thoughts.

They walked slowly, conversing earnestly concerning the expectation of their people, and the predictions of their Scriptures respecting it. They revived in each other's memory the words of grace and truth which they had heard in the synagogue from him who had expounded the law with an authority which none could resist. The remembrance at length awed them into silence, and they stood, leaning each against a palm, and gazing on the waters which were now gleaming in the full light of day. After a while, the breeze brought to their ears the voices of men, and as expectation was powerful within them, they, with one consent, pursued their way. They presently reached a little bay, where many boats were riding the waters. In those most distant from the beach, fishermen were busy at their toil; but those near the margin of the lake were deserted, and the men were collected in groups along the shore. Sadoc approached a man who stood musing apart, with his nets, which he had prepared, hanging over his arm.

"The fair morning calls thee to thy occupation, Lemuel," said Sadoc. "Hasten, lest the heat of day come on."

The man looked up, only replying, "The Teacher hath passed this way."

"Hath passed!" exclaimed Sadoc. "And we have lingered behind. Whither is he gone?"

"We know not," replied Lemuel, "but he hath called away some of our companions. Simon and Andrew have left their boat and followed him, and others also."

"Wherefore?"

"I know not; but Simon and Andrew had seen and heard him at Bethabara; and they tell such wonderful sayings of him, that they cannot but follow him when he calls."

"In what manner did he call them?"

"He said somewhat to them which made Simon cast down his nets in haste, and gird himself as if for a journey."

"Moreover, with great joy," said one who stood by, "The Teacher pro-

mised that they should be fishers of men. The meaning of the promise they will tell us when they return."

"What thinkest thou of him, Lemuel?"

"That he is a mighty one sent of God."

"Why then art thou here? Why didst thou not follow him also?"

"I feared to do so; but when our companions return, we shall learn more of the glad tidings he is said to bring."

"Let us follow," said Sadoc to his friend, "lest these men return not again."

One who was a Nazarene offered to join them, as he also sought the Prophet. He had heard him in the synagogue at Nazareth two sabbath-days before. He now related how this Prophet had read and applied to himself the saying, "The Spirit of the Lord is upon me, because he hath appointed me to preach glad tidings to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind; to preach the acceptable year of the Lord." The Nazarene told how this promise appeared to be fulfilled by the works of wonder and of love now daily witnessed in those parts which saw this great and long-promised light. He described the contempt with which the Mighty One was regarded in Nazareth, because he had dwelt there in a humble station while following an ordinary occupation. "They remember not," he continued, "that David was once but a stripling who tended his father's sheep, and that Solomon was descended from Ruth the Moabitess."

"Hast thou known,—didst thou ever discourse with Jesus before he was baptized?" asked Sadoc with eagerness.

"I have broken bread and drank of the same cup with him," replied the Nazarene, "and heard many words of wisdom from him. I have often marvelled that my heart burned within me while we discoursed of the hope of our nation. And when I have beheld how the eyes of his mother were fixed on him with deep and tender love, I have thought that she was blessed among women."

"And his brethren are also favoured of the Lord?"

"Nay, but they believe not on him. Mary, his mother, hideth her hopes in her heart; but his brethren marvel that the world is gone after him. Yet they were in much fear lest he should be dashed to pieces when his townsmen were full of wrath against him."

"Wherefore were they angry?"

"Because he restrained his hand from doing the mighty works which they sought. He rebuked them for their unbelief, and refused to put forth his power, lest they should scoff at the Most High. Then they thrust him forth to the ridge of the hill, and I verily thought that his last hour was come."

"And was his countenance calm?"

"He did not strive nor cry, but looked mournfully on the rebellious crowd. Presently he was gone, no one knew whither. I came to Capernaum, trusting to find him there, and I will not henceforth cease from following him."

"Paltiel," said Sadoc, turning to his friend, "in this thing hath Jehovah again testified that his ways are not as our ways. This man cometh not with power and an outstretched arm, as we supposed. He is mild and calm; and I cannot look upon him as the champion of Israel, and the conqueror of our conquerors. When I have hitherto thought of the day of our

deliverance, my spirit has risen while the horses and chariots of the mighty, the bands of armed men, and the tents of a host, were before me; while the trumpets sounded to the battle, and Israel was led forth by such an one as Joshua or Gideon, or as Maccabæus, — but with a brighter glory and a stronger arm. Thinkest thou that this Jesus will be to us such a leader? To me it seems that such can never be his office.”

The Nazarene interrupted him by saying,

“Doubt not thou the word of Jehovah. Hath he not said that freedom shall be brought by his mighty one? Remember too the dignity of the Prophet and the authority of his words. When he shall cast off his garments of peace and gird on his armour, who shall stand before him?”

Sadoc mused instead of replying, and they went on in silence, except that one or other, from time to time, repeated some promise or uttered some prayer from their scriptures, which the events of the time revived in their hearts with unwonted power. “O that thou wouldst rend the heavens, that thou wouldst come down, to make thy name known to thine adversaries, that the nations may tremble at thy presence!” “As the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all the nations.” “Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.”

The noon-day heats became oppressive: the way was now stony and sandy; the glare of the sun, reflected from the transparent lake, wearied the eye, and the travellers began to look around for a place of repose. Paltiel remembered that at the distance of two furlongs from the spot where they now were, a cluster of palm-trees grew in a recess of the hills, where a fountain of cool water gushed from a rocky cleft. As soon as they arrived within sight of the trees, they perceived, by the motion of garments, that some one was already at the spring. On approaching nearer, they saw an aged man couched on the ground as if asleep, while a maiden watched over him. She had spread her veil to shade his face from the light; but when she heard the sound of footsteps and perceived that strangers were drawing near, she hastily replaced her veil, and bent over the old man, as if speaking to him. He arose and surveyed the three companions, placing his hand above his eyes, as if even the softened light beneath the palm-branches was painful. Seeing that they paused, as if wishing yet fearing to join company with him, he courteously invited them to repose and drink. Before accepting his offer, Sadoc uttered the inquiry which was ever uppermost in his mind, whether the Teacher had passed that way.

“He hath,—blessed be his name, and the name of Jehovah who sent him!”

“Thou believest on him!” said Sadoc with joy.

“I must needs believe on him,” replied the old man, “for he hath wrought a great work of mercy on me. When yonder sun had been an hour above the mountains, all was dark as night to me, as it hath been for years past. I now see.”

“And the Prophet hath done this!”

“He laid his hands on me, and the blessed light returned to me. I have seen the face of my child. The sparkling of the waters also, and the fruit and leaves of these trees, greener and fairer than they were in my remembrance,—have gladdened my heart. Yet will they be more beautiful unto me to-morrow; for my sense is yet weak, and I can scarce even look upon you, though the face of man has been long as a dream unto me, and this

hour is like a pleasant waking. Blessed be he who hath gladdened my age with light !”

“Amen, Amen,” murmured the maiden, as she sat with her head bowed on her knees.

“But the Teacher,” exclaimed Sadoc. “How came he unto thee, and where ?”

“We rested beneath this tree,” replied the old man. “I heard the steps of men, and knew that a company approached. My daughter believed that the Prophet was among them, and therefore I went forth and bowed before him. He asked if I believed on his words, and looked to him for the salvation of Israel ; and then he removed darkness from me.”

Again the maiden spoke in a low voice,

“‘According to thy faith be it done unto thee.’—Those words shall be hidden in my heart evermore.”

“Wherefore have ye not followed him ?” inquired the Nazarene.

“I hastened to do so, when I should have bestowed my child in safety ; but the Teacher saw that my spirit trembled within me, and he took my hand and led me hither, and desired me to abide till the heat of noon should be overpast. And he gave us his blessing, and went on his way.”

“Didst thou not fear before him ?”

“I feared before the manifest power of Jehovah. But this man I fear not. On his countenance my opened sight first rested, and I gazed without confusion. It seems to me that whether men fear him or no, they cannot but love also. My heart has followed him, and if it please the Lord, I will offer my thanksgivings at the feet of his prophet once again.”

When Sadoc had heard all that the old man could relate, he was impatient to pursue his journey. Paltiel reminded him of his home, his family, and occupation ; but Sadoc earnestly replied,

“Shall Jehovah put forth his wonders in our land, and shall mine eyes not see and mine ears not hear ? I go not back till I have learned of his doctrine and sought to be his disciple.”

He retired to a solitary place to pour out his spirit before Jehovah in thanksgivings, that the long-desired year of salvation had opened gloriously, and in prayer, that Israel might be exalted over other nations, and that all the power and prosperity of the earth might be concentrated in the people of God. Not doubting of the holiness of his petition, he set forth once again with a glowing heart and a countenance of joy.

Now, wherever they passed, they heard the name of the Prophet. All who had been restored to health and pleasure by his hand and voice, praised him openly, or adored, in the depth of their hearts, the power by which he wrought ; but many who had learned of the scribes, many who were in esteem for wisdom, many whose faith was spoken of in the synagogue, and whose outward sanctity pointed them out as men of God, refused to hear or see a prophet who came from Nazareth, and warned those who followed, that the word of the Lord cannot be removed for ever. Already families were divided. Some who had seen could not but believe ; others who had not seen were grieved in spirit that a false prophet should draw a multitude after him. Many voices of warning, remonstrance, and contention, were heard in the dwellings of men ; many secret tears were shed in the solitude of their chambers ; many humble and fervent prayers ascended that Jehovah would be pleased to reveal his truth, to help wavering belief, to guard from impious delusion. Songs of joy were also heard to arise from the roofs of many dwellings, while the glad hearts of those who firmly believed caused

them to open their doors to the way-farers who sought the Prophet, or the followers who spoke of the wonders which he did.

There was, however, one dwelling where the name of the new Teacher had not yet been heard. It stood so far apart from the way-side, that no sounds had reached it from the busy throngs which had passed since sunrise on that memorable day. It was overshadowed by trees, and nearly hidden from the passers by. An aged woman abode there with her son, whose occupation prevented his mingling in the world, though he was careful to exercise hospitality, and was ever ready to open his gate to the weary traveller. He walked on the roof of his house at sun-set, and looked abroad on the deep valley where the shadows of evening had already fallen, when he perceived Sadoc and his companions, at a little distance, travelling slowly as if they were wearied and in need of some place of rest. He descended and went forth to invite them to pass the night in his dwelling. They gladly followed him, and received the greetings of his mother with respect, as she offered her house for their home as long as they chose to abide. Before the first rites of hospitality were paid, before their feet were washed, and the couches placed for the evening repast, the eager Sadoc had spoken on the subject nearest his heart, and heard with astonishment that no tidings of the excitement which prevailed elsewhere had yet reached this retired abode. So many inquiries were to be answered, so many details of surpassing interest were to be given, that it was late before the guests received the blessing of the night from their hostess; and even then, Sadoc did not retire immediately to his couch. He entered the Alijah, and in that still oratory, lighted only by the pale stars, and visited only by the night breeze, he poured out the thanksgivings with which his soul overflowed, and strove, by the awful offices of devotion, to lay to rest the stirring thoughts which had become too exciting for his repose.

By break of day all was prepared for their departure. The meal was spread, the hostess was ready with her parting blessing, and her son took his staff in his hand, that he might accompany his guests to the verge of the plain which they desired to traverse before noon.

"Return hither, my sons," said the hostess, "that if Jehovah be indeed about to establish the glory of our nation for ever, we may rejoice together. If our hope is vain, let us comfort each other with the words of promise. Let us not be as strangers henceforth. And now, my sons, God be with you on the way, and his angel lead you!"

Their host parted not from their company till they issued from the valleys, and saw before them the plain from the midst of which rises Mount Tabor in solitary grandeur. No other hill swells from the surrounding level to contrast with its height or impair its appearance of singularity. Its sides, towards the summit, were verdant with groves, and its rocky base rose abruptly from the plain. The ascent, though steep, was not long, and at the summit was a level space, whence a vast extent of country could be seen. Sadoc had often reposed there while he thought on the events which had taken place on this spot, or in scenes on which his eye rested. While the wild animals and birds were his only companions, he had often remembered that he stood where Barak assembled his hosts before he went forth against Sisera; that Sodom and Gomorrah were once visible where now dark exhalations only shewed where they had been built; that the walls of Jericho arose on the horizon, before they fell at the blast of the trumpets of Israel; and that the waters of Jordan might hence be seen, where they parted to admit the passage of the Ark of the Lord. Often had he gazed on the snowy peak

of Hermon, and on the sea of Galilee; and often had his eye rested on the town of Nazareth, as it sloped from the ridge of a hill into a deep vale, while he little knew that it would be hereafter sanctified as the abode of the Hope of Israel. Now, as the eyes of the travellers turned towards the mountain, they saw that its wonted stillness and solitude were disturbed. Groups of people were hastening in all directions over the plain towards Tabor; and on the mountain itself, moving figures could already be discerned. The three companions looked at each other, while joy flashed from their eyes, and they immediately quickened their pace, regardless of the increasing heat. As soon as they arrived within hearing of some who were hastening in the same direction with themselves, they rejoiced at the sound of eager voices exclaiming, "The Teacher," "The Prophet," "Jesus, the son of David." From that moment Sadoc heard and saw nothing of what passed around him. His whole soul was in his eyes, and they were fixed on the outlines of the Mount, where the objects became every moment more distinct. On the masses of rock were people seated. Groups stood beneath the trees. A multitude filled a shaded recess. Every moment the numbers were increased. Hundreds poured through every passage of the rocks. Thousands toiled up the steep pathway. Sadoc listened for voices of praise, for his own heart longed to break forth into singing: but no sound was heard but the rushing of busy feet over the plain. He looked yet again, he shaded his eyes with his hand that he might see more distinctly, and he beheld, at length, one who sat apart from the assembled multitude, and above them, one to whom all faces were turned, to whom access appeared impossible from the throngs which surrounded him. A dimness came over the sight of Sadoc as he gazed. He drooped his head and covered his face with his mantle, while, with his companions, he turned his face towards Jerusalem, and exclaimed, "Now with joy shall we draw water out of the wells of salvation. Exult, O Zion! for great is the Holy One of Israel in the midst of thee!"

REFORMATION IN SPAIN.*

THIS volume was originally intended to be in form what it, in fact, still is—a mere chapter of the work which, by a change in the first plan, obtained the distinct title of "The History of the Progress and Suppression of the Reformation in Italy." Dr. M'Crie seems, in his former volume, to have reached his bookseller's standard of the fitting number of pages before his subject was exhausted, and he has dilated the surplus into a second moderately sized octavo. Though now separated in form into a distinct work, it bears all the marks of the original character under which it was composed, and under the title of "The History of the Progress and Suppression of the Reformation in Spain," pursues, for seven chapters, a new division of the old subject, and then, in chapter eight, takes up the original design, and combines the history of the wanderings of the Spanish and Italian Refugees, so as to render each work dependent on the other for unity of design and execution.

* History of the Progress and Suppression of the Reformation in Spain in the Sixteenth Century. By Thomas M'Crie, D. D. 8vo. Pp. 424.

From this after-thought arrangement has arisen an obvious dilation of the Spanish chapter, from what it was meant to be, into a size commensurate, perhaps, with the importance of the subject, but exceeding the quantity of the materials collected. The running title of a "History of the Reformation in Spain," is somewhat ridiculously applied to the meagre notices which can be collected of the opinions and actions of a few individuals, whose plans, whatever they were, were crushed in the moment of their development, and to a short narrative, which only tends to shew that unfortunately there *was* no "Reformation" of which any one *can* write "the History."

Apart from these observations on the policy and arrangement by which we have two books, to convey what might more reasonably and with more convenience have been comprised in one, we are obliged to Dr. M'Crie for this continuation of the design of making his countrymen better acquainted with the scanty notices which are to be gathered from various sources concerning the efforts made by individuals to resist ecclesiastical tyranny in those countries where the attempt was attended with the greatest difficulties and hazards.

The first topic which naturally excites attention, in considering the ecclesiastical history of Spain, is the somewhat singular contrast which exists between the reputed and the real history of religious opinions there. Take the common report and popular assertion of the last three centuries as the rule, and one must believe, that if the church has been any where one and indivisible, pure and unspotted by taint or heresy, Spain has been the happy scene of that prolonged triumph of orthodoxy. Investigate the real facts, and no country exhibits, in its early history, greater vicissitude of faith, greater perplexity among the journeyers along the paths in which orthodoxy should be the directing line. The Spaniard, when he boasts the unchanging purity of his country's creed, is as wide of the real mark as when, with the same breath, he joins to the assertion that he is an "old Christian," the parallel boast that he is "free from all stain of bad descent;" the fact being, that no population was ever compounded of such a jumble, in which Iberian, Celt, Carthaginian, Roman, Greek, Goth, Jew, Saracen, Syrian, Arab, and Moor, throw in equal proportions to complete the mixture.

But when Dr. M'Crie talks of the erroneous opinion as to the purity of Spanish orthodoxy, as "originating in vanity," he is surely not so correct as he is in part when he describes it "as fostered by ignorance and credulity." Spain owes her delusion to the same cause to which she owed the destruction of her civil liberties and the suppression of every channel for the exercise of individual opinion, namely, to the craft and strength of temporal and spiritual tyranny, united under circumstances unfortunately adapted, in an eminent degree, to the promotion of their common object. Church and State in Spain had liberty to form themselves on the most perfect model; they had the game to themselves; they did their work well and thoroughly; and the success of their united exertions still remains to shew of what they are capable when left to exert their full and unrestrained influences. Not satisfied with punishing, in the most remorseless way, every deviation from the rule prescribed by the established authorities, it is plain that every art was used to turn national prejudices to account, and that the poor slave was actually brought to hug even his chains with pride, in the belief, first, that they were to himself the badges of honour, and next, that they had been equally the boast and ornament of his ancestors. The higher the romantic stories which recorded the deeds of his forefathers stood in the estimation of the Spaniard, the higher was he led to prize the bigotry which formed part of

the charm in his belief; and thus debasing delusions were falsely interwoven with the most ennobling patriotic associations.

Dr. M'Crie's first chapter contains a brief review of the ecclesiastical history of Spain before the æra of the Reformation. In this we have little that is new even to general readers, and no attempt is made at elucidating some very interesting points of early Spanish history, as connected with diversity of religious opinions among the great parties whose contentions occupy the romantic pages of the older annals of that country. In the second chapter the author gives an equally general view of the state of Spanish literature before the proper æra of the Reformers. The reader will perhaps find more acceptable matter in this chapter than in the first; but he will probably ask why Dr. M'Crie has left Ludovicus Vives with nothing but a casual reference. Was his orthodoxy too questionable to entitle him to appear in the group of early Reformers?

The third chapter contains a short history of the establishment of the Inquisition, which Llorente's pages have rendered familiar, in all its details, and thence we come to the four chapters which trace the "history," if so we are to call it, of "the Reformation in Spain." The two first names commemorated are those of Virves and Juan Valdes, to whom little influence on public opinion can, however, be attributed; and the author then proceeds to one who may, with more propriety, be commemorated as an apostle of reform.

"Valdes left his native country at an early period, but he contributed greatly to the spread of the reformed opinions in it by his writings, several of which were published in Spanish. Though he had remained, his personal presence would most probably have produced little effect. It required a person of less caution and more adventurous spirit to burst the terrible barrier which opposed the entrance of the gospel into Spain, and to raise the standard of truth within sight of the flames of the Inquisition. Such a person was found in the man of whom I am now to speak.

"Rodrigo de Valer, a native of Lebrixa, distant about thirty miles from Seville, had spent his youth in those idle and dissipated habits which were common among the nobility and gentry of Spain. The love of dress, and of horses and sports, engrossed his attention; and in Seville, which was his favourite residence, he shone in the first rank among the young men of fashion in every scene of amusement and feat of gallantry. All of a sudden he disappeared from those places of entertainment of which he had been the life and ornament. He was in good health, and his fortune had sustained no injury. But his mind had undergone a complete change; his splendid equipage was laid aside; he became negligent of his dress; and, shut up in his closet, he devoted himself entirely to reading and meditation on religion. Had he become unexpectedly pious, and immured himself in a convent, his conduct would not have excited general surprise among his countrymen; but to retire from the world, and yet to shun those consecrated abodes, the choice of which was viewed as the great and almost exclusive mark of superior sanctity, appeared to them unaccountable on any other supposition than that of mental derangement. Valer had acquired a slight acquaintance with the Latin language in his youth. He now procured a copy of the Vulgate, the only translation of the Bible permitted in Spain; and having by dint of application, by day and by night, made himself master of the language, he, in a short time, became so well acquainted with the contents of the Scriptures, that he could repeat almost any passage in them from memory, and explain it with wonderful promptitude and intelligence. Whether he had any other means of instruction, or what these were, must remain a secret; but it is certain that he was led to form a system of doctrine not different from that of the reformers of Germany, and to lay the foundations of a church in Seville which was Lutheran in all the main articles of its belief.

“ When Valer had informed and satisfied his mind as to the truths of religion, he left off that solitary life which had been chosen by him as an instrument and not as an end. He now returned to company, but with a very different spirit and intention. His great desire was now to impart to others those impressions of divine truth which had been made on his own mind. With this view, he courted the society of the clergy and monks, with whom he dealt, first by argument and persuasion, and afterwards in the severer style of reproof. He set before them the general defection, among all classes, from primitive Christianity, both as to faith and practice; the corruption of their own order, which had contributed to spread infection over the whole Christian community; and the sacred obligations which they were under to apply a speedy and thorough remedy to the evil before it should become altogether incurable. These representations were uniformly accompanied with an appeal to the sacred writings as the supreme standard in religion, and with an exhibition of the principal doctrines which they taught. When the clergy, weary of the ungrateful theme, shunned his company, he threw himself in their way, and did not hesitate to introduce his favourite but dangerous topics in the public walks and other places of concourse. His exhortations were not entirely without success; but in most instances their effects were such as might have been anticipated from the situation and character of those to whom they were addressed. The surprise excited by his first address gave place to indignation and disdain. It was not to be borne that a layman, and one who had no pretensions to learning, should presume to instruct his teachers, and inveigh against doctrines and institutions which were held in reverence by the universal church, and sanctioned by its highest authority. Whence had he his pretended knowledge of the Scriptures? Who gave him a right to teach? And what were the signs and proof of his mission? To these questions Valer replied with candour, but with firmness, That it was true he had been brought up in ignorance of divine things; he had derived his knowledge, not from the polluted streams of tradition and human inventions, but from the pure fountain of revealed truth, through the teaching of that Spirit by whose influence living waters are made to flow from the hearts of those who believe in Christ; there was no good reason for supposing that these influences were confined to persons of the ecclesiastical order, especially when it was so deeply depraved as at present; private and illiterate men had convicted a learned sanhedrim of blindness, and called a whole world to the knowledge of salvation; he had the authority of Christ for warning them of their errors and vices; and none would require a sign from him but a spurious and degenerate race, whose eyes could not bear the brightness of that pure light which laid open and reprov'd their works of darkness.

“ It was not to be expected that he would be long permitted to continue in this offensive course. He was brought before the inquisitors, with whom he maintained a keen dispute on the church, the marks by which it is distinguished, justification, and similar points. On that occasion, some individuals of considerable authority, who had secretly imbibed his sentiments, exerted themselves in his favour. Their influence, joined to the purity of his descent, the station which he held in society, and the circumstance that his judges either believed or wished it to be believed that he was insane, procured for him a milder sentence than that jealous and inexorable tribunal was accustomed to pronounce. He was dismissed with the loss of his property. But neither confiscation of goods, nor the fear of a severer punishment, could induce Valer to alter his conduct. He yielded so far to the importunities of his friends as to abstain from a public declaration of his sentiments for a short time, during which he explained to them in private the Epistle to the Romans.* But his zeal soon burst through this restraint. He considered himself in the light of a soldier sent on the forlorn hope, and resolved to fall in

* “ Montaigne, p. 168.”

he br each, trusting that others, animated by his example, would press forward and secure the victory. Resuming his former reproofs of the reigning errors and superstition, he was a second time denounced to the Holy Office, which condemned him to wear a sanbenito, and to be imprisoned for life. When conducted, along with other penitents, to the church of St. Salvador, in Seville, to attend public service on festival days, instead of exhibiting the marks of sorrow exacted from persons in his situation, he scrupled not to address the audience after sermon, and to warn them against the erroneous doctrine which they had heard from the preacher, whenever he thought it contrary to the word of God. This of itself would have been reckoned sufficient cause for adjudging him to the flames; but the reasons already mentioned had influence to save him from that fate. To rid themselves in the most quiet way of so troublesome a penitent, the inquisitors came to the resolution of confining him in a monastery belonging to the town of San Lucar, near the mouth of the Guadalquivir, where, secluded from all society, he died about the age of fifty. His sanbenito, which was hung up in the metropolitan church of Seville, long attracted curiosity by its extraordinary size, and the inscription which it bore,—‘Rodrigo Valer, a citizen of Lebrixa and Seville, an apostate, and false apostle who pretended to be sent of God.’—Pp. 145—151.

Next follows Egidius, Bishop of Tortosa, who, after all, however, attains to little more than the honour of being “violently suspected.” We will quote Dr. M’Crie’s remarks on the eager zeal which was manifested by the clergy to perform the duties which Egidius, by his condemnation, ceased to supply.

“No sooner was it known that Egidius was condemned, than a flight of hungry applicants gathered round the fat benefice of Tortosa, like crows round carrion. The holy fathers assembled at Trent were not so intently occupied in watching over the interests of the Catholic Church as not to have one eye turned to Spain, and ready to discern what might happen there to their advantage. While the trial of the bishop elect was in dependence, Cardinal Granville, then Bishop of Arras and Prime Minister of Spain, had his table covered with applications, in which the incense of adulation was thickly sprinkled on rancid avarice. In a letter, dated from Trent on the 19th of November, 1551, the titular Bishop Jubin, *in partibus Infidelium*, writes: ‘We have received intelligence here, that the bishop elect of Tortosa has been condemned to perpetual imprisonment. I shall be infinitely obliged to you to think of me—the least of your servants—provided his lordship of Elna shall be translated to the bishopric of Tortosa, now vacant by this means.’ On the preceding day, the bishop of Elna had addressed a letter to the same quarter, in which, without giving the least hint of the object he had in view, he begs the premier to command him ‘as the meanest domestic of his household,’ calls himself ‘his slave,’ and assures him that the rare qualities of his eminence, his native goodness, and the favours he had conferred, were so deeply seated in the heart of his servant, that he remembered him without ceasing, especially ‘in his poor sacrifices, the fittest time to make mention of one’s masters.’ Two days after, the modest bishop has acquired as much courage as to name his request: he acknowledges that the bishopric of Tortosa was ‘too weighty a burden for his weak shoulders,’ but urges that he could discharge his episcopal functions better in such a tranquil spot than in the frontier province of Roussillon, where his pious exercises were interrupted by the noise of warlike instruments, and that he ‘felt a strong desire to end his days in tending his infirm sheep in the peace of God.’ The bishop of Algeri was equally disinterested as his brethren in seeking promotion. ‘It was not avarice that induced him to ask the favour’ to be translated from the island of Sardinia; he only wished to ‘have his residence on *terra firma*,’ that his spirit being relieved from the continual agitation in which it was kept by the restless waves which surrounded him, he might be ‘at more liberty to

serve God, and pray for the life of the king and his minister.' The bishop of Elna having been unsuccessful in his application, renewed it in the course of the following year, when he had recourse to a new line of argument in its support. After telling the premier 'that his hands had made him,' he requests him to remember, 'if he pleased,' that his majesty had certain rights in Valencia called *les bayles de Morella*, of which large sums were due to the treasury, as would appear from the lists which he had procured and took the liberty to transmit to his eminence; that most luckily the diocese of Tortosa included that district, though the episcopal seat was in his native country of Catalonia; and that, if it should please his majesty to gratify him with that bishopric, he could see to the payment of these dues without leaving his diocese, and 'thus would have it in his power to serve God and the king at the same time.'

"O the duplicity, the selfishness, the servility of the clergy! What good cause but one would they not have ruined? And how deeply has that been marred by them! Boccaccio relates, (it is a tale, but deserves to be repeated for the sake of the moral it teaches,) that two persons, a Christian layman and a Jew, lived together in a retired spot on the northern boundary of Italy. The Christian had long piously laboured to convert his neighbour, and had succeeded so far as to be in daily expectation of his submitting to baptism, when all at once the idea struck the latter that he would previously visit the capital of Christendom. Dreading the effects of his journey, the Christian endeavoured to divert him from it; but in vain. After an absence of some weeks the Jew returned, and repairing to the house of the Christian, who had given up his convert for lost, surprised him with the intimation that he was now ready to be baptized; 'for (added he) I have been at Rome, and have seen the pope and his clergy, and I am convinced that if Christianity had not been divine, it would have been ruined long ago under the care of such guardians.'"—Pp. 161—164.

Without the kingdom, several Spaniards (some of them seeking refuge in the alarm occasioned by the proceedings against Egidius) bore open testimony to the opinions of the Reformers. Dr. M'Crie commemorates among them the brothers of the name of Enzinas or Dryander, one of whom was seized and encountered martyrdom at Rome, in 1546. The next story, of Juan Diaz (pp. 180—188), furnishes an example rarely equalled in the annals of religious ferocity.

Dr. M'Crie's sixth chapter proceeds with details of the efforts (few and limited as they necessarily were) to promote the Reformed doctrines. The principal scenes of these operations were Seville and Valladolid.

The career of the Reformed doctrines was short; the Inquisition once for all placed its extinguishing hand upon the kindling flame in 1558. Its proceedings involved many eminent sufferers; but whether this is to be taken as evidence of the extent to which the spirit of Reformation had spread, or of the vindictive and ignorant policy of the oppressors, confounding, in one vague accusation, all who incurred its jealousy or suspicion, is perhaps doubtful.

Dr. M'Crie is inclined (p. 285) to estimate the numbers of the Spanish Dissidents at not "fewer than 2000 persons," and is persuaded (on the authorities which he cites) that, in the absence of the peculiar circumstances which enabled the church and government, by one simultaneous movement, so peremptorily to stifle the new cause in its birth, the Reformation would nowhere have found more decided and general adoption by the people.

The details of the bloody scenes which closed the story of Spanish Reformation, in the very moment in which the discovery made its existence

known to the world, exhibit the usual harrowing features which attend the march of religious persecution.

From these tragedies it is difficult to select one deeper in atrocity than another; but perhaps that of Herezuelo, an advocate of Toro, is most hideously marked.

“Herezuelo conducted himself with surpassing intrepidity. From the moment of his apprehension to that of his death, he never exhibited the least symptom of a wish to save his life, or to mitigate his sufferings, by compromising his principles. His courage remained unshaken amidst the horrors of the torture, the ignominy of the public spectacle, and the terrors of the stake. The only thing that moved him, on the day of the auto-de-fe, was the sight of his wife in the garb of a penitent; and the look which he gave, (for he could not speak) as he passed her to the place of execution, seemed to say, ‘*This is hard to bear!*’ He listened without emotion to the friars who teased him with their importunate exhortations to repent, as they conducted him to the stake; but when, at their instigation, his former associate and instructor, Doctor Cazalla, began to address him in the same strain, he threw upon him a glance of disdain, which froze the words on his recreant lips. ‘The bachelor Herezuelo (says the popish author of the Pontifical History) suffered himself to be burnt alive with unparalleled hardihood. I stood so near him that I had a complete view of his person, and observed all his motions and gestures. He could not speak, for his mouth was gagged on account of the blasphemies which he had uttered; but his whole behaviour shewed him to be a most resolute and hardened person, who, rather than yield to believe with his companions, was determined to die in the flames. Though I marked him narrowly, I could not observe the least symptom of fear, or expression of pain; only, there was a sadness in his countenance beyond any thing I had ever seen. It was frightful to look in his face, when one considered that in a moment he would be in hell with his associate and master, Luther.’ Enraged to see such courage in a heretic, one of the guards plunged his lance into the body of Herezuelo, whose blood was licked up by the flames with which he was already enveloped.

“Herezuelo and his wife, Leanor de Cisneros, were divided in their death, but it was in the time of it only, not the kind or manner; and their memory must not be divided in our pages. Leanor was only twenty-two years of age when she was thrown into the Inquisition; and when we consider that, during her imprisonment, she was precluded from all intercourse with her husband, kept in ignorance of his resolutions, and perhaps deceived into the belief that she would find him among the class of penitents in the auto, we need not wonder that one of her tender sex and age should have fainted in the day of trial, suffered herself to be overcome by the persuasions of the monks, or, yielding to the feelings of nature, consented to renounce with the hand that truth which she continued to believe with the heart. Such assaults have shaken, and threatened to throw to the ground, pillars in the church. But Leanor was not long in recovering from the shock. The parting look of her husband never departed from her eyes; the reflection that she had inflicted a pang on his heart, during the arduous conflict which he had to maintain, fanned the flame of attachment to the reformed religion which secretly burned in her breast; and having resolved, in dependence on that strength which is made perfect in weakness, to emulate the example of constancy set by one in every respect so dear to her, she resolutely broke off the course of penance on which she had entered. The consequence of this was, that she was again thrown into the secret prisons. During eight years that she was kept in confinement, every effort was made in vain to induce her to renew her recantation. At last she was brought out in a public auto-de-fe celebrated at Valladolid; and we have the account of her behaviour from the same pen which so graphically described that of her husband. ‘In the year 1568, on the 26th

of Séptember, justice was executed on Leanor de Cisneros, widow of the bachelor Herezuelo. She suffered herself to be burnt alive, notwithstanding the great and repeated exertions made to bring her to a conviction of her errors. Finally, she resisted, what was sufficient to melt a stone, an admirable sermon preached, at the auto of that day, by his excellency Don Juan Manual, bishop of Zamora, a man no less learned and eloquent in the pulpit than illustrious in blood. But nothing could move the impenetrable heart of that obstinate woman.'"—Pp. 287—291.

CRITICAL NOTICES.

THEOLOGY.

ART. I.—*Library of Ecclesiastical Knowledge*. No. I. *On Free Inquiry in Religion*. Published for the Society for Promoting Ecclesiastical Knowledge. Westley and Davis. 12mo. pp. 48. 1830.

AMONG all societies, now so numerous, whose object is to increase mental power and moral influence by mechanical means, none ought to be regarded with a closer watchfulness or a deeper interest than the Association for the diffusion of Ecclesiastical Knowledge. It remains to be seen what is the extent of its resources, and how they are to be employed; but its avowed objects are all-important; and the avowal having been made the subject of public attention, the adherence of the Society to its professed principles, or its defalcation from them, must occasion incalculable good or harm.

The main object proposed is to establish a distinction between the laws of the Saviour's kingdom, and those of the kingdoms of this world,—between the Christianity of the New Testament, and those counterfeit resemblances of it which have long been received by the nations of the earth. For this purpose, original treatises are to be given illustrative of the history and principles of the Christian church, and reprints, entire and abridged, of such portions of the works of eminent divines as have an important bearing on the objects of the Society. Its affairs are, we are told, conducted by "Evangelical Dissenters," in whose ranks, it might have been hoped, many members of every sect might be unhesitatingly included. But though an attachment to the principle of Dissent forms a bond of union already subsist-

ing, and though the vindication of this principle is the object of the Society, it is too plainly evident, that the term "evangelical" is not intended to apply to those who dissent from the doctrines as well as the discipline of the Church of England. This limitation of the term is the more remarkable as, in the treatise before us, the sanction of some heterodox Dissenters is brought forward very readily, in confirmation of the principles of the Association; and while Locke, Lardner, and others, are appealed to as triumphant vindicators of revealed truth, their disciples are forbidden to assist in establishing their principles and carrying on their work. In times like these, however, there is work for all; and the manifestation of this spirit of exclusion is chiefly to be lamented on account of those who entertain it. The excluded can observe and rejoice at the spread of truth, looking rather to the extent of its diffusion than to the narrowness of its source.

The publication of the Society's first treatise affords a high gratification to the friends of truth and the advocates of liberty of conscience. Its motto is "Prove all things; hold fast that which is good," and its spirit is in accordance with this motto. We also find prefixed a passage from Locke on the duty of free inquiry, which is worth being written in letters of light, and of which the subsequent remarks afford a fair development. The hopes excited by the form and pretensions of the treatise are not disappointed at its close. It presents a clear exposition of the duty of free inquiry in religious matters, and a powerful exhortation to its fulfilment.

The materials of the essay are arranged under four heads, which com-

prehend the Province of Reason in reference to Religion; a short enumeration of the injurious consequences which have resulted from attempts to substitute the authority of man for the authority of God; observations on the practical tendencies of this spirit of inquiry; and lastly, a notice of some of the extensive benefits which have been conferred on the human race, and the numerous evils which have been checked or prevented by the spirit of holy freedom in religious inquiry.

After premising the truth that the Scriptures are the only infallible guide in spiritual researches, we are presented with an accurate description of that large class of nominal Christians, whose faith seems merely an inheritance or an accident, ending with the declaration, in which we heartily concur, that “the great heresy is disregard of Scripture.” P. 4. In distinction from such heretics, our attention is fixed on the names of those venerated men who knew where and how to apply the divine faculty which forms the highest privilege of immortal natures; who were as intrepid in the investigation as submissive to the dictates of truth, and who, by a fearless use of the weapons of controversy, disarmed the foes of revelation while they protected the faith of its feeble adherents.

We would fain direct the eyes of all who impose or submit to ecclesiastical authority to the second department of the essay before us, and learn from them why, in a country professing the principles of the Reformation, the authority of man should ever be forced into an unnatural union with that of the gospel; why, having cast off the domination of the infallible church, the minds of men should be held in subservience to any other church, be it fallible or infallible; why, the Romish church being deserted because it denies the sufficiency of scripture and the rights of private judgment, Protestant Dissenters should be pronounced heretics because they find the Scriptures sufficient, and desire to exercise their natural mental rights. Let the Church of England read and consider, and then settle her differences as she best may between the Catholic Dissenters on the one hand, and the Protestant Dissenters on the other. She may, at the same time, endeavour to calculate how long her institutions can withstand the tendencies of a free spirit of inquiry. These tendencies are of general and individual concern. They are directed to the overthrow of error and the establish-

ment of truth, in which all men have a common interest; and in the individual mind, they induce humility, confirmation in Christian faith, and consequently an enlightened spirit of devotion.

Of the millions of rational beings who have been benefited by the Reformation, how many have been aware of the precise obligations they were under to the intrepid spirits of the age,—of the true nature of the advantages which have accrued from that memorable grapple with human authority?

“If we were required to put the proper answer in fewest terms to the question, ‘What was then accomplished?’ it would be, that *inquiry in matters of religion was diffused*. The struggle was, substantially, whether men should be allowed to think for themselves, or not; whether they should read the Bible for themselves, or not; whether they should give their consciences to God, or submit them to the authority of councils, emperors, and popes. Persecuting dogmatists demanded the public faith for themselves, or rather, that credence should supply the place of faith; indignant millions were led by the discovery of truth, to reply, ‘We ought to obey God rather than man.’ The great achievement of the age, then, consisted in this—the emancipation of the mind from its thralldom; the excitement; and then the direction, of a spirit of inquiry, by which public and private opinion were set free, and by which that great moral revolution was effected, which has impressed a character of grandeur upon the sixteenth century.”—P. 33.

How many remain who have not carried out the principle to all its legitimate consequences!

“It is surely with an ill grace that those who maintain a great principle in their contests with the Church of Rome, and make it the very chief weapon of their warfare, should disown and discountenance the very same principle, when it seems to run counter to their prejudices or to their practices. Why does the Protestant separate from the Catholic, but for the same general reason that leads the Puritan to withdraw from the Conformist? Can the principle of separation be good in one case, and bad in another? Will he who pleads for the right of private judgment in one case, refuse it in another? If the Episcopalian possess by nature the right to judge and decide upon the claims of the papal hierarchy, and if he deem them inconsistent with scripture to resist the authority of that church; does not the Nonconform-

ist also possess the same indefeasible right to become a separatist, if he entertain a similar conviction with regard to the episcopal church which Protestantism has erected—to become a separatist, we say, without being branded as a schismatic? The true Protestant principle, then, all forms apart, is that for which we plead; and for their adherence to this principle, so salutary, so essential to true religion, to a religion founded in scripture and conscience, the early Puritans, and more especially the later Nonconformists, are worthy of immortal renown. It is this spirit of inquiry in religion which they have so rigorously and so long maintained, that constitutes the preserving power by which the mind is saved from the Scylla of spiritual despotism on the one hand, and the Charybdis of sceptical licentiousness on the other.”—P. 35.

The Society for the diffusion of Ecclesiastical Knowledge no doubt owes its formation to the prevalence of religious excitement and the disposition to religious discussion, which are unexampled in this country. To the same causes it will in a great degree owe its power and usefulness. Now, while the Church of England is split into parties, is the time for advancing the claims of Dissent. Now, while a revolution in the temporal affairs of the Catholics has drawn the attention of men to their ecclesiastical peculiarities, is the time to establish the leading principle of the Reformation. Now, that all “Evangelical Dissenters” are placed on a footing of political equality with their episcopalian brethren, is the time to ascertain the nature of the remaining divisions in Christian society. Now, when the straitest of all sects are desired, by an ordinance of their spiritual directors, to recur to first principles, is the time when the effort to induce Quakers to reason on religious matters may not prove utterly hopeless. Some peculiarity of circumstance appears, at the present moment, to prepare every religious body in this kingdom for the profitable agitation of questions which it is all-important to them as men and as Christians to understand.

We notice with pleasure the first motions of an engine which cannot but be powerful, and which promises to be extensively useful in its operations; and we shall watch our opportunity, from time to time, to add, according to our influence, a new impulse to its powers, or of interposing a check, should those powers appear to us erroneously directed. Such co-operation and opposition,

whencesoever they come, will be welcome to the Society, if it adheres to its avowed principles; and all who are zealous for the prevalence of gospel truth will be encouraged to anticipate and hasten the day when that union of sects in the promotion of a common object which is now cemented by mutual forbearance, will become, by the gradual development of truth, an union of understandings as well as hearts—a sympathy of the mind as well as the soul.

ART. II.—*The Atoning Sacrifice, a Display of Love, not of Wrath.*
By Noah Worcester. Cambridge, U. S. 1829.

THERE is a striking agreement between the subject and style of this little work. Its arguments in favour of the Divine benignity and in disproof of the partial cruelty too commonly imputed to the ordainer of salvation are urged in a spirit of conciliation which cannot fail of augmenting their power. The author has succeeded in his attempt to reason, not as the advocate nor as the opponent of any denomination of Christians, but as the friend of peace and truth.

The object of the work is to shew that the gospel dispensation is characterized by benevolence, and that this benevolence is exhibited in the inseparable connexion between repentance and forgiveness, in the undeviating veracity of God with regard to his threatenings, in the constant inculcation of the duty of forgiveness, and in the promotion of peace on earth by the ordination of the death of the Saviour. To effect this main object, various prevalent doctrines, totally irreconcilable with it, are ably combated; and it is proved that sacrifices cannot become substitutes for punishment except as indications of repentance, that the ransom paid for sinners is not independent of their own efforts, that vicarious punishment is inconsistent with justice, and above all, that salvation by Christ is a redemption from punishment solely by being a redemption from sin. The advocates of the popular doctrine of the atonement have been accustomed to insist on one or other or all of these points, in connexion with a belief in the impartial love of the universal Father; or, if inconsistencies were at length perceived, have been more ready to impeach the mercy of God, than to relinquish their conviction of doctrines which ought to be proved to be scriptural, before they can be conceived to be true. While the Christian dispensation, including the self-

sacrifice of its Founder, is universally represented as an ordinance of mercy, it argues as much presumption as weakness in men to insist on its being a manifestation of wrath, towards either the ransom or the redeemed. A sufficient refutation of this error is found in the parable of the prodigal son; a passage of scripture which bears as directly on the controverted point as any which can be adduced.

“It is remarkable how perfectly this parable precludes every idea of the necessity of vicarious suffering, in order to the pardon of the penitent sinner. Had it been the special purpose of our Lord to provide an antidote for such a doctrine, it is difficult to conceive what could have been devised better adapted to that end; and I verily believe that this parable has done more to counteract the natural effects of the doctrine of vicarious punishment, than any other portion of Scripture. Suppose an attempt should be made to improve the parable, and to accommodate it to the popular theory of atonement and forgiveness, by interpolating or adding such clauses as the following: ‘Prior to the return of the son, the father had taken care to secure the honour of his law, by inflicting the penalty due to the prodigal on an innocent substitute; and on this ground only, the pardon was granted.’ Who can deny that such an addition would mar the beauty of the parable, and change the character which our Lord gave to the forgiving father? But would such marring effects result from the supposed addition, if the doctrine of substituted punishment were the glory of the gospel? I may further ask, Does not the doctrine of vicarious sacrifice mar the gospel, as much as the supposed addition would mar the parable? Such, it appears to me, is the lamentable fact.” —P. 215.

At the present time, it is difficult to say what the popular doctrine of the atonement really is; for so many and such various concessions have been made by its advocates, that if their statements were compared, it would be agreed on all hands that the orthodox doctrine of old days is fairly surrendered. Dr. Murdoch, in his Discourse on the Atonement, observes, “The bloody sacrifice of the Mediator was not what the law of God demanded or could accept, as a legal satisfaction for our sins. All it could do was to display the feelings of God in regard to his law; and to secure, by the impression it made, the public objects which would be gained by the execution

of the law.” When we find this observation supported by the memorable concession of the Archbishop of Dublin, that suffering, strictly vicarious, is manifestly impossible, since consciousness cannot be transferred, we are tempted to inquire what has become of the doctrine which it is perdition to fail to recognize? The usual pleas of the necessity of satisfying the Divine justice and of establishing a perfect analogy between the provisions of the Mosaic and the Christian law, utterly fail; and nothing remains for the advocates of the doctrine of atonement but to suppose, that by some means unknown, some peculiar benefits, also unknown, are secured to men by the death of the Saviour; a supposition held by many of the heterodox.

Those who may refer to the chapters of the work before us which set forth the views which Christ and his apostles entertained respecting his sufferings, cannot fail of being struck by the absence of all intimation that the Saviour of men was the object of his Father’s wrath. Even as the lifting up of the brazen serpent was a token of Divine love, so was the elevation of the cross: as the prophets suffered by the hand of men while peculiarly graced by the favour of God, so was the greatest of the prophets oppressed on earth and privileged from heaven. While the apostles preached repentance as the sole, indispensable condition of pardon, Paul speaks of himself as being *offered* upon the sacrifice and service of the faith of his converts; and as ready to be *offered*, when the time of his departure was at hand. The intimations which were given by Jesus of his approaching fate, and the observations of his followers when “preaching Christ and him crucified,” are here brought together in a mode which constitutes a decisive proof to our mind that repentance and not satisfaction for sin was the doctrine originally preached and designed to be propagated.

After explaining, with great moderation and truth, the evil effects which may be expected to result from the ascription of different principles of justice and mercy to the Divine and to human beings, our author presents us, in the following passage, with what may be regarded as a summary of his views:

“How exceedingly different, and how much more affecting, is an atoning sacrifice made on the principle of overcoming evil with good, than a sacrifice made by a display of avenging justice on the innocent as a substitute for the guilty! Does not the latter theory approach too

near imputing to God the policy of overcoming evil with evil? I am far from supposing that such is the intention of those who adopt the hypothesis; but what better would they be able to make of the principle, should they see it adopted in any form of human government? But if we exclude from our views of the atonement every thing vindictive, regarding it as truly a display of love, and of such forbearing, forgiving love on the part of God, as was exemplified by the Son in praying for his enemies, how truly do we behold *a reconciling sacrifice*, in the highest degree adapted to melt the heart, and reconcile the sinner to God!"—P. 200.

ART. III — *An Essay on the Character and Writings of Fenelon*. By W. E. Channing, D. D. Liverpool, F. B. Wright; London, R. Hunter, and Teulon and Fox. 12mo. pp. 67. 1829.

Remarks on the Disposition which now prevails to form Associations, and to accomplish all Objects by Organized Masses. By W. E. Channing, D. D. E. Rainford. 8vo. pp. 36. 1830.

Two more pamphlets from the pen of Dr. Channing! Of them, as of all his writings, we say, Welcome be they! Welcome the freshness, the spirit, the originality, the glowing benevolence, and the lofty hope, which characterize them all! The Repository has never been slow to join a chorus which is more loudly sounded every year; but neither has criticism upon Dr. C.'s writings been excluded from its pages. In fact, Channing is one of the last men over whom we should take upon us to spread the wing of our protection. The determined purpose with which he goes about his work ought to convince every one that he has settled the matter with himself, and is ready to listen to all that can be said against him, we hope not in the spirit of defiance, but of courageous quietness. Of course, his is a perilous station; and he must have a care both of enemies and friends, but especially of his friends. His is one of those names we want to keep holy for the general good of Christendom. And his career is a brightening, we trust, and constantly improving one. In every fresh production of his pen, we delight to find symptoms of stronger faith, of warmer love, of more sound, substantial hope. If he does not value less the high intellectual

powers with which God has blessed him, we trust he prizes with more devout affection the better gift which has been breathed into his soul; the strong desire to serve his God and his fellow-creatures with those powers. Whatever, indeed, may be the opinions of a few scattered individuals among Unitarians, it seems to be pretty generally acknowledged that he has touched the right string, and that it has answered to his hand. He has kindled up more of true ardour, more of virtuous and independent feeling, among us, than all our critical scholars put together; and the reason is evident. *They* have laboured successfully to pull down; *he* is endeavouring to build up from a better foundation. The work is growing, and its progress is cheering the heart in every direction.

Dr. Channing's remarks on Fenelon are by this time well known to most of our readers; they contain splendid and beautiful passages, yet are not without exaggeration, and now and then somewhat contradictory. We are inclined to think Fenelon's views of human nature also not so dark as Dr. C. has depicted them. So frequently, at least, was this darkness dispelled by his view of the ever-present Deity, present in every soul of man; so perfectly synonymous in his mind were the ideas of God and goodness, that he never *could* have contemplated human nature in that state of abandonment in which Calvinists sometimes place it. In all his letters, his aim is to turn his correspondents from the unprofitable views of their own sinfulness, from the contemplation of human depravity to that of human recovery. Doubtless, he was obscure, but it is an obscurity which can be better cleared up by the heart than by the head. A thousand Christians can *feel* what Fenelon means, and derive from their own apprehensions of his meaning consolation and peace, for one who is puzzled and perplexed by his occasionally ambiguous expressions.

The second pamphlet is weighty and practical. Dr. Channing's aim is to put us on our guard against the danger to independence of character arising out of the present rage for union and association. We can only make room for one passage, but the tract ought to be in our readers' own hands.

"The common opinion is, that our danger from society arises wholly from its bad members, and that we cannot easily be too much influenced by the good. But, to our apprehension, there is a peril in the influence both of good and bad.

What many of us have chiefly to dread from society, is, not that we shall acquire a positive character of vice, but that it will impose on us a negative character, that we shall live and die passive beings, that the creative and self-forming energy of the soul will not be called forth in the work of our improvement. Our danger is, that we shall substitute the consciences of others for our own; that we shall paralyze our faculties through dependence on foreign guides; that we shall be moulded from abroad instead of determining ourselves. The pressure of society upon us is constant, and almost immeasurable; now open and direct in the form of authority and menace, now subtle and silent in the guise of blandishment and promise. What mighty power is lodged in a frown or a smile, in the voice of praise and flattery, in scorn or neglect, in public opinion, in domestic habits and prejudices, in the state and spirit of the community to which we belong! Nothing escapes the cognizance of society. Its legislation extends even to our dress, movements, features; and the individual bears the traces, even in countenance, air, and voice, of the social influences amidst which he has been plunged. We are in great peril of growing up slaves to this exacting, arbitrary sovereign; of forgetting, or never learning, our true responsibility; of living in unconsciousness of that divine power with which we are invested over ourselves, and in which all the dignity of our nature is centered; of overlooking the sacredness of our minds, and laying them open to impressions from any and all who surround us. Resistance of this foreign pressure is our only safeguard, and is essential to virtue. All virtue lies in individual action, in inward energy, in self-determination. There is no moral worth in being swept away by a crowd, even towards the best objects. We must act from an inward spring. The good, as well as the bad, may injure us, if, through that intolerance which is a common infirmity of the good, they impose on us authoritatively their own convictions, and obstruct our own intellectual and moral activity. A state of society, in which correct habits prevail, may produce in many, a mechanical regularity and religion, which is any thing but virtue. Nothing morally great or good springs from mere sympathy and imitation. These principles will only forge chains for us, and perpetuate our infancy, unless more and more controlled and subdued by that inward law-giver and judge, whose authority is from God,

and whose sway over our whole nature, alone secures its free, glorious, and everlasting expansion.

“The truth is, and we need to feel it most deeply, that our connexion with society, as it is our greatest aid, so it is our greatest peril. We are in constant danger of being spoiled of our moral judgment, and of our power over ourselves; and in losing these, we lose the chief prerogatives of spiritual beings. We sink, as far as mind can sink, into the world of matter, the chief distinction of which is, that it wants self-motion, or moves only from foreign impulse. The propensity in our fellow-creatures, which we have most to dread, is that, which, though most severely condemned by Jesus, is yet the most frequent infirmity of his followers; we mean, the propensity to rule, to tyrannize, to war with the freedom of their equals, to make themselves standards for other minds, to be lawgivers instead of brethren and friends to their race. Our great and most difficult duty as social beings, is, to derive constant aid from society without taking its yoke; to open our minds to the thoughts, reasonings, and persuasions of others, and yet to hold fast the sacred right of private judgment; to receive impulses from our fellow-beings, and yet to act from our own souls; to sympathize with others, and yet to determine our own feelings; to act with others, and yet to follow our own consciences; to unite social deference and self-dominion; to join moral self-subsistence with social dependence; to respect others without losing self-respect; to love our friends, and to reverence our superiors, whilst our supreme homage is given to that moral perfection which no friend and no superior has realized, and which, if faithfully pursued, will often demand separation from all around us. Such is our great work as social beings, and to perform it we should look habitually to Jesus Christ, who was distinguished by nothing more than by moral independence, than by resisting and overcoming the world.”—Pp. 8—10.

ART. IV.—*The Christian Beatitudes. A Discourse on the Commencement of Christ's Sermon on the Mount: preached in Carter-Lane Chapel, Doctors' Commons.* By John S. Porter. London: Hunter, Eaton, and Teulon and Fox. 8vo. pp. 44. 1829.

THE first twelve verses of the Sermon on the Mount afford so large a variety of

subjects for the divine, that it is evident that each can be only lightly touched on in the compass of a single discourse, however long. In the following passage we find the Christian virtues, which were hallowed by the blessing of Jesus, placed as a class in opposition to those qualities which are yet held in high esteem in Christian society. Our readers will agree with us in recognizing the truth and allowing the importance of the contrast.

“The qualities to which our Lord here and elsewhere assigns the most conspicuous place, though their names were long previously known to the world, had mouldered in comparative neglect. It was our Saviour’s hand which first drew forth from the obscurity in which they had lingered, the virtues of meekness, purity of heart, placability, humbleness of mind, and patient endurance of wrong.

“In the Beatitudes which he pronounced in our text, this distinction is strikingly exemplified. Any person whose character perfectly corresponded to the rules which he here lays down, would be meek, complying, forgiving; silent and gentle under insult; anxious for reconciliation, where others would only pursue revenge; indulgent to the waywardness, and yielding to the obstinacy, of men. The world would call this tameness, feebleness, cowardice. I believe no such character was ever honoured with the applause of any moralist, till the Sermon on the Mount was delivered. On the other hand, we cannot find, either here or in other parts of our Lord’s instructions, any approbation bestowed on the daring and active, impetuous and sensitive, character, which is distinguished by vigour in its determinations and inflexibility in its feelings, whether of partiality or aversion; and which, under the name of heroism, has always been popular.

“I have not pointed out this distinction as a matter of curiosity, although I think it remarkably curious, but because it places in a strong light the excellence of our Saviour as a teacher of morality. The fact is, that in the estimate formed of the comparative merit and demerit of the two sorts of characters referred to, the opinion of the world at large is totally wrong, and that promulgated by our Lord is perfectly correct. Of this I think any reasonable man, who would only exercise deliberate judgment, would soon be convinced. I imagine the unbeliever himself could be brought without much difficulty to acknowledge the justice of this principle: for it is one of that class

of truths which, however difficult to discover, appear extremely simple when once they are fairly stated and explained. To shew the correctness of the estimate furnished by the gospel, we have only to consider that the truth of any principle in morals ought always to be tried with reference to its universality. If a person states to me that a particular description of character is more excellent than another, he must mean that it would be for the good of the world, if that character which he commends were found in every individual of our race. Now, if the patience and meekness, the justice and temperance, enjoined in the gospel, were universally practised, the world would be a scene of concord, love and happiness: whereas if the whole of mankind were such heroes as men in general highly admire, resentments, discords, and animosities, would prevail to the end of time. The one system would perpetuate peace, the other would perpetuate confusion. Exactly in the same proportion as the Christian meekness and patience preponderated, would happiness and charity prevail over misery and enmity.”—Pp. 31—33.

The above extract enables our readers to judge for themselves of the style of the discourse; and we are confident that the name which it bears will ensure their favourable prepossessions, and their hopes that intrepidity and ardour in the assertion and diffusion of evangelical truth may in this case, as in many others, prove hereditary.

ART. V.—*The Gentleness of the Christian Minister an Argument for Perseverance in the Faith. A Sermon occasioned by the Death of the Rev. Samuel Crowther, A. M., Vicar of Christ Church, Newgate Street.* By Daniel Wilson, A. M., Vicar of Islington. London: Saunders and Benning. 1829. Pp. 71.

THIS discourse is a very favourable specimen of preaching according to the school of *Evangelical* Churchmen. Its publication will have the effect of communicating, far and wide, an impression of the pious and faithful character which it delineates. The text is one of the most beautiful that could have been adapted to the subject. 1 Thess. ii. 7: “But we were gentle among you, even as a nurse cherisheth her children.”

The preacher thus describes the peculiarity of the ministerial office: “We are entrusted with the gospel of Christ,

with the ministry of reconciliation." The minister of Christ, he says, has "to prepare for the gospel by teaching the guilt and condemnation of man, his accountableness to Almighty God, his obligations to obedience, the holiness and goodness of the law which he has broken, *his fallen and corrupt state, his blindness of understanding, his perverseness and disorder of will, his interior and deeply-seated enmity against God.*" In this language, with much of a like nature, it is probable that the preacher, with many others of the same school, has confounded the state of corrupted human nature with human nature itself. The latter is pure and holy, as it comes out of the hands of its Maker, and to revile this is to revile God. The gospel is well defined by the preacher in the words of an Evangelist, "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Is this the language of Calvinism? Does this imply the deity of Christ? To be a son of God is the privilege of all Christians. And as to the term "only-begotten Son," truth compelled even the *orthodox* Parkhurst to declare (see his Greek Lexicon), that he apprehended it strictly and properly belonged to Christ's *humanity*. Yet the preacher, in the same page, speaks of the incarnation of "*God the Son.*" Where does he find that phrase in the Bible? This is not all. He speaks also of the efficacious grace of "*God the Holy Ghost.*" "The grace of God," we frequently read of in our Bible; "the grace of the Lord Jesus Christ," we would treasure up in our minds; the grace of the Holy Ghost, or Holy Spirit, we believe is not a scriptural expression; but *the grace of God the Holy Ghost* is language which we may safely say would have been condemned by Jesus Christ and the apostles. Paul, at the close of his second letter to the Corinthians, expresses a devout wish for his brethren, that they might enjoy the grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit. This would read, in our preacher's language, the communion of *God the Holy Ghost!* Would this have been intelligible to Paul? But it was the religion of *Cranmer*. It was the form of the Christian religion agreed to by the archbishops and bishops of both provinces, and of the Convocation, holden at London, in the year 1562. Therefore all candidates for situations in the Church of England, must even now, in the year 1830, declare their unfeigned assent and

consent to this Athanasian heresy. Is this state of things always to continue amongst us? Shall then the lapse of almost three centuries introduce no reformation into God's worship? And cannot we see more clearly than the men who were nursed in Popery, and who confessedly received their first impressions of Christianity, not from the Bible, but from the Church of Rome? Preachers of the same stamp with Mr. Wilson are the minority, but probably an increasing body in the church; yet *all* have subscribed the same creed, however opposite their belief may have been—the *Parrs* and the *Simpsons*, the *Richmonds* and the *Paleys*, the *Hawkers* and the *Laws*,—and this is done "to avoid diversities of opinions"!

But there was a greater uniformity in the first ages of our Protestant church. This is well put by the preacher himself:

"Did he not" (viz. the departed Vicar of Christ Church) "cordially, and from the bottom of his heart, enter into the Articles, Homilies, and Liturgy of the Church of which he was a minister? Did he not preach the same doctrines in his day which Cranmer, and Ridley, and Latimer, Noel, and Hooker, and Sandys, did in the age of the Reformation; and which Hull, and Davenant, and Pearson, and Beveridge, and Hopkins, and Leighton, did in the century which succeeded it?" We dare say the zealous preacher is correct in his implication, and that his hearers, so far as they can be supposed to be acquainted with these fathers of the Church of England would answer *Yes*. But there is a much more pertinent question to ask, and it is this: Were the doctrines of these great men identical with the religion of the New Testament? Is this the question to which the *chief* attention is paid by the clergymen of the Establishment? We think it cannot be, while the articles of Cranmer are to be subscribed. We blame not those who preach *faithfully*, and we doubt not that this is true of the author of the Sermon before us. He is faithful according to his knowledge, and his knowledge happens to be that of the sixteenth century.

The late Dr. Edmund Law was also, we believe, faithful in the doctrine which he preached, and his "*Considerations on the Theory of Religion,*" display an acuteness of judgment, an extent of scriptural knowledge, a piety of spirit, and a reasonableness of belief, which will bear comparison with the *Latimers*, or with any other of the *lights* of the English Church. Yet Bishop Law believed Unitarianism to be the religion of the Bible.

And we rejoice to be assured by his son, still sitting on the Episcopal bench, that "no alterations or additions whatever have been admitted into the edition of 1820, except the author's last verbal corrections." Now, what advantage for the discovery of truth, which Cranmer possessed, was not amply enjoyed by Law? And did not many great inconveniences impede the researches of Cranmer in the sixteenth century, from which Law, in the eighteenth, was entirely free? Why then should Englishmen prevent their church from going on to perfection?

Mr. Wilson has enriched his discourse with many very interesting biographical and some ingenious critical observations.

We only add, that the profits of the sale are designed to increase the comforts of the widow and the fatherless.

GENERAL LITERATURE.

ART. VI.—*Jefferson's Memoirs and Correspondence.* Vols. III. and IV.

WE have already remarked of the first and second volumes of this work, that they will be more acceptable to the historian than to the public: the same may be said of great part of the third, but *not* of the fourth. In the fourth we have the venerable patriot himself in the foreground, and stripped of his armour; he tells us that, in his old age, he is again a hard student; that he rises with the sun, and never goes to bed without an hour, or half an hour's reading of "something moral whereon to ruminate in the intervals of sleep;" that his digestion is as good as ever, and that he has not lost a tooth. These little "egotisms" (as he is pleased to call them) are duly intermingled with the topics of the day, with political and moral discussion, and with metaphysical speculation. "In the bosom of my family, and surrounded by books," says the writer to one of his friends, "I enjoy a repose to which I have been long a stranger. My mornings are devoted to correspondence. From breakfast to dinner, I am in my shops, my garden, or on horseback among my farms; from dinner to dark, I give to society and recreation with my neighbours and friends; and from candle-light to early bed time I read." Tacitus and Horace, he tells us in another place, are again familiar to him, and his early passion for mathematics has returned. "With my neighbours," says he, "I talk of ploughs and harrows, seeding and harvesting, and of politics, too, if they

choose it, with as little reserve as the rest of my fellow-citizens, and feel at length the blessing of being free to say and do what I please, without being responsible for it to any mortal."—Vol. IV. p. 145.

"Your puzzling letter," says he to another friend, "with its crowd of scepticisms, kept me from sleep. I read it, and laid it down again and again: and to give rest to my mind, I was obliged to recur ultimately to my habitual anodyne. 'I feel therefore I exist.' I feel bodies which are not myself: there are other existences then. I call them *matter*. I feel them changing place. This gives me *motion*. Where there is an absence of matter, I call it *void*, or *nothing*, or *immaterial space*."—"I can conceive thought to be an action of a particular organization of matter, as well as that *attraction* is an action of matter, or *magnetism* of loadstone. When he who denies to the Creator the power of endowing matter with the mode of action called *thinking* shall shew how he could endow the sun with the mode of action called *attraction*, which reins the planets in the track of their orbits, or how an absence of matter can have a will, and by that will put matter into motion, the Materialist will be lawfully required to explain the process by which matter exercises the faculty of thinking." We have already noticed that in the earlier part of Mr. Jefferson's career, his opinions were hostile to the claims of revelation; in his subsequent correspondence with his intimate friends, he explains himself on this subject more fully, and with a candour and rightness of mind which we cannot but respect, whatever we may think of his doctrine. "To the corruptions of Christianity," says he to Dr. Rush, "I am indeed opposed, but not to the genuine precepts of Jesus himself. I am a Christian in the only sense in which he wished any one to be; sincerely attached to his doctrines in preference to all others; ascribing to himself every *human* excellence, and believing he never claimed any other." "The free exercise of reason," says he elsewhere, "is all I ask for the vindication of the character of Jesus. We find in the writings of his biographers matter of two distinct descriptions. First, a ground-work of vulgar ignorance, of things impossible, of superstitions, fanaticisms, and fabrications. Intermixed with these again are sublime ideas of the Supreme Being, aphorisms and precepts of the purest morality and benevolence, sanctioned by a life of humility, innocence, and simpli-

city of manners, neglect of riches, absence of worldly ambition and honours, with an eloquence and persuasiveness which have not been surpassed. These could not be inventions of the grovelling authors who relate them. They are far beyond the powers of their feeble minds. They shew that *there was a character, the subject of their history, whose splendid conceptions were above all suspicion of being interpolations from their hands.*—"That Jesus did not mean to impose himself on mankind as the Son of God, physically speaking, I have been convinced by the writings of men more learned than myself in that lore." (Alluding, probably, to Dr. Priestley's History of the Corruptions of the Christian Church, which Mr. Jefferson elsewhere praises highly.) "But that he might conscientiously believe himself inspired from above, is very possible."—"Elevated by the enthusiasm of a warm and pure heart, conscious of the high strains of an eloquence that had not been taught him, he might readily mistake the corruscations of his own fine genius for inspirations of a higher order."—Vol. IV. p. 336.

The solution is obviously inapplicable to any thing but the mere *words* of Christ, (as reported by the Evangelists,) and leaves the *facts* of his own miracles and resurrection, and the lives and deaths of his apostles, unexplained; but the workings of such a mind as Mr. Jefferson's cannot be uninteresting or un instructive, and his conviction of the originality and beauty of the character of Jesus (bearing down, as it does, on his system, every thing like truth and reason before it) is extremely impressive and striking. Of nominal Christianity, (or Platonism, as he calls it,) Mr. Jefferson expresses his opinion on every occasion, in a most unceremonious manner; it is "a hocus-pocus phantasm," "a counter-religion made up of the deliria of crazy imaginations, as foreign from Christianity as is that of Mahomet." "I trust," says he, in a letter to Dr. Waterhouse, "that there is not a *young man* now living in the United States who will not die an Unitarian." To a friend, who had sent him some Unitarian pamphlets, he expresses himself as follows: "The pure and simple unity of the Creator of the universe, is now all but ascendant in the Eastern states; it is dawning in the West, and advancing towards the South; and I confidently expect that the present generation will see Unitarianism become the general religion of the United States." Nothing can be more amiable, or more characteristic of real elevation of mind,

than the advances which we find Mr. Jefferson making towards his old friend and political opponent, John Adams; the care with which he excuses to himself and his friends any little harshness or irritation into which the eagerness of party feeling may have betrayed his antagonist; and the cordiality with which he reminds him of the days when they fought side by side, and accomplished the great work *together*. When all intercourse between them was suspended, and Mrs. Adams, in condoling with Mr. Jefferson on the death of his daughter, to whom she had been greatly attached, thought proper to subscribe herself as "one who had *once* been his friend," we find him labouring, through the intervention of a common friend, to bring about a reconciliation. "With a man possessing so many estimable qualities," says he to Dr. Rush, "why should we be dissocialized by mere differences of opinion in politics, in religion, in philosophy, or any thing else? His opinions are as honestly formed as my own. Our different views of the same subject are the result of a difference in our organization and experience. I never withdrew from the society of any man on this account, although many have done it from me; much less should I do it from one with whom I had gone through, with hand and heart, so many trying scenes."—Vol. IV. p. 171.

The personal accusation which was unsparingly invented and repeated by the respective factions, he nobly set out of the question. "Mr. Adams never said so," was the spirit of his reply to those who informed him of the calumnies of the opposite party; "if we were both to die to-morrow, they would set up two other names, and carry on the same system." Amongst Mr. Jefferson's correspondents, we particularly noticed the great and good General Gates, who did what we cannot but wish that Washington had done—manumitted his slaves during his life-time. There is also an interesting letter to Mr. Jared Sparks on the subject of African colonization.

ART. VII.—*Letters and Journals of Lord Byron, with Notices of his Life.* By Thomas Moore. 2 vols. Vol. I. 4to. pp. 670.

Our present notice of this volume must be confined to telling those of our readers whom it may not yet have reached what they may expect to find in it. And truly it is a noble bill of fare, though, after all, nothing can thoroughly reconcile us to the destruction of that

MS. which Mr. Moore, in an evil hour for his own reputation for mental courage and fidelity, committed to the flames. It would have been something to know that such an unsparing self-analysis as it was said to be, such an exposé of the arcana of aristocratical life, such a contribution to the philosophy of the human mind and character, had been still in existence, though its publication had been reserved for the third or fourth generation. But it is gone; we must be thankful for what we can get; and we have got here a book of deep interest—an interest which, from the variety of its sources, cannot fail of being as universal as it is intense.

The bulk of the volume consists of the correspondence and memoranda of Lord Byron,—a treasure of philosophy, wit, and grace. The prose of poets is usually admirable,—witness Southey's histories and Wordsworth's prefaces and essays,—to go no further back than our own time. The notes to Byron's poems are, by some, relished almost as much as the poems themselves; but, graceful as they are, they had little prepared us for the splendid display which this volume affords. A collection of 240 letters furnishes, of course, a great variety of subjects and of style; but whatever their tone, whether they breathe despondency or reckless gaiety, whether addressed to a school-boy, a literary acquaintance, or one that "sticketh closer than a brother," the same vigour, originality, and beauty, are evident in all. We can give but a random specimen.

"To Mr. Dallas.

"Newstead Abbey, Aug. 12, 1811.

"Peace be with the dead! Regret cannot awake them. With a sigh to the departed, let us resume the dull business of life, in the certainty that we also shall have our repose. Besides her who gave me being, I have lost more than one who made that being tolerable. The best friend of my friend Hobhouse, Matthews, a man of the first talents, and also not the worst of my narrow circle, has perished miserably in the muddy waves of the Cam, always fatal to genius:—my poor school-fellow Wingfield, at Coimbra,—within a month: and whilst I had heard from *all three*, but not seen *one*. Matthews wrote to me the very day before his death; and though I feel for his fate, I am still more anxious for Hobhouse, who, I very much fear, will hardly retain his senses; his letters to me since the event have been most incoherent. But let this pass—we shall all one day pass along with the rest—the world is

too full of such things, and our very sorrow is selfish.

"I received a letter from you which my late occupations prevented me from duly noticing,—I hope your friends and family will long hold together. I shall be glad to hear from you on business, on common place, on any thing, or nothing—but death. I am already too familiar with the dead. It is strange that I look on the skulls which stand beside me (I have always had *four* in my study) without emotion; but I cannot strip the features of those I have known of their fleshy covering, even in idea, without a hideous sensation; but the worms are less ceremonious. Surely the Romans did well when they burned the dead.—I shall be happy to hear from you, and am yours," &c.

His "Detached Thoughts," from which we are favoured with large extracts, are yet more valuable than his letters. They are thrown off with the utmost ease and carelessness; and we are thus furnished with the pleasant employment of picking out his opinions and ascertaining his feelings on subjects of the deepest interest in the midst of graceful nonsense, and the most trivial details of every-day life. Take, for instance, the following sentences, mixed up with memoranda about biscuits and soda-water, and declarations of affection for Junius, because "he was a good hater."

"I awoke from a dream—well! and have not others dreamed?—Such a dream!—but she did not overtake me. I wish the dead would rest, however. Ugh! how my blood chilled!—and I could not wake—and—and—heigho!

" 'Shadows to-night

Have struck more terror to the soul of Richard

Than could the substance of ten thousand —

Armed all in proof, and led by shallow —.

"I do not like this dream,—I hate its 'foregone conclusion.' And am I to be shaken by shadows? Aye, when they remind us of—no matter—but, if I dream thus again, I will try whether *all* sleep has the like visions. Since I rose, I've been in considerable bodily pain also; but it is gone, and now, like Lord Ogleby, I am wound up for the day."—P. 447.

Again,

"All are inclined to believe what they covet, from a lottery-ticket up to a passport to Paradise,—in which, from description, I see nothing very tempting.

My restlessness tells me I have something within that 'passeth show!' It is for Him who made it, to prolong that spark of celestial fire which illuminates, yet burns, this frail tenement; but I see no such horror in a 'dreamless sleep,' and I have no conception of any existence which duration would not render tiresome. How else 'fell the angels,' even according to your creed? They were immortal, heavenly, and happy as their *apostate Abdiel* is now by his treachery. Time must decide; and eternity won't be the less agreeable or more horrible because one did not expect it. In the mean time, I am grateful for some good, and tolerably patient under certain evils—*grace à Dieu et mon bon tempérament.*"—P. 455.

Though there is no reason to doubt the sincerity of the foregoing passage, it is but fair to give, as a set-off, some lines which we elsewhere find:

"Forget this world, my restless sprite;
Turn, turn thy thoughts to Heav'n:
There must thou soon direct thy flight,
If errors are forgiven.

To bigots and to sects unknown,
Bow down beneath th' Almighty's
throne;—

To him address thy trembling prayer;
He, who is merciful and just,
Will not reject a child of dust,
Although his meanest care.

Father of Light! to thee I call,
My soul is dark within;
Thou, who caust mark the sparrow fall,
Avert the death of sin.

Thou, who canst guide the wandering
star,

Who calm'st the elemental war,
Whose mantle is yon boundless sky,
My thoughts, my words, my crimes for-
give;

And, since I soon must cease to live,
Instruct me how to die."

The delicate and difficult subject of Lord Byron's scepticism is beautifully handled by his biographer. Mr. Moore has, in this instance, as in most others, admirably combined the fidelity of the historian with the tenderness of the friend. His task has been one of peculiar difficulty. To exhibit, with a friendly hand, the singularities of the most singular of minds; to reveal its deformities while bespeaking due honour to its beauties; to abstain from extenuation or eulogy, where the temptation to both is peculiarly powerful, evinces no little principle, judgment, and taste. The minor excellences of biography also abound. The style is simple, the narra-

tive conducted with grace, and animated throughout with an interest, the credit of which ought, perhaps, to attach, in some degree, to the narrator, as well as to his subject. The plenitude of the details has surprised and gratified us; but their interest, alas! only aggravates our repinings for what we have lost. The following passages will shew how well Mr. Moore understood, and can make others understand, the niceties of the subject of which he treats.

"The general character which he bore among the masters at Harrow was that of an idle boy, who would never learn any thing; and, as far as regarded his tasks in school, this reputation was, by his own avowal, not ill founded. It is impossible, indeed, to look through the books which he had then in use, and which are scribbled over with clumsily interlined translations, without being struck with the narrow extent of his classical attainments. The most ordinary Greek words have their English signification scrawled under them,—shewing too plainly that he was not sufficiently familiarized with their meaning to trust himself without this aid. Thus, in his Xenophon, we find νεοί, *young*—σώματα, *bodies*—ἀνδραποῖς τοῖς ἀγαθοῖς, *good men*, &c., &c.—and even in the volumes of Greek plays which he presented to the library on his departure, we observe, among other instances, the common word χυρσος provided with its English representative in the margin. But, notwithstanding his backwardness in the mere verbal scholarship, on which so large and precious a portion of life is wasted, in all that general and miscellaneous knowledge which is alone useful in the world, he was making rapid and even wonderful progress. With a mind too inquisitive and excursive to be imprisoned within statutable limits, he flew to subjects that interested his already manly tastes, with a zest which it is in vain to expect that the mere pedantries of school could inspire; and the irregular, but ardent, snatches of study which he caught in this way gave to a mind like his an impulse forwards, which left more disciplined and plodding competitors far behind. The list, indeed, which he has left on record of the works, in all departments of literature, which he thus hastily and greedily devoured before he was fifteen years of age, is such as almost to startle belief,—comprising, as it does, a range and variety of study, which might make much older 'helluones librorum' hide their heads.

"To a youth like Byron, abounding

with the most passionate feelings, and finding sympathy with only the ruder parts of his nature at home, the little world of school afforded a vent for his affections, which was sure to call them forth in their most ardent form. Accordingly, the friendships which he contracted both at school and college were little less than what he himself describes them, 'passions.' The want he felt at home of those kindred dispositions which greeted him among 'Ida's social band,' is thus strongly described in one of his early poems :

" 'Is there no cause beyond the common claim,
Endear'd to all in childhood's very name?
Ah! sure some stronger impulse vibrates here,
Which whispers, friendship will be doubly dear
To one who thus for kindred hearts must roam,
And seek abroad the love denied at home:
Those hearts, dear Ida, have I found in thee,
A home, a world, a paradise to me.'

"This early volume, indeed, abounds with the most affectionate tributes to his school-fellows. Even his expostulations to one of them, who had given him some cause for complaint, are thus tenderly conveyed :

" 'You knew that my soul, that my heart, my existence,
If danger demanded were wholly your own;
You knew me unalter'd by years or by distance,
Devoted to love and to friendship alone.
You knew—but away with the vain retrospection,
The bond of affection no longer endures;
Too late you may droop o'er the fond recollection,
And sigh for the friend who was formerly yours.'

"The following description of what he felt after leaving Harrow, when he encountered in the world any of his old school-fellows, falls far short of the scene which actually occurred, but a few years before his death, in Italy,—when, on meeting with his friend Lord Clare, after a long separation, he was affected almost to tears by the recollections which rushed on him."

"It is but rarely that infidelity or

scepticism finds an entrance into youthful minds. That readiness to take the future upon trust, which is the charm of this period of life, would naturally, indeed, make it the season of belief as well as of hope."—"Unfortunately, Lord Byron was an exception to the usual course of such lapses. With him, the canker shewed itself 'in the morn and dew of youth,' when the effect of such 'blastments' is, for every reason, most fatal,—and, in addition to the real misfortune of being an unbeliever at any age, he exhibited the rare and melancholy spectacle of an unbelieving school-boy. The same prematurity of development which brought his passions and genius so early into action, enabled him also to anticipate this worst, dreariest result of reason; and at the very time of life when a spirit and temperament like his most required controul, those checks which religious prepossessions best supply were almost wholly wanting.

"We have seen, in those two Addresses to the Deity which I have selected from among his unpublished poems, and still more strongly in a passage of the Catalogue of his studies, at what a boyish age the authority of all systems and sects was avowedly shaken off by his inquiring spirit. Yet, even in these, there is a fervour of adoration mingled with his defiance of creeds, through which the piety implanted in his nature (as it is deeply in all poetic natures) unequivocally shews itself; and had he then fallen within the reach of such guidance and example as would have seconded and fostered these natural dispositions, the license of opinion into which he afterwards broke loose, might have been averted." He associated, however, much with sceptics. "It is not wonderful, therefore, that in such society, the opinions of the noble poet should have been, at least, accelerated in that direction to which their bias already leaned; and though he cannot be said to have become thus confirmed in these doctrines—as neither now, nor at any time of his life, was he a confirmed unbeliever,—he had undoubtedly learned to feel less uneasy under his scepticism, and even to mingle somewhat of boast and of levity with his expression of it. At the very first onset of his correspondence with Mr. Dallas, we find him proclaiming his sentiments on all such subjects with a flippancy and confidence, far different from the tone in which he had first ventured on his doubts,—from that fervid sadness, as of a heart loth to part with its illusions,

which breathes through every line of those prayers that, but a year before, his pen had traced."—Pp. 125, 131.

On a life and character full of anomalies, ministering food for interminable speculation, opening sources of feeling which can never be exhausted,—we must, at least on the present occasion, forbear to touch.

ART. VIII.—*The Oracle of Health and Long Life; or Plain Rules for the Attainment and Preservation of Health, &c.* By Medicus. London: Sherwood, 1830.

WOE to physicians! The people are beginning to take their own cases into their own hands. Every man is fast becoming his own physician. We take the multitudinous volumes which have succeeded Buchan, and which, if they have not caused his name to be forgotten, have sadly shaken his authority, to establish this point beyond the necessity of further proof. A few years ago, the authority of the Domestic Medicine was absolute: there was no rival which even so much as pretended to dispute its dogmas, much less to share its glory. Now, the Treatises on Diet, the Manuals for Dyspeptics, the Arts of Invigorating Health, the Peptic Precepts, the Oracles of Health, outnumber even the cook's own oracles, and nearly equal, long as it is, the very physician's catalogue of diseases. We cannot presume to say whether fewer horses are lamed in consequence of every man's becoming his own farrier; but we are pretty sure that fewer stomachs would be deranged if people would exercise a little common sense as to the quantities and qualities of the food they put into them: and we seriously believe that life might in all cases be prolonged, and in many cases be more than doubled, if what is already ascertained relative to the laws of the animal economy, and to the *juvantia* and the *lædientia*, were part and parcel of the public mind. We therefore hail every such work as the Oracle of Health, as a new indication that people are beginning to pay some rational attention to their physical and mental health and vigour: and with regard to the present little volume, we may safely say, that while it is

more plain and intelligible than most oracles, it is seldomer delusive; that if sometimes, amidst the number and apparent contradictoriness of its enunciations, it leaves the inquirer in doubt what to do, it nevertheless supplies him with general principles which are commonly sound and sufficiently obvious to prevent serious mistake, wherever there is any portion of common sense; that it suggests many useful hints, points out many dangers not obvious to all, though manifest to some, and inculcates many precepts of excellent virtue, which, like other truths not altogether medical, it may be useful even for the learned occasionally to bring to mind, seeing they are considerably more easy to be understood than to be practised.

ART. IX.—*The Grammatical and Pronouncing Spelling Book. On a New Plan.* By Ingram Cobbin.

THE novelty of the plan of this little work appears to consist in the connexion between the mechanical effort of spelling, the intellectual exertion of comprehending the words of our language, and the pleasant relaxation of looking at the cuts by which they are illustrated. If the method of teaching to spell by a spelling book (we question whether it be a good one) be adopted, it is certainly desirable to enliven the dullness of all tasks by introducing the greatest practicable variety among the ideas engaged in the process.

ART. X.—*Rich's Short-hand, improved by Dr. Doddridge.* Edited by the Rev. S. Wood, B. A. London: R. Hunter.

THIS system of Short-hand is well known to be peculiarly adapted for theological purposes, and to have been long and extensively used by divines. Those who have occasion for an acquaintance with it, to enable them to decipher the MSS. of others, and those who are disposed to employ it in the composition of their own, should feel obliged to Mr. Wood for the trouble and cost at which he has brought out this neat and useful edition. It is a beautiful specimen of lithography.

MISCELLANEOUS CORRESPONDENCE.

On Extempore Preaching.

To the Editor.

SIR,

I CANNOT doubt that many of your readers, as well as myself, have perused with great and increasing interest the able and important series of papers which have of late appeared in the Repository under the title of *The Watchman*. And although fidelity in his station has obliged the Watchman to uplift among us the voice of warning and reproof, and to acknowledge, even before the public, some truths which our feelings perhaps would rather have prompted us to leave in their obscurity, yet I trust that a general sense of obligation will be felt to one who has evidently the cause of truth so much at heart, and who has laboured with so much talent and zeal in its promotion. I trust that he will not yet cease from his wholesome and necessary admonitions, but continue to wax still bolder and more earnest in endeavouring to rouse the cold and slumbering body of Unitarians from their dangerous lethargy. As a feeble but not less sincere labourer in this good work, I am about to make a few additional remarks on one of the subjects of his expostulations.

Not, as it appears to me, without very good reason, the Watchman has expressed a wish that the habit of *reading sermons* should be laid aside in Unitarian pulpits. In my own opinion, this is a point so essential to the extensive success of our cause, that till it be done, that cause neither will nor can prosper. I shall attempt in the sequel to exhibit in detail the advantages of *extempore* preaching, and to analyze the sources whence they spring. At present it will be well to recall to mind the undeniable fact, that every popular and spreading religious party has adopted this method: that scarce an instance occurs of any high degree of religious interest being awakened or kept alive without it: that among ourselves there has been a rapid decline in most of those old congregations where it has been disused; and, in short, that every thing goes to prove that hardly any thing short of the ponderous *vis inertiae* of the establishment, and hardly even that, has been able to maintain its ground without it.

I shall not attempt to decide the question, whether the present disuse of *extempore* preaching among Unitarians be rather to be attributed to the ministers or their hearers. That it is so exclusively owing to the preferences or fastidiousness of the latter, as the Watchman seems to suppose, may certainly admit of much doubt: my own observation would lead me to a different conclusion. I know a congregation that insists on *extempore* preaching as a *sine quâ non*: and another that remunerates its minister expressly on the ground of his giving *extempore* evening lectures. Among individuals, I have generally found a decided preference for this mode of discourse, provided only that it be fulfilled in a respectable and competent manner. I fully believe that were our ministers more generally to make the attempt, they would find themselves encouraged in it by the great majority in their congregations.

Some, however, will be ready to say, Why, what does it signify? Do we not get quite as good, or even a better sermon, when the minister reads it, as when he preaches without book? And others positively dislike *extempore* preaching, or at least affect to do so, associating it in their minds with rant and enthusiasm, or urging that all-conclusive objection, that it is *methodistical*. Many entertain these sentiments from inveterate prejudice, but others probably from want of reflection; and hoping that some of these latter may chance to cast their eyes over these lines, I will now endeavour to manifest their unfoundedness by pointing out the advantages of *extempore* preaching in detail. They will fall under three heads.

1. An unwritten address from a competent minister will in general, for the purposes for which it is or ought to be designed, be better than a written one in itself. That the truth of this assertion may be admitted, it is necessary for a moment to recollect what the great purposes of religious preaching are. It is not to inculcate on his hearers an elaborate and nicely-adjusted system of theology, that the preacher of the gospel is mainly concerned; nor to make them critics in disputed and difficult questions; nor, in short, in any way to promote in

them *merely intellectual* acquisitions. For things of this kind there is a proper season, but certainly they are not the main business of the pulpit. The burden of the faithful minister's addresses will be things few, and plain, and generally known: some misconceptions, indeed, he will have to correct; some difficulties to clear up: but these are by the bye. His great work is, by pointed appeals to the conscience, to excite his hearers to a practical regard to known but neglected truths; to awaken the careless, to abash the presumptuous, to expose the hypocritical, to rebuke the iniquitous, to encourage the virtuous, to console the dejected; to animate all with a conviction of the realities of faith, and with the divine experience of love. Now, in respect to all this, the style of compositions penned in the study is seldom the most efficacious. Critically speaking, it is *too good*. The sentences are too long: the language too bookish and refined: the very ideas too elegant and *recherchés*: conceived, written, revised, and corrected, in all the calmness of the closet, it becomes *the wrong sort of thing*, and has not the proper tone and feeling of a homily of the living minister to his assembled hearers. The unwritten address will commonly have more force and point: it will both be conceived and expressed with more simplicity: hence it will be better understood; it will also be composed in a more animated and energetic state of mind; and hence it will be better calculated to excite the feelings.

2. Moreover, the unwritten discourse is likely to be better delivered. This particular, though of very great importance, appears so self-evident as not to require any illustration. No one expects from a mere reader, the animation, expression, and varied gesture, natural to a speaker: the nature of things does not allow of it. Yet is it not to the manner of *delivery* that we must look, as one of the principal advantages which a sermon heard from the pulpit has over as good, or a better one, read at home? Of how great importance, then, must this point be to the general power and influence of the pulpit!

3. The last point which I shall notice, and I think it the most important of the three, is the advantages of preaching over reading sermons in respect to the personal feelings existing between the minister and his people. After all, were it not for this consideration, the shortest and best way of dispatching pulpit duty would be *to provide a well-selected stock*

of printed sermons, as the church did her homilies, and thus reduce the duty of the minister to that of a mere reader. It is evident that sermons thus drawn from the first masters would, in intrinsic merit, exceed all the ordinary performances of our pulpits; and if the collection were sufficiently voluminous, no evil could be felt from want of variety. Why then would not this plan be preferable to our present plan? I know not what other reason can be assigned why it should not be so, except that arising from the topic which I am now considering: namely, the influence of personal feeling between the minister and people. To speak plainly, it is not only *what* is said, nor *how* it is said, but likewise *who* says it, that affects the influence of an address. Why is this? Plainly for this reason: that the sympathy of minds is much stronger than the power of words. This is the *great secret of the power of extempore preaching*. When a minister reads a written discourse, this sympathy is comparatively but little excited: his hearers have no absolute assurance that it is even of his own composition: or, though it be, still it may have been written many years ago, and be little more the expression of his present feelings than if it were not his own: at any rate, we sympathize more readily with what a man speaks, than what he writes; it generally savours more strongly of his real feelings, and exhibits more of the habitual current of his thoughts. The very effort which the people witness in *extempore* preaching, interests their feelings; the laborious exertions of their minister in his duty are manifest before them; the workings of his mind are exposed to them; they become sensible that his heart is in his work, and that he employs his best energies in their service: while the comparatively unstudied character of his address gives them a greater assurance that it is the genuine expression of his own feelings. It is thus that religious feeling is excited, and its sympathy caught from man to man, while the pulpit obtains a living, energetic power capable of producing the greatest effects. But it is not the people only who will be influenced by this sympathy of souls: doubtless the situation of a man who is addressing an attentive and congenial assembly on an important subject, is one of the most animating that can exist: it naturally tends to produce in the speaker a high, and often a sublime, excitement of mind: it gives his fancy a vigour, his feelings a glow, and all his thoughts an energy and expression which he could hardly com-

mand in any other circumstances, and certainly is not in general likely to be favoured with, when the advanced period of the week obliges him to sit down to the comparatively lifeless occupation of writing his sermon.

In what I have hitherto said, I have been considering merely the direct influence of the two practices on the efficacy of pulpit addresses. Much might be added on their influence on the minister's own character, and on his general efficiency among his flock; but space will not allow me to enlarge on these topics. I can only say that it appears to me, that the mere reader of written sermons, as he but little imitates the apostolic style and character, can as little expect to imitate the apostolic influences and success.

In conclusion, I have two remarks to make in order to guard against misconception. In the first place, in speaking of unwritten discourses, I by no means intend to imply *unpremeditated* discourses. Assuredly, the minister who ascends the pulpit without having maturely meditated on his subject, and arranged the topics of his intended homily, is unmindful of the dignity of the place, and the responsibility of his office. Neither would I blame the use of even copious notes, if they are found to be an assistance. I only ask that the sermon shall neither be read from a book, nor *recited* from memory, which last seems to be great labour to very little purpose. Secondly, let me not be thought to recommend the *entire* disuse of written sermons: there are many excellent ministers who, from diffidence or want of practice, are scarcely able to go through their duties by any other means, but who nevertheless are able and faithful men, whom to remove from their stations, or even to discourage in their work, would be most unjust and mischievous. In this, as in all other things, something must be conceded to existing circumstances: but if the arguments which have been advanced in favour of unwritten discourses be sound, let ministers do their best to attain this *higher style* of their office, and let congregations lay aside their lukewarm fastidiousness, and cordially encourage them in the attempt.

FILARET.

University of London.

To the Editor.

SIR, Gateacre, near Liverpool.

THE Reviewer of the Rev. Mr. Dale's Introductory Lecture on Theology observes, that the title of that production, being headed "University of London," has "a deceptive tendency." In confirmation of his opinion on this point, I can say that it has actually deceived. On my arrival lately in London, I was told by an intelligent friend that the Council of the University had lamentably varied from the principles on which that establishment was founded, by authorizing Mr. Dale within the walls of the building to deliver lectures, in which he attacked all sects of Christians who did not believe in the essential Divinity of Christ. I was greatly astonished and much grieved, on receiving this information, and immediately conceived the idea that such a proceeding would justify a strong remonstrance on the part of those proprietors of the University who disapproved of it. Before taking any steps, however, for this purpose, I thought it expedient to state the information I had received, and my consequent intentions, to the warden, Mr. Horner. That gentleman received me with his usual politeness, and, to my great pleasure, assured me that the Council had nothing to do with Mr. Dale's lectures, which constituted no part of the University course, but were strictly and literally the private affair of himself and others of his own religious persuasion.

So far Mr. Horner's declaration will, I am persuaded, be perfectly satisfactory to those friends of the London University who are anxious to maintain its fundamental principles. If any one thinks that the Council might have interfered respecting Mr. Dale's title, he will perhaps change his opinion when he reflects that as they are answerable for nothing which passes out of the walls of the University, so they have no right to call their professors to account for their extra professional proceedings, and that Mr. Dale in his quality of theologian is as independent of their jurisdiction, as the speculators who some time ago set up the London University Magazine, or the London University Oyster Shop.

WILLIAM SHEPHERD.

OBITUARY.

MISS ANNE LINDSEY ALEXANDER.

1829. Dec. 4th, at the house of her father, ANNE LINDSEY, elder daughter of Mr. William ALEXANDER, of *Yarmouth*.

Miss Alexander had been for many years a sufferer, yet, excepting at intervals, her appearance did not indicate it; meek and retiring in her habits, the world knew it not. A decided and unwavering Christian Unitarian, and in all things regarding ingenuous simplicity as of primary importance, she never shrunk from the avowal and advocacy of what she deemed genuine Christian truth. Confined to her room but a few days, these were days of perfect quietude, resignation, and grateful feeling.

MISS ISABELLA MITCHELL.

Dec. 27th, on Sunday, at the house of her aunt, in *Eldon Place, Newcastle-upon-Tyne*, aged 34, ISABELLA, third daughter of the late Mr. Thomas MITCHELL, formerly of that town, whose patient and even cheerful submission under long and painful disease, engaged the approving sympathy of her friends, and evinced the strength and genuineness of truly Christian principles.

The following sketch of the leading points in the character of the deceased, as given in a letter by one who knew her well, and could fully appreciate her worth, is due to her memory.

* * * "I am not fond of much being said in obituary memorials: the best principle that they can go upon is, that of usefulness to the living; for even honour to the dead, another motive for such memorials, is never more advanced than by that which proves useful to the living. I think, however, that a just representation of one or two characteristics of her might do good—might encourage the same dispositions, and deepen the same convictions, and confirm the same principles, which formed her amiable and happy character.

"The deep sense that she entertained of the goodness of the Deity, and of his constant superintending providence, produced that gratitude which formed so prominent a feature in her religion, and which, associating with every object and with every circumstance that gave

pleasure to her pure mind, afforded her a luxury, if I may say so, in the indulgence of religious contemplation, which was really enviable. The sweet ties which bound her so close to every member of her family, she felt as a rich blessing; and her universal benevolence was well evinced in the readiness with which, at all times, she entered kindly and energetically into the feelings of others. She made herself instantly a sharer in their distresses or their enjoyments, whatever they might be; this is a characteristic which it is useful to remember, because it may be easily imitated, and it is surely the Christian character; for is it not 'weeping with those who weep, and rejoicing with those who rejoice'? Humility and simplicity were likewise strikingly manifested in her; but these seem parts of a character which in themselves are not so much objects of imitation as results derived from the cultivation of other principles. To a pure love of truth, which we all ought to cultivate, may be traced that guileless simplicity of character for which she was so distinguished; while her generous admiration of the virtues and good deeds of her fellow-creatures was productive of that genuine humility of which she exhibited so excellent a pattern."

WILLIAM NASH, Esq.

Dec. 30, at *Royston*, WILLIAM NASH, Esq., in the 85th year of his age. He retained to the last period of his life all his moral excellence and peculiar sweetness of disposition, though the vigour of his mental faculties had been long and gradually impaired. His mind was of a superior order, remarkable for acuteness, decision, and independence of spirit; and his general character was so amiable, that from his childhood to his death, few persons have been more universally beloved.

Disinterested in his own conduct, he shewed a deference to the feelings of others, which, joined to his natural courtesy and vivacity of temper, gave an indescribable charm to his manners and deportment.

But the brightest feature of this admirable man's character was an all-pervading sense of religion. This was the

rudder that steered him through the many difficulties and trials that beset the earlier period of his life.

A deep reverence of the Deity, and an ardent love of his universal goodness, were accompanied in his mind by an anxious wish to discharge, to the uttermost, every duty of his situation, and were kept alive by the daily offices of devotion, and by the reading of the Scriptures. This custom he commenced in very early life, when he confirmed the habit by a vow never to leave his chamber without first reading a portion of the sacred volume.

Humility was a striking feature of his character. Always unassuming, free from ambition, contented, and perfectly satisfied with the lot assigned him by Providence, he never aspired to any distinction, and not even the warm approbation of the most distinguished characters, though highly honoured and valued by himself, could ever excite in his well-disciplined mind the least feeling of self-applause.

The subject of this memoir was remarkable for his fearless and ardent inquiry after truth, and never hesitated to avow and to justify his opinions. Several of his friends being, like himself, self-educated, and fond of reading and conversation, they threaded together the intricate mazes of religious controversy, but without lessening the exercise of their devotional feelings. His early connexions led him to the Established Church. At that time he occasionally attended the preaching of Mr. Berridge, and afterwards had the happiness and advantage of enjoying the friendship of the Rev. Robert Robinson, of Cambridge, of whose church he was for many years a member and deacon.

For the last forty years of his life he was a decided Unitarian, and often expressed to those of his friends who thought with him on the subject, the perfect satisfaction and comfort he derived from that system of opinion. It was a phrase frequently repeated by him, and now affectionately recollected by one of his nearest connexions, that "since he had become a Unitarian the New Testament had become a book of light and knowledge to him."

In politics he was always a Whig, and took an active and useful part in the important political events that occurred during the middle period of his life.

He was long eminently useful to his connexions and neighbourhood as a solicitor, and his name is now honoured by numbers who have been benefited by his disinterested integrity and great knowledge of his profession.

But the charm of the every-day character of this interesting man cannot be delineated in this hasty sketch of his virtues and talents, which shone forth in his benevolent and finely-featured countenance, and will never be erased from the memory of those who were privileged, throughout his long life, to witness the exercise of so many excellencies, and who now most feelingly deplore his loss.

MRS. ANNE YERBURY REID.

1830. January 3, at *Newland-Valley House, Gloucestershire*, ANNE YERBURY the wife of Mr. John REID, and second daughter of Richard Perkins, Esq., of Penmain, Monmouthshire, in the 32nd year of her age, deeply lamented by her family and friends, who esteemed her for those valuable and endearing qualities that characterize and adorn the Christian. In an eminent degree she combined purity of mind with the highest and best qualities of the heart and understanding; and with an uncommon disinterestedness and undeviating integrity in the various relations and duties of life, a fervent piety, and an universal and glowing charity. Her religious views and principles were at once simple and influential. Zealous in maintaining those doctrines which she believed to be derived from the purest source, and which are professed by the Unitarian Christian, she was animated by the kindest disposition towards those of different sentiments. Her last moments, as might be expected, were peaceful and happy. Regarding her children and those about her with sentiments well befitting the awful occasion, in the spirit of adoration and prayer she calmly resigned herself to death.

INTELLIGENCE.

Unitarianism in Guernsey.

SIR,

THE existence of a Unitarian congregation in the island of Guernsey is a fact with which many of your readers are probably unacquainted. Having recently visited the island and become personally known to some of the members of the congregation, I am desirous of occupying your pages with a few remarks respecting it; and I indulge the hope that my communication may interest a portion of your readers, and excite their sympathy at least in favour of a church of Christians which is, in more than one sense, insulated.

Before I visited the island I knew that a few Unitarians resided upon it; but the circumstances which called for my presence there, were of such a painful nature as forbade my seeking them on my arrival. As soon as these circumstances permitted, we were introduced to each other, and I must express the satisfaction I experienced in the brief intercourse I had with them before my return.

I need scarcely observe that the congregation is small; but the principal members of which it is composed are men of inquiring minds, and although, for the most part, closely engaged in business, have possessed themselves of considerable information, especially on religious subjects. They are decidedly Unitarian; and the course of inquiry which they have pursued in attaining to a belief in the strict unity of God, whilst it has fully satisfied their own minds, has qualified them for defending their opinions against the attacks of their brethren who differ from them. Before they adopted the sentiments they now hold, they formed a part of the society of Methodists. Dissatisfied with some of the tenets of that sect, they met together in private for the purposes of examination and discussion: the doctrine of eternal punishment was one of the first subjects to which their attention was directed, and having rejected this as unscriptural, they proceeded, step by step, to that eminence on which, in my view, they are placed; they rejected the common dogmas of orthodoxy, and embraced the truth as it is in Jesus.

That such proceedings would be relished by the society to which they belonged, was not to be expected. On the contrary, they soon incurred the odium which so frequently and unjustly falls upon those who deserve even the highest praises of their brethren. Religious animosity was soon excited against them. Calumnies were invented and circulated to their prejudice; and all that bigotry could do was effected to terrify them from proceeding. But they were not to be deterred from the objects of their pursuit by the unrighteous zeal of their neighbours; they felt themselves bound, by a sacred obligation, to seek even at its source the light of truth which was dawning on their minds, and the obligation was fulfilled. The result of their investigations has been already mentioned—they became Unitarians from the study of the Scriptures alone.

Is it not, Sir, a cause for rejoicing, when we behold our fellow-christians gradually emancipating themselves from prejudice and every other bias of the mind, and attaining to that glorious liberty with which Christ has made them free? And does it not add even to the strength of our own convictions of religious truth, when we know that from the Scriptures, and from these alone, they derive the same convictions? Such was the case with the small band of inquirers at Guernsey. Ignorant of the existence of Unitarianism, unaided by the personal services or the writings of those who profess it, they became Unitarians. And such is the consequence of a free, manly, and dispassionate investigation of the volume of revelation—such the power and the majesty of divine truth!

Having imbibed these sentiments, they were no longer able to worship as they had been wont, even if their late associates had desired to retain them in their connexion. They proceeded, therefore, to form themselves into a church, and this they did by solemnly binding themselves to the observance of a small number of articles, which were not so much articles of faith as of conduct, requiring only such a confession as is purely scriptural, and insisting upon the performance of the many personal and relative duties prescribed and sanctioned by their divine

Master. In this respect the constitution of the Guernsey Unitarian Society differs widely from our own: how far the difference is beneficial I do not pretend to say. An advocate for unbounded religious liberty, I am inclined to look upon the imposition of *articles* with jealousy. If any be expedient, no exception can be made to those which the Unitarians of Guernsey have subscribed, and to which they require a subscription from others before they regard them as members of the church.

Since the time just mentioned, the public services of religion have been regularly performed, and this chiefly through the zealous exertions of Mr. Weston, who, possessing the will, but not the ability, to devote himself entirely to the ministry, almost gratuitously performs the duties of that office. I wish I could add that the exertions made by himself and his friends are eminently successful; but the truth is, they are still a small band of Christian worshipers, and as such lightly esteemed at home, or regarded with suspicion; unconnected abroad with those who hold the same sentiments with themselves; and uncheered by that religious intercourse in which it is deeply felt that as "iron sharpeneth iron, so a man sharpeneth the countenance of his friend."

That their labours are not prosperous, may be partly accounted for by a reference to the same causes which operate to retard the spread of our opinions, and to limit the number of our congregations, in this country. When certain opinions are generally misrepresented, when they are said to affect in a very fatal manner the eternal welfare of those who embrace them, it is not every man who is disposed even to investigate them, much more to make them his own. He looks upon them with suspicion and mistrust; he fancies that some poison lurks beneath them: he turns from them with indifference, and not unfrequently with a secret dread of being captivated if he dare to approach them. He has been told that they are the suggestions of the arch enemy of mankind, and he fears the fate of the poor bird fascinated by the basilisk glance of its enemy, aware of its danger, but at the same time unable to provide for its safety by flight. With this suspicion and fear our own opinions have been regarded, especially where they have been for the first time professed, and were decidedly at variance with established habits of thinking. And if any individual has been so consistent as to vanquish the prejudices of his own mind,

and so bold as to enter upon an examination whether the things asserted by those who profess the strict unity of God be indeed so, he is sure to find some friend ready to draw him away by mild means from the inquiry, or with presumption to warn him that he stakes the welfare of his soul in pursuing it.

There is, moreover, in the simplicity both of our faith and worship, but little to attract those who are disposed occasionally or entirely to unite with us in the services of the sanctuary. In stating the fact, I would not be understood to mean that it is an evil. We are aware how much the province of religion is misunderstood. According to the ideas of many Christians, its office is rather to excite the feelings than to purify the heart—to influence the imagination than to convince the judgment. Religious excitement is now, alas! greatly in demand, and to keep up this excitement a vast machinery is put in motion. *This* is an evil—one which, till lately, has only been found to prevail in orthodox Dissenting congregations; but it is now spreading more widely, not only crossing the threshold of the Established Church, but entering into its public services, and insinuating itself into the more private engagements both of the clergy and the laity. To those who have long been subject to this excitement, what have we to offer of a similar kind as a substitute? We cannot fill them with raptures by the assurance that they are purified for ever by the blood of Jesus, nor terrify them with the horrors attendant upon a rejection of him as a propitiation. In a word, we cannot feed the flame in which, as religionists, they only seem to live. They may be compared to the voluptuary, who cannot lose the stimulus he has been accustomed to receive from his highly-seasoned dishes, and has no relish for the simple viands prescribed and furnished by nature. In Guernsey a fondness for this excitement displays itself in a remarkable degree. In addition to the Calvinists and Methodists—the latter especially are very flourishing—there is a considerable party in the Established Church assuming, as in this country, the title of Evangelical. To all of these the sentiments and religious experience of Unitarians appear cold and uninteresting. In a system which speaks so much to the mind, to the passions so little; which is characterized by openness and simplicity, and not veiled in impenetrable mystery; whose object it is to refine and purify the heart, "to mould the human passions into love," and not to excite the

heats and fervors of imagination and inspire a spiritual pride and self-complacency, there is nothing to attract, to win—nothing in their view to compensate for the sacrifices they are required to make. It is too pure, too intellectual, for their taste.

The brethren of whom I am speaking, find a further bar to their progress in their incapacity to support a minister who shall give his undivided attention to their interests. Their insular situation is another cause of their ill success. Unconnected with the Unitarians of England, they are not only deprived of their sympathy, but also of their aid. They are left to make their way alone, and, to use a figure suggested by the scene in which they live, are tossed about by the wave and shattered by the tempest, without meeting the friendly pilot who shall aid them in reaching to the haven of their hope.

The first minister from England who has officiated in their place of worship, I was gratified by the attention my discourse received from strangers as well as from the regular attendants, and assured that a continuation of such assistance would be greatly beneficial to them. Hence I would suggest to my brethren of the ministry a voyage to those who feelingly exclaim, "Come over and help us," which would recruit their own health, worn down by study and exertion, and give strength to the cause of true religion in the island. To the Unitarian Association I would suggest the circulation of tracts on the leading doctrines of Christianity, and the employment, for a short period, of an able missionary, whose exertions would stimulate curiosity, gratify that curiosity, and contribute to strengthen, extend, and perpetuate, the yet infant cause. Such an employment of its energies and its funds would, in my opinion, be more successful, and produce more immediate fruits, than the operations which embrace a much wider, but more distant field.

E. WHITFIELD.

Ilminster, Nov. 28, 1829.

Salford Chapel Anniversary.

On Sunday and Monday, Dec. 27 and 28, was celebrated the fifth anniversary of the opening of the Unitarian Meeting-house, Green Gate, Salford. In the morning of Sunday, the Rev. Dr. Carpenter preached in Salford on the character of the Bereans, to a numerous congregation. In the evening, the Rev. Dr. Hutton delivered, in the Cross-Street

Chapel, a most impressive and interesting discourse on the death of Christ as contrasted with the death of other martyrs, to a very large assembly of persons of various religious sentiments. And on the Monday morning, Dr. Carpenter preached in the Unitarian Chapel, Mosley Street, a valuable sermon on the efficacy of the death of Christ, which he has kindly consented to publish. The collections on these occasions towards the discharge of the debt due on the Green-Gate Meeting-house, amounted to £71. 12s.; in addition to which, the Rev. R. B. Aspland, of Chester, put into the Treasurer's hand the sum of £7, sent by his congregation. On Monday afternoon, the subscribers and friends of the Salford society, about 140 in number, sat down in the school-room of the meeting-house to a comfortable dinner prepared by members of the congregation; Mark Phillips, Esq., of the Park, Prestwich, in the Chair, the duties of which he discharged highly to the satisfaction of the company. After dinner, various sentiments of a religious character were proposed by the Chairman, and the company were addressed on the state, the duties, and the prospects, of Unitarian Dissenters; on the Arian separation in the north of Ireland, and other topics suited to the occasion, by the Revds. Dr. Carpenter, Dr. Hutton, J. R. Beard, J. G. Robberds, J. J. Tayler, R. B. Aspland, C. Wallace, and other ministers; and by Messrs. Richard Potter, J. E. Taylor, Robert Phillips, Richard Collins, and G. Gill. In particular, the interests of the Monthly Repository were strongly recommended, and, it may be hoped, not without some good effect. We should not do justice to our own feelings if we did not express the satisfaction we felt at the unity of feeling and the brotherly kindness which prevailed at the meeting—the natural result of that entire harmony which exists among the ministers of Manchester and the great portion of their congregations. We were also pleased to find that the meeting possessed on this occasion a decidedly religious character; and the only thing we felt the want of was an opportunity for those who, from various causes, were prevented from attending at the dinner, to hear the interesting and instructive addresses which were given at this religious festival. It is surely desirable to interest as large a portion of our body as possible in the great objects pursued on occasions such as this. If so, the addresses delivered in towns where the Unitarian portion of the population is comparatively great, ought not to be

limited to the dinner-table, but delivered in the place of worship, or in some other room fitted to accommodate a large and miscellaneous assembly.

Halifax Sunday-School Meeting.

THE Annual Meeting of the Teachers and Supporters of the Sunday-Schools connected with the Halifax Unitarian congregation was held on New-year's day. The children having been assembled in the chapel in the course of the afternoon, the friends of the institution, to the number of 130, adjourned to partake of tea in the school-room. The Annual Report was then read, and much interesting conversation ensued relating to the present state and prospects, and to the future management, of the schools, to the welfare of the religious society with which they are connected, and to the general interests of the Unitarian body. One fact, of a less pleasing nature, mentioned in the Report, occasioned some discussion. It appeared that out of 140 scholars, not fewer than 70 were the children of parents who were members of no religious society, and were not in the habit of attending any place of worship. Several friends undertook to visit these poor people, and endeavour by argument, persuasion, and remonstrance, to bring them to a better mode of thinking on a subject so important to themselves and to their young families. In this way, and by the distribution of tracts, tending to explain the nature and importance, and enforce the obligation, of public worship, it is hoped that some useful impression may be made.

W. T.

The Wareham Chapel.

WE recorded in our last volume the proposition for a settlement of the controversy respecting this chapel by six arbitrators, three nominated by the Calvinistic County Association, who were to have met three others appointed by the Southern Unitarian Society. The resolutions of the last-named body declining the meeting for reasons which are therein assigned, were afterwards inserted, p. 888. The number of the arbitrators was still further reduced by the illness of the Rev. D. Gunn, of Christ Church. Under these circumstances little importance can attach to the decision at which the remaining two Calvinistic nominees have arrived. However respectable the Rev. Messrs. Keynes and Durant may be, they cannot be regarded as unbiassed judges; and they have, in substance, confessed

that there was only *ex-parte* evidence before them. As the subject has, however, been so often adverted to in our pages, we deem it incumbent on us to record their published opinion, that "the present occupants of the place are, upon every principle of equity, entitled to that possession; that no dishonourable measures have been employed to gain or retain it;" that "the individual whose conduct has been arraigned" is "utterly undeserving of the censures passed upon him, and that, on the contrary, he deserves well of the congregation itself and of the public." Such is the verdict of this fraction of one side of the jury which was to have been impannelled. *Valeat quantum valere potest.*

Address to the Rev. W. J. Fox.

AN Address, of which the following is a translation, has been lately presented by the Committee of Spanish Refugees, to the Rev. W. J. Fox, in acknowledgment of the Sermon which he preached in aid of the funds collected for their distressed countrymen. The sermon was not, as the Committee seem to have supposed, published in English; but a Spanish translation of it has been very extensively circulated.

"*London, Dec. 1, 1829.*

"REV. SIR AND ILLUSTRIOUS PATRIOT,
"A Spanish Translation of the eloquent sermon by which you excited the benevolence of your most respectable congregation in favour of those of our fellow-countrymen who were dependent on the exhausted funds of the City Refugee Committee, having reached our hands; and learning by the translation that you took the lead, by first elevating your voice in the midst of a Christian congregation, in advocacy of a cause so holy as that of succouring the necessitous, by calling forth from the tribune of the gospel the word *Charity*,—a word to which the Unitarians so generously responded,—this Committee (which, till now, has had no opportunity of hearing a sermon, but little circulated in English, an idiom with which the greatest part of them are unacquainted) feels itself deeply moved by the sublime touches of Christian eloquence with which it overflows, to state that not only the object of the sermon, but the manner in which the subject has been treated, compels them to declare their gratitude—a declaration they deem eminently urgent upon them, as the only Committee of Spanish Refugees existing in this capital.

"But the pressure of the circumstances

which surround the Spaniards in general, leaves us no other appropriate means of expressing our gratitude than a public testimony of our cordial thankfulness, of which these lines are the evidence, signed by our names, assuring you, that the name of W. J. Fox, and the generous aid contributed by the Unitarians, will be topics of indelible remembrance on the minds of this Committee, as in those of the other Spanish Refugees in this capital. And, be it granted by Heaven, Sir, that the political gloom which surrounds us may disperse, and that, restored to the bosoms of our families, they, our friends, and Spain, may unite to bless this hospitable nation, and to remember Mr. Fox and the Unitarian body.

“ J. M. DE TORRIJOS, General.
 “ JUAN LASANA, Colonel.
 “ PEDRO CARASOLA, ditto.
 “ FRAN. VALDES, ditto.
 “ ANTONIO RUBIO, Captain.
 “ RAMON BARRERA, ditto.
 “ BENITO LOSADA, Cornet.
 “ IGN. LOPEZ PINTO.”

INDIA.

RAMMOHUN ROY is expected in this country early in the spring, as Ambassador from the Emperor of Delhi to the British Court. This appointment is understood to have been conferred upon him solely in consequence of that high and extensive reputation which his character and talents have obtained, and to which it is an honourable testimony.

We are happy to find that it is the intention of the Unitarian Association Committee to send for the second son of William Roberts, of Madras, a youth of promising talents and good disposition, and to have him educated in this country, so as to qualify him to return to India as their Missionary. The age of his father, and the rise of a second native Unitarian congregation in the neighbourhood of Madras, render this measure very expedient. We cannot but anticipate from it important and beneficial results. The success of Wm. Roberts will, we believe, bear a very advantageous comparison with that of any missionary of any denomination now in India; and if his son be the inheritor of his piety, his principles, and his diligence; and, to the advantages which he will possess as a native, be enabled to add those arising from English education, and from being sent thither as the accredited agent

of the Association, we may reasonably expect a large extension of the good already accomplished, and which, though sometimes overlooked, is in reality far from being inconsiderable.

Abolition of the Suttee in British India.

—Lord William Bentinck has, by proclamation, and on his own responsibility, prohibited the burning of widows; and it does not appear that there is likely to be any of the opposition which was apprehended from either the prejudices of the people or the influence of the Brahmins.

Sketch of Proceedings relative to the Secession of the Remonstrants from the Synod of Ulster.

IN the Monthly Repository for August last, an account was given of the debates in the Synod of Ulster, assembled at Lurgan, in the latter end of the preceding June; and our readers were informed that the consideration of the main question between the majority of the body and the Remonstrants, was deferred till the second Tuesday of August, when a special meeting was to be held to determine that important affair.

It may appear strange, although it seems to be the fact, that by the Irish public the blame of the indecent bickerings which for some years have disgraced the Synod of Ulster, was thrown *equally* on the nominally Orthodox, who were in every instance the aggressors, and the small party who, with Mr. Montgomery at their head, stood forward as the advocates for freedom of conscience, and who in every instance acted purely on the defensive. It would appear from some expressions which have been dropped, that no small degree of censure was cast upon the latter class of persons, even by those who ought to have been better able to appreciate their conduct and estimate their motives. False as this judgment was, these gentlemen were willing to defer to it, since it only affected themselves as individuals; and in order to take away every pretence for cavil, they agreed to absent themselves from the special meeting at Cookstown. They sent forward a Remonstrance, urging the Synod to return to its ancient practice as defined in the Code of Discipline drawn up previously to the agitations of the last few years, or else to appoint a Committee to confer with them on the terms of an amicable separation; farther union, under present circumstances, being no longer practica-

ble. The Remonstrance was to be presented by Mr. Porter, who in his official capacity as clerk was obliged to attend the meeting of Synod, but who it was understood was not to take any part in the discussion which was expected.

The following speech which this gentleman pronounced at the Ordination Dinner of his nephew, the Rev. John Porter, in Belfast, a short time before the special meeting of Synod, is supposed to express the feelings of the minority at that period.

His health having been given from the Chair, coupled with the Synod of Ulster,

Mr. PORTER rose and said, "Mr. Chairman, and Gentlemen—The annunciation of that toast has placed me in a situation of considerable delicacy. Owing to certain transactions which have lately taken place, I stand in a position, with respect to the Synod of Ulster, which renders it expedient that my words, on the present occasion, should be few, and, if possible, well chosen. That they should be well chosen can hardly, under existing circumstances, be expected; but I think I may venture to promise that they shall be few, and perfectly inoffensive.

"The time was, Mr. Chairman, when I could have addressed you, on behalf of the Rev. Body to which I belong, without the slightest difficulty or embarrassment. The time was, when I could have characterized the members of the General Synod as advocates for the exercise of private judgment in matters of faith, and defenders of the sacred rights of conscience. The time was, when I could have held them up to view as an assembly of theologians, differing from one another on many of those points, by the discussion of which the Christian world has been divided, and yet preserving the unity of the Spirit in the bond of peace. It grieves me to say, that those times are gone. A few restless and intolerant individuals have risen up amongst us, who, by the incessant agitation of questions on which it is well known that we entertain discordant opinions—by fomenting the prejudices of the uneducated and uninformed multitude, and by stirring up the expiring embers of political and religious animosity—have created discord and contention in our church, and lowered our character as a body in the estimation of the public. I do not despair, however, of seeing better days;—the present fermentation will soon subside—men's passions will gradually cool—their minds will emerge from the mist of misrepresentation, and they will perceive the delusions which have been practised

on them. I am convinced, Mr. Chairman, that amongst our Calvinistic brethren in the Synod, there still exists a mass of quiescent good sense, a store of latent liberality. I am convinced, Sir, that there are men amongst them who do not wish to impose restrictions upon conscience, or prescribe limits to religious inquiry—who do not wish to say to the traveller in quest of truth, 'Hitherto shalt thou go, but no farther.' It is to be hoped that those men will at length lay aside their retiring timidity—their mischievous modesty. Now that the moment of emergency has arrived, it is to be hoped that they will step forth in the character and attitude of men, and insist on a return to Presbyterian principles and practice. The questions which agitate the Synod are not points at issue between the Unitarians and Trinitarians; no, they are points in dispute between the friends of peace and of genuine Presbyterianism, and men who, let them disguise themselves as they may, are, in fact, the enemies of both. On the part of those ministers of our body with whom I am in the habit of acting in concert, I have one thing to state which we consider a hardship: we think we have cause to complain of being unkindly dealt with, even by liberal-minded members of our church—even liberal-minded laymen, when speaking of the existing Synodical contentions, do not sufficiently discriminate between the assailed and the assailants—between the party aggrieved and the party guilty of aggression. They cast equal blame upon both, and represent them as equally chargeable with doing discredit to the Presbyterian cause. This we cannot help feeling as a censure unmerited by us. Throughout the whole of the late unpleasant transactions, we have acted entirely in self-defence. In no one instance have we manifested a desire to impose our opinions on others. In no one instance have we made the slightest encroachment on the religious freedom of our brethren. In no one instance have we attempted the slightest innovation in ecclesiastical discipline. All we ask, and all we wish, is, that the constitution of the Presbyterian Church may be restored to the state in which it was when we were encouraged to enter on the ministry—a state which was deliberately, formally, and unanimously ratified by the Synod in the year 1825. Our opponents are the innovators. If separation is inevitable, *they*, not *we*, are the persons who ought to secede.

"There is another ground of complaint

to which I request permission to advert. We make no claim to infallibility: our opinions, however sincere, may be erroneous; but even on the supposition of their being so—surely we cannot be considered as deserving the obloquy and opprobrious appellations with which we have been loaded by some of our fellow-christians. We may be vastly inferior to our orthodox neighbours in judgment, talents, and information; but our purity of intention can hardly be disputed; and, on this ground alone, instead of meriting reproach, we think ourselves entitled to esteem. Instead of reviling us, the advocates of orthodoxy ought to compassionate our involuntary error, and endeavour to convert us by mild persuasion. It is impossible—morally impossible, that we can be actuated by any other principle than that of conscientious conviction. Does the profession of Unitarianism contribute in any one way to our worldly advantage? Does it contribute to our temporal ease and comfort? Does it contribute to the augmentation of our professional emoluments? Does it contribute to the augmentation of our popularity? Does it contribute to the augmentation of our influence in society? No, Sir, instead of *promoting*, it *injures* our interest in all these respects. I ask, then, what selfish or sinister motive can we have for adhering to a cause which, whatever may be its concomitants in other countries, yields neither profit nor popularity in this? We can have no other inducement than a desire to obtain the testimony of a good conscience, unless it be supposed that we expose ourselves to persecution in this world in order to secure perdition in the next. If we are not honest men, we are mad men. That there are very few evils which are not attended by some good, is an observation as well founded as it is common. The present theological agitation has excited a spirit of inquiry which must ultimately terminate in the advancement of evangelical truth. If the doctrine which we have been led to espouse, is of men, most fervently do we pray that it may soon come to nought;—but if it is of God, human strength will not be able to prevail against it, and every attempt to suppress it will only contribute to its propagation. One word, Mr. Chairman, relative to a matter of personal concern, and I shall no longer occupy your time. Let the result of certain recent proceedings be what it may, I owe to the Synod of Ulster a debt of gratitude which I will always be ready to acknowledge. The only lucrative si-

tuation which its members have the power of bestowing, they bestowed on me. The emoluments connected with that situation, I will not affect to disregard; at the same time, I can safely say, that it was principally valuable, in my estimation, as being a testimony of the kindness and confidence of my brethren. But, however highly I may prize this token of esteem, it shall be respectfully returned to the donors, the moment it can no longer be retained with honour; and my friends may rest assured, that I shall surrender the appointment with feelings not less comfortable than those with which I received it at first. I received it with a feeling of gratitude to others—I shall surrender it with a feeling of respect for myself."

Expectations had been entertained that the members who are styled "orthodox and moderate," would have come forward at Cookstown to oppose the proceedings of the more violent Calvinists. Had they done so, they possessed strength enough to carry the decision as they professed to wish; but, with the characteristic irresolution of *moderate* counsellors, their courage failed when it was put to the trial, and no effectual opposition was offered.

The meeting took place, according to appointment, on Tuesday, August 18. After the transaction of some routine business, memorials from several congregations were presented, on the subject of the Overtures of last year, and the division of the Body; most of them praying for the adoption of this measure. The Remonstrance against the Overtures was also read. A desultory discussion succeeded, respecting the conduct of the Committee for Theological Examination of Candidates for the Ministry; in the course of which several members took occasion to deliver their sentiments on the general question of the late regulations. Mr. Elder expressed his respect and esteem for Mr. Porter, but could not hold ministerial communion with him, as he is an enemy to the Lord Jesus. Mr. F. Dill thought it was more deplorable that Arians should be over the people, than that a few ministers should be spoiled of their goods.

Mr. RICHARD DILL, Sen., said, "An unsound minister is a poisoned fountain, sending around noxious exhalations and death. I would rather leave a hundred ministers and their families to starve, than put an unsound minister over a congregation. Arianism is not Christianity. I will not say that an individual Arian is not a Christian; but I say Arian-

ism is not Christianity. I am not sure that Arianism contains a single principle of Christianity, with the exception of the doctrine of the resurrection. I wish to be charitable ; but charity begins at home. I must say if Calvinism be Christianity Arianism is not."

Mr. HAY said, he could not satisfy himself with giving a silent vote on this important question, but wished to state, briefly and distinctly, some of the reasons why he could not conscientiously support the re-appointment of the Committee. The House, he said, would have it in recollection, that when that Committee was established, he had expressed his doubts and fears of the propriety of the measure. He had given it very much of his consideration since ; and he had often prayed to God to direct him in all he should say and do upon this occasion. First, he could not vote for its re-appointment, because, notwithstanding all that had been so ingeniously urged, he considered it contrary to the spirit of Presbyterianism, and superseding the legitimate authority of that part of our own body from which we are called Presbyterians. The Synod have a power, if they will exercise it, of obliging Presbyteries to do their duty ; and let Presbyteries be enjoined and obliged to do this duty—to be scrupulous and minute in ascertaining the principles of young men, before they are permitted to preach the gospel, and anxiously and earnestly to ascertain that they possess fervent and genuine piety. All this a Presbytery can do, and the spirit of Presbyterianism be preserved. But in the appointment of this Committee, as now constituted, Presbyteries, as such, had no power of appointing their constituent members. The conduct of the late Committee had been unanimously approved by the Synod, and must deservedly. He rejoiced that the aspersions that had been cast upon it had been stated here, and that an opportunity had been afforded for such satisfactory explanation. But though that Committee had done nothing wrong, and though the next should do the same, yet such great power vested in that body is subject to vast abuse, and may yet be productive of much injury, without almost the possibility of appeal or redress ; and, therefore, he thought the Synod should be cautious before they gave it permanence. He knew the sentiments of many orthodox ministers respecting its probable tendency, who are not at this meeting ; and they entertained the same views and ultimate apprehensions from it that he did. He said, a formula for admission to the

ministry he conceived to be much preferable to this Committee. In the one case you would have, as it were, labelled on your door, the express and precise terms on which a person can become a member of this body. If your terms were such as he could not conscientiously conform to, he might pass your door and go to a society congenial to himself. On these grounds he could not, in his conscience, with his present view of it, vote for the re-appointment of this Committee.

Mr. GRAY (Dungiven).—"I last year thought the Overtures only a temporary measure that would soon expire. I regarded them as a cloud throwing a shade over the landscape for a time, but which was soon to pass over, and leave us to enjoy the fair prospect around us. I now find, however, that the cloud is still to brood over us ; and there is good reason to apprehend that its darkness will continue to thicken, till we shall be at last involved in the gloom of midnight. Against such an event, it is our business to endeavour to guard. I was well aware that certain favourite measures were to be compassed ; and that in order to effect such objects, every possible means was to be pressed into the service ; but I saw that such attempts produced the effect of convulsing this Synod to its very centre ; I saw that the measures brought disgrace upon this body ; and I felt convinced that the means adopted were most impolitic. I did look forward, however, with something of hope to the adoption of a milder course of procedure, and one more in accordance with the gospel of Christ, and therefore did I conceive it to be my duty to address you for a little, to try if I can persuade you to abandon your present unchristian course. I am well aware that clamours may be resorted to, and that the cry of the Arian heresy may be raised against me for the course which I purpose to pursue ; and I know that the fear of such unjust clamours has kept many ministers from attending here ; but, as my opinions are well known, as I have always believed in the Deity of Christ, I have no grounds of fear, and shall therefore speak openly.

"You have it not in your power to put down Arianism by any enactments of yours. What is the character of your present measures ? You are rearing a motley pile of heterogeneous materials, which can never continue permanent, but will crumble down around you from its instability. Your enactments are incapable of effecting the objects which you contemplate, and they are opposed to the

principles laid down in Scripture. Instead of tending to introduce genuine piety amongst us, I fear they are calculated to propagate and foster a hollow religion. Look at the working of your Committee. How can it go on well, when one part of your body may do what another part are competent to undo?—for I tell you that you have not the power to prevent Presbyteries from sending out men to preach the gospel. Are these men accountable to you? Do you think it likely, that when *twenty-six* of the most influential members of your body are combined, they will not be able to carry the majority of this House? Besides, how can you have any hold upon them, or by what means will you be able to ascertain accurately, in what manner they may have discharged their duty? Their doors are closed against you, and their operations are completely concealed from your inspection. Will the young men venture to appeal from their decision? If so, what will be the result? How will their insulated and individual testimony—for the young men are examined apart from each other—have any chance whatever of meeting, effectually, the combined and concentrated testimony of your powerful Committee? The thing is not to be expected; and when the characters of your young men shall have been thus stamped by defeat; and when they will thus have awakened the opposition of such individuals, they may go and preach to the Hindoos, or the Hottentots if they will, but their prospects of succeeding in the ministry in this country are gone for ever. There will exist in this body two forces likely to operate against each other—and how, then, are we to move on, thus propelled? There is reason to dread that, instead of advancing steadily, the body will become stationary, or more properly retrograde. But we have been told that the Committee is a Presbytery, and that the members of the one are the members also of the other; I tell you, Sir, what power is vested in this Committee. It has just the same power that his Majesty has over the bench of Bishops. He can call them together, and if they do not adopt the course which he wishes, he may dismiss them without allowing them to do any thing. Will gentlemen tell us that this is no power? Our church is formed upon the model of one described in the Scriptures, and the moment you deviate from your original constitution, you forsake your character, and abandon the original form of your church. Our forefathers contended and suffered, that they

might preserve our form of church government undisturbed; and what is the course which we now see about to be adopted? I say this is one of the boldest attempts that ever was made to sap the interests of Presbyterianism. It is an attempt to overturn the sound and Christian policy which has hitherto prevailed amongst us, and to impose upon us restrictions destructive of the interests of religion. It is an attempt of such a character as would be immediately crushed, but for the fevered state of affairs in which we are at present situated.

“The ostensible object of your Overtures is to put down Arianism; but let me tell you, that I consider it to be merely one step of a premeditated course of procedure designed to overturn the constitution of our church, and to introduce visionary theories, that will be most injurious to our body. If I were sure that the measure was adopted only as a temporary expedient, I would not be so forward to complain; but I fear that it will be permanent in its operation. There is no country in which liberty of conscience has not been fostered; but I would ask, is religious liberty recognized in this Committee? On the contrary, does it not rest with the will of a few to select such individuals as they may deem qualified for preaching the gospel? Is this consistent with our privileges? Is it consistent with Scripture? I tell you it is not. I may be told that expediency warrants the adoption of the measure. But no considerations whatever, on the ground of expediency, can justify you in going beyond certain limitations. Instead of lodging so much power in the hands of a few individuals, the preferable plan would be to form a code of laws, leaving for error very little ground of latitude. From the worth of these gentlemen I am not at all disposed to detract; but they are nothing more than men, liable the more to error as they possess ample room for abusing their power. They have cleared themselves from the charges alleged against them; but after all that has been said, I have no doubt whatever that many visionary ideas were broached by them. Knowing this to be the case, the young men will come prepared for such a course; they will not venture to differ from their ‘grave and reverend seniors.’ They may be convinced of the error and impropriety of the proceedings; but they are subjected to the operation of strong temptations. In short, I would leave fancy to her wildest flights, and defy her to hit upon any measure more likely to

fail in accomplishing its end. I ask, would parents now send forward their children to the ministry as freely as they would have done some years ago? If there were a test of faith laid down, they would see their way, and might think proper to accept of it; but that they will submit to the will of your Committee, is by no means probable. The consequence will be, that talent and true piety will be kept off. The question is not on what terms, or with what opinions young men will be admitted; but it is whether this Committee be the fittest plan, or whether some other might not be devised. I beseech you to give the matter full and fair consideration, and shew to the world that you are not adopting a measure inconsistent with the gospel. What did our church do before this time? Were there Arians in our body a hundred years ago, when no such Committee existed? I would suggest that the power be lodged in the hands of Presbyteries. I do not intend to move on the subject, but would be glad that some other person would take it up. Presbyteries have a right to make every inquiry that your Committee can make; and by entrusting them with that power, I would hope to see every good end answered, and an end put to the unfortunate distractions which have prevailed in our body.

"I was surprised to hear some gentlemen state that this Committee is merely a Presbytery. I think it would have been better for them to come forward and avow candidly that it was merely a matter of expediency. This, in reality, is the true state of the case; but we have no right to legislate unconstitutionally for the purpose of expelling any man. Now, let any man shew me that this measure is according to scripture, according to your constitution, or even according to common liberty. I view the measure, not as a question of doctrine, and I believe it to be unconstitutional and unscriptural, and I therefore feel bound to oppose it. I would return to our former rules, and leave it to the Presbyteries to question the young men. The case of Geneva may be cited against me; but there subscription was either practised merely as a matter of course, or not attended to. In this country, we have the example of Presbyteries enforcing subscription, and such Presbyteries never sent out any young man infected with errors in doctrine." [The foregoing is but a faint outline of one of the most eloquent and impressive speeches delivered during the course of the Synod.]

Mr. S. DILL spoke at great length, in

order to prove the *scripturality and constitutionality* of the Overtures. He rebutted the charge of diminishing the authority of scripture, as alleged by the Remonstrants. He charged the Unitarians and Arians with opposing the authority of Christ to that of Paul, and one text to another, in order to neutralize both; with stating that the epistles are only to be taken as epistolary writing, not intended for the use of posterity.

Mr. WINNING, of Kingscourt, admitted the existence of great evils in the constitution of the Synod, and he ascribed their origin to the laxity of discipline that formerly prevailed. When he was licensed by the Tyrone Presbytery, no subscription of any kind was required of him. Still, though he coincided with the spirit of the Overtures, yet there appeared to be in them much that was objectionable. If it should be asked, Has the Presbytery a right to examine young men? it would be answered, It has. Has the Committee also a power of examining them? It has. Hence, if a difference of opinion should take place between the Presbytery and the Committee, it becomes a matter of serious concern for the Synod to determine to which of them a preference should be given. The case of America had been cited; but that, in reality, gave no countenance to the present procedure, because the American church vested the right of examination exclusively in the Presbytery, though it went the full length of the Overtures in regard to personal religion. He held in his hand the Constitution of the American Presbyterian Church, and on its authority he made his statements. After a great number of remarks on the disunited state of the Synod, and its resulting evils, Mr. Winning proceeded to specify those parts of the Overture to which he chiefly objected. As a healing measure, he wished the Committee abolished, and the right of examination vested in Presbyteries, as formerly.

Mr. JOHN BROWN rose to move an amendment, for the purpose of bringing the Synod back to its original constitution. He did not conceive the Committee to be so objectionable as had been alleged. In Rome, it was usual to appoint a Dictator on extraordinary occasions; and, in the same way, the usual constitution of the Synod might be suspended for a time, and an extraordinary Committee be appointed. There should, however, be a jealous watch kept over it; and if the Presbyteries were to choose the members, that might be a sufficient safeguard. His view, however, was, that

they should return to subscription to the Westminster Confession of Faith, with the limitations which exist in the church of Scotland. He was anxious to avoid the disagreeable bickerings which had prevailed in the Synod; and these could scarcely be avoided, as long as Arians were in the body. If we worship the true God, they must be idolaters. There is nothing so extraordinary in the mythology of Greece, Rome, or Hindoostan, as Arianism. It is an outrage upon common sense. He could not believe the Arians to be sincere in their objections to creeds. At Geneva, they declaimed about the right of private judgment, and against creeds. Their numbers increased: they got into the ministry, and polluted it; and finally enacted a decree, that none of the orthodox doctrines should be taught in their churches. One man had read the Bible, and judged for himself; and when he ventured to teach the gospel, the cry from the Arians and semi-infidel multitude was, "Down with Jesus Christ." It is not true that the Arians are the sufferers. They are basking in the sunshine of popular favour. Neither are they over-delicate in their treatment of us. Through the public prints we are made to suffer. In the Synod, also, they have attacked us.—He had read of the savage Indian leaping from his lurking place on the unwary foe; and, after he had stabbed him to the heart, standing over his fallen victim with his red tomahawk, whilst the life-blood was gushing out: and not less ferocious was the appearance of those individuals in this house, when destroying the character of individuals. He concluded with moving, that subscription to the Westminster Confession of Faith, with certain exceptions, should be made imperative.

Mr. STEWART thought this amendment should not be put at present, and it was accordingly withdrawn.

(To be continued.)

Ministerial Removal.

ON the removal of the Rev. W. Wilson to Newbury, in July last, the Rev. George Kenrick was elected the Pastor of the Unitarian congregation at Hampstead, for six months, and has since been permanently appointed to that situation, on the duties of which he will enter in June next.

NOTICE.

THE Anniversary Meeting of the Society for the Relief of the Widows and Children of Protestant Dissenting Ministers will be held on Wednesday, the 7th April next, when a Sermon will be preached at the Old Jewry Chapel, removed to Jewin Street, in Aldersgate Street, by the Rev. John Scott Porter, of Carter Lane. Service to begin at Twelve o'clock precisely. The friends of the Society will afterwards dine together at the Albion Tavern, in Aldersgate Street.

LITERARY NOTICES.

Lately published, An Introduction to Greek Grammar, on a new Plan, for the Use of Schools and Private Students. By Thomas Foster Barham, M. B., late of Queen's College, Cambridge. This Grammar, rejecting imaginary though long-established distinctions, reduces the tenses of the Greek verb from *nine* to *six*, and the voices from *three* to *two*: it exhibits throughout models of the *standard language*, which in the common grammar is not done, and is simplified with a view to practical utility in every department.

Mr. Harris has in the press a small work in 8vo., "The Verb of the English Language Explained."

Dr. Bowring is, we understand, about to publish, by Subscription, "The Songs of Scandinavia," in 2 Vols. 8vo., dedicated by permission to the King of Denmark.

CORRESPONDENCE.

Advertisements. We must again request that advertisements be sent *only* to Mr. Horwood, at the Repository Office, 3, Walbrook Buildings.

Will Philanthropos favour us with the remainder of the series?

Our readers generally would, we apprehend, object strongly to any more "Wareham Controversy."

Received, An Unitarian; Y. M.; P. Horton; A. E. S.; An Inhabitant of Bloomsbury; N. C.; Rev. E. Higginson, Jun.; and the Young Unitarian in reply to an Unitarian Elder, according to the request of the writer, in consequence of its rejection in the quarter to which it was originally sent.

The Watchman, No. XII., next month.