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MEMOIRS OF THE LIFE AND WRITINGS OF FREDERICK HASSELQUIST.

“ I conclude, you have not trusted every thing to memory, which is ten times worse than a lead pencil : half a word fixed upon or near the spot is worth a cart-load of recollection.”—GRAY.

FEW subjects of knowledge are more truly engaging and beneficial than the state of the countries of the East ; their natural productions, their domestic, civil, and religious usages. It is the characteristic property of oriental customs to be invariable. What the architecture, the ceremonies, the economy, the personal manners, and the modes of life, in Arabia and Palestine, were centuries ago, they still remain, and seem likely to remain : and so different are they from our own as to interest by their novelty, while they instruct by their stableness and their peculiarities. They admit, in particular, of an easy and a useful application to the study of the Scriptures, and serve materially to illustrate passages involved before in apparently impenetrable darkness.

On this account, the lives and writings of intelligent travellers in the Holy Land, and in the adjoining regions, become objects of a liberal and well-directed curiosity. The number of such travellers has been great ; nor do I undertake to give a catalogue of them, which, indeed, would little suit either the limits or the object of the present communication. I shall only remark, that of the individuals who have thus visited the East some have gone thither professionally and officially,* others, with commercial views,† and others, again, exclusively for purposes of literature and science.‡

Among voyagers and authors, in these several classes, FREDERICK HASSELQUIST claims to be honourably noticed ; possessing, as he did, some of

* Such as Maundrell, Shaw, the two Russells, &c.

† Hanway, Plaisted, &c., are examples.

‡ Of this description were Sandys, Niebuhr, Hasselquist, &c., &c.

the most essential and valuable qualifications for his employment, and having left on record, when "upon or near the spot," and in a manner eminently simple and faithful, the results of his individual observation.

He was born January 3, 1722, in the province of East Gothland. From his parents he inherited no worldly advantages. While he was very young, he lost his father, a meanly beneficed clergyman. His mother laboured under weakness of body and of mind, and was provided for by public charity. The maternal uncle of Hasselquist kindly sent him to school; this advantage, however, could not be long enjoyed; and the orphan youth was constrained to acquire the means of subsistence by instructing persons still younger than himself.

In 1741, he went to the University of Upsal, where he found a slender maintenance in the same way, and had the benefit of attending the public lectures. Medicine and Natural History soon became his favourite studies, which he pursued with great success, under professional and royal patronage. In the class-room of the celebrated Linnæus his destiny was fixed. That eminent teacher of botany, having enumerated the countries, with the native productions of which the learned world was acquainted, and those of which it is ignorant, expatiated on the importance of a naturalist's personal visit to Palestine, and declared his concern and wonder that it had never been traversed by an individual at once disposed and competent to describe its characteristic appearances, in the animal, vegetable, and mineral kingdoms. From that moment Hasselquist felt an inextinguishable desire of going to the Holy Land. In despite of his poverty, of his infirm bodily health, and even of the friendly remonstrances of Linnæus, he determined on the experiment.

Contributions were raised among his countrymen for his journey: individuals* and public bodies gave substantial proofs of being friendly to his design; and from the medical faculty, in particular, he received various aids for the gratification of his wishes. Having finished his academical studies, and gained some knowledge of the Arabic tongue and of other Eastern languages, and having accepted an offer, from the Levant Company, of a free passage to Smyrna, he sailed from Stockholm in the beginning of August, 1749.

It was not until November 26 that he completed his voyage. At Smyrna he was hospitably welcomed, and materially assisted, by Rydelius the Swedish Consul; and he passed the winter there; carefully marking the appearances and productions of nature in that vicinity. During the early part of the following spring he travelled to Magnesia, in Natolia, and collected plants on Mount Siphylus; † which is one of the loftiest hills in Asia, and covered with perpetual snows.

Egypt was the next object of his attention. In May, 1750, he left Smyrna, and proceeded, by the route of Alexandria and Rosetta, to Cairo, where he continued for nearly twelve months. He now visited the Pyramids, descended into the sepulchres of the Mummies, watched the rising and falling of the Nile, and, with a care and industry of which there had been no previous example, brought together the rarest products of the country. To his scientific friends in Sweden he communicated the result of his observations and experiments. Nor were his zeal, success, and ready disclosures,

* Life of Linnæus, &c., Lond. 1794, pp. 171, 175.

† Plin. Nat. Hist. II. § 91.

lost upon them ; a public subscription being again set on foot for the purpose of defraying his expenses, and a sum little short of two hundred pounds, being, within a few months, remitted for his use.

Departing from Cairo, in March, 1751, he travelled to Damietta, Jaffa, and Jerusalem, and afterwards to Jericho, the Jordan, Bethlehem, Acra, Nazareth, Tiberias, Cana, Tyre, Sidon ; whence he sailed over to Cyprus, Rhodes, and Chios, and arrived safely at Smyrna, with a rich treasure of curiosities.

While he was waiting for a fit conveyance to his native land, he experienced the unhappy influences of the climate, and of his recent fatigues, on a frame of body always delicate. The worst symptoms of pulmonary consumption were quickly visible. No remedies availed. The insidious complaint made daily advances ; and Hasselquist expired, February 9, 1752, not long after he had completed his thirtieth year.

It aggravated the sorrow of his countrymen for their loss of him, that he had contracted a debt of three hundred and fifty pounds during his residence abroad, and that his creditors, upon his death, had taken possession of his collections and manuscripts as a security. These, nevertheless, were promptly redeemed by the munificence of LOUISA ULRICA, Queen of Sweden, in whose palace they were subsequently deposited, and at whose command Linnæus arranged the collections and edited the manuscripts.

The volume entitled “*Voyages and Travels in the Levant, in the Years 1749, 50, 51, 52, by the late Frederick Hasselquist,* M. D.,*” consists of a narrative (which sometimes takes the form of a journal) and of fourteen letters, written by him to Linnæus, from Smyrna, Alexandria, Cairo, and Cyprus. It presents its readers, further, with scientific and classed catalogues of various productions of nature, in the regions visited by Hasselquist. Something, too, is added concerning the state of medicine and of commerce in those countries ; so that the intelligence which this posthumous work supplies is exceedingly various, novel, gratifying, and valuable.

Hasselquist’s voyage from Sweden to Smyrna was extremely tedious. Still it afforded him numerous opportunities of shewing himself a most diligent observer of nature. Nothing escaped his notice. What he records of his interview with Peyssonnel,† and of the distinct light cast by that learned foreigner on the subject of *corals*, will be found particularly attractive. Scarcely less so is Hasselquist’s account of the state of medical practice at Smyrna ; together with his view of the professional character of the physicians of that city.

In relating his expedition to Magnesia, he places before us some memorable facts concerning the natural history of the country, and the modes of travelling in the East. On his return to Smyrna, he witnessed, and has well described, the ceremonies of the Greek Church, during the festival of Easter ; nor has he overlooked the circumstance that Sherard,‡ our great English botanist, was once resident at Sedekio.§

There was much in Egypt to take Hasselquist’s curiosity and admiration. He represents, minutely, but with considerable effect, the manner in which

* “Some account of Dr. Hasselquist,” drawn up by Linnæus, is prefixed to this volume.

† He died in 1757.

‡ A distinguished patron, as well as cultivator of the science. See Pulteney’s *Sketches of Botany*, Vol. II. pp. 140, &c.

§ In the neighbourhood of Smyrna.

he rode out to see the gardens of Alexandria.* Information was here obtained by him of the Egyptian method of making Sal Ammoniac: he became, too, a spectator of the singular way in which the inhabitants hatch chickens; and he paints, in faithful and lively colours, the fascination of even the most poisonous serpents by a practitioner in the art.

Hasselquist records in general terms his visit to the Egyptian Pyramids. It would seem that he purposely refrained from writing a detailed account of those wonderful structures, in consequence of their having been already seen and described by so large a number of travellers. His taste and his studies had certainly another direction. One of his remarks on the pyramids is worthy of being copied:

“When conducted to the pyramids, I experienced,” he says, “the difference between reality and conception, between seeing a thing with our own eyes, and seeing it with the eyes of others. I had read all which travellers have related of the Egyptian pyramids: I had met with drawings of them; I had heard them described by actual spectators; I had even viewed them, at various distances, since my arrival in Egypt. Nevertheless, I knew nothing of their outward appearance until I came upon the spot, or of their inward state, until I entered them.”

There is scarcely a paragraph in this or in any part of his volume, which does not set fully before us the singularity of Eastern manners, and call to our minds the notices of them in the Sacred Writings.†

The picture that this author has drawn of the caravan from Cairo to Mecca, bears every sign of correctness. It was evidently the result of his personal observation.

We learn from him that the caravan is divided into two bands, one of which consists of about ten thousand men, who come from the whole of the African coast, and the other of Turks from most parts of the empire bearing their name; that gain, and not devotion, is, in the case of many of them, the proposed end of the expedition; that they carry to Arabia cloths, cochineal, spices, lead, brass, false pearls, and an immense number of Spanish or German dollars, and bring back coffee, balsam of Mecca,‡ myrrh, frankincense, china-ware, fine cotton-stuffs, turbans, India silks, gold stuffs, &c.; that their profits are large; and that the Bey who commands the caravan is well paid by them for deferring his march agreeably to their wishes and convenience.

Of the sepulchres of the Mummies, he informs us, that they cannot be visited without some danger of losing the way, “especially if the visitor ventures too far in the passages.” These “subterranean places,” however, were explored by Hasselquist, who speaks with less pleasure and enthusiasm of them than of the insects and the plants which he found in the neighbourhood.

That he was a devout as well as a sagacious and diligent observer of nature, some of his reflections evince.

Having mentioned the species of insects which he had collected, within a short time, on one spot, he thus proceeds:

“Of what use is a wild and uncultivated desert filled with burning sand? Can any living creature subsist in it? Are not such wastes quite devoid of

* See Plaisted's Journal, &c., p. 125.

† A striking example occurs in p. 38; see, too, Letters XI. and XIV.

‡ P. 293. How illustrative is this extract of Gen. xxxvii. 25, xliii. 2!

benefit, and most profitless portions of our globe? So *he* may ask, who casts a hasty glance on these tracts of country. However, if he remains there for a short time, without being terrified by the burning sun and the whirling sand,* if he looks around him with attention, he will in this solitary wilderness discover evidence of the truth, that the Creator has not made any thing in vain, and that there is no place upon the earth, which nature has not fitted to be the habitation of some animal."

This traveller was no careless spectator of the customs, any more than of the scenery and natural productions, of the countries which he explored. He was deeply impressed by the characteristic superstition of the inhabitants, of which he records the following example :

"Nearly through the whole of the East, the people believe that if a stranger sees their silk-worms, all hope of success is lost. For this reason, I could never gain a sight of any of these insects until May 18—not at Smyrna, nor on my travels in Natolia and the Archipelago, where silk is produced. In every garden round Seide [the ancient Sidon] is a rude hut, in which silk-worms are contained and spin. My servant, a venturesome Armenian, procured me an opportunity of entering one of these huts, where I beheld this remarkable worm, so well known and esteemed in the East, and so calculated to be the object of exhaustless admiration."

I could with ease multiply such extracts from the Travels of Hasselquist. Nor would it be a laborious task to select numerous passages in which his remarks serve to elucidate statements and references in the Scriptures. Yet, after the judicious services of *Harmer*, &c., this attempt is not particularly requisite ; and my wishes will be fully answered, if I can engage any of my readers, and those of them especially who are critical students of the Old and the New Testament, to make themselves acquainted with Hasselquist's life and writings. There have been travellers and residents in the East, who have remained there for a much longer time, and whose stores of literature have been far more ample than his : there are scarcely any whose observations have been equally scientific, accurate, and faithful.

The English translation † of his *Voyages*, &c., (1766,) might with great advantage be revised, and illustrated by notes.

It is not possible to conclude this imperfect Memoir of Hasselquist, without adverting to the uncommon zeal and effect with which the Northern courts of Europe have patronized undertakings for the growth of the knowledge of Natural History :

"These are imperial works, and worthy kings."
Hæ tibi erunt artes !—

N.

* Jahn's *Biblis. Arch.* (1818), Th. B. ii. 349.

† It was made by a foreigner from the original Swedish. Linnæus translated the work into German.

FAITH AND HOPE : A PARABLE.

ONE morning, as the sun arose, two Spirits went forth upon the earth. And they were sisters. But Faith was of mature age, while Hope was yet a child.

They were both beautiful. Some loved to gaze on the countenance of Faith, for her eye was serene, and her beauty changed not : but Hope was the delight of every heart.

And the child sported in the freshness of the morning ; and as she hovered over the gardens and dewy lawns, her wings glittered in the sunbeams like the rainbow.

“ Come, my sister,” she cried, “ and chase with me this butterfly from flower to flower.”

But her sister was gazing at the lark as it arose from its low nest and warbled among the clouds.

And when it was noon, the child said again, “ Come, my sister, and pluck with me the flowers of the garden ; for they are beautiful, and their fragrance is sweet.”

But Faith replied, “ Nay, my sister, let the flowers be thine ; for thou art young, and delightest thyself in their beauty. I will meditate in the shade, till the heat of the day be past. Thou wilt find me beside the fountain in the forest. When thou art weary, come and repose on my bosom.”

And she smiled and departed.

After a time, Hope sought her sister. The tear was in her eye, and her countenance was mournful.

Then Faith said, “ My, sister, wherefore dost thou weep, and why is thy countenance sad ?”

And the child answered, “ Because a cloud is in the sky, and the sunshine is overcast. See, the rain begins to fall.”

“ It is but a shower,” Faith replied ; “ and when it is over, the fields will be greener and the flowers brighter than before.”

Now the place where they sat was sheltered from the rain, as it had been from the noon-day heats. And Faith comforted the child, and shewed her how the waters flowed with a fuller and a clearer stream as the shower fell.

And presently the sun broke out again, and the woods resounded with song.

Then Hope was glad, and went forth to her sports once more.—

After a time, the sky was again darkened. And the young Spirit looked up, and, behold ! there was no cloud in the whole circle of the heavens.

Therefore Hope marvelled, for it was not yet night.

And she fled to her sister, and cast herself down at her feet, and trembled exceedingly.

Then Faith raised the child, and led her forth from the shade of the trees, and pointed to the sun, and said,

“ A shadow is passing over the face thereof, but no ray of his glory is extinguished. He still walketh in brightness, and thou shalt again delight thyself in his beams. See ! even yet, his face is not wholly hidden from us.”

But the child dared not look up, for the gloom struck upon her heart.

And when all was bright again, she feared to wander from her sister, and her sports were less gay than before.—

When the eventide was come, Faith went forth from the forest shade, and

sought the lawn, where she might watch the setting of the sun. Then said she to her young sister;

“Come, and behold how far the glories of the sunset transcend the beauties of the morning. See how softly they melt away, and give place to the shadows of night!”

But Hope was now weary. Her eye was heavy, and her voice languid. She folded her radiant wings, and dropped on her sister's bosom, and fell asleep.

But Faith watched through the night. She was never weary, nor did her eyelids need repose.

She laid the child on a bed of flowers, and kissed her cheek. She also drew her mantle round the head of the sleeper, that she might sleep in peace.

Then Faith looked upwards, and beheld how the stars came forth. She traced them in their radiant courses, and listened to their harmonies, which mortal ear hath not heard.

And as she listened, their music entranced her soul.

At length, a light appeared in the east, and the sun burst forth from the portals of the heaven.

Then the Spirit hastened to arouse the young sleeper.

“Awake, O my sister! awake!” she cried. “A new day hath dawned, and no cloud shall overshadow it. Awake! for the sun hath risen which shall set no more!”

CROMBIE'S NATURAL THEOLOGY.*

(Continued from p. 154.)

THE same arguments which prove the Being of a God, establish the doctrine of a Providence; as the only evidence which men have of his existence is derived from his manifest relations to them as their Maker and Preserver. This evidence appears to us to be of a nature to preclude the doubts which, however, still subsist whether the mode of providential operation be general, universal, or particular. It has been the opinion of many philosophers and theologians that Providence acts by means of general laws, established at the creation, which regulate only the more important concerns of human life, providing for the species but not for individuals; and that by the clashing of these laws arise the various deviations from order for which it is otherwise difficult to account. To hold this belief, however, is to limit those attributes of Deity on which the doctrine of a Providence is founded. If any event can take place, the causes and consequences of which were not foreknown, the Divine Prescience is imperfect. If any sentient existence was ever conferred without such a previous adjustment of circumstances as would ensure the ultimate happiness of that existence, the benevolence of the Giver of life is impeachable. This belief that Providence is only general, assumes also that the aspect of events is the same to the Divine and the human mind; that what appears trifling to the one is disregarded by the

* *Natural Theology; or Essays on the Existence of Deity, and of Providence, on the Immateriality of the Soul, and a Future State.* By the Rev. Alexander Crombie, LL.D., &c. 2 Vols. Hunter, and T. Hookham. 1829.

other ; and that what men call important influences are those which alone are worthy of the Divine cognizance. Yet how commonly do the greatest events spring from the most insignificant causes ! The most trifling act of carelessness, a casual touch, the inhaling of a single breath, has carried the plague into countries where thousands of lives have fallen a sacrifice to it. The fire of London began in an obscure corner of an obscure house in an obscure part of the city. Wars of devastation have arisen from disputes more trifling than disturb the peace of every alehouse every day ; and the conflicting feelings in the mind of Luther which originated the Reformation were probably not very different in kind or degree from those which have agitated thousands of ignobler minds since the world began. If Napoleon had been born a year sooner or later, the state of society would have been so far different as to form his mind, and therefore to shape his fortunes, and through his, the fortunes of the world, in a widely different manner from that which we have witnessed and experienced. To adopt the ingenious speculation of an able writer (the author of *Essays on the Formation and Publication of Opinions*) :

“ The affairs of France would have fallen into different hands, and have been conducted in another manner. The measures of the British cabinet, the debates in parliament, the subsidies to foreign powers, the battles by sea and land, the marches and countermarches, the wounds, deaths, and promotions, the fears and hopes and anxieties of a thousand individuals, would all have been different. The speculations of those writers and speakers who employed themselves in discussing these various subjects, and canvassing the conduct of this celebrated man, would not have been called forth. The train of ideas in every mind interested in public affairs would not have been the same. Pitt would not have made the same speeches, nor Fox the same replies. Lord Byron's poetry would have wanted some splendid passages. The Duke of Wellington might have still been plain Arthur Wellesley” (and the principle of religious liberty might have been yet unrecognized by the government of Great Britain). “ The imagination of the reader will easily carry him through all the various consequences to soldiers and sailors, tradesmen and artizans, printers and booksellers, downward through every gradation of society. In a word, when we take into account these various consequences, and the thousand ways in which the mere intelligence of Bonaparte's proceedings, and of the measures to counteract them, influenced the feelings, the speech, and the actions of mankind, it is scarcely too much to say, that the single circumstance of Bonaparte's birth happening when it did has more or less affected almost every individual in Europe, as well as a numerous multitude in the other quarters of the globe.”

If the ravages of war and pestilence, the renovation of Christianity, and the fortunes of a continent, are not, with the causes from which they spring, the objects of Divine cognizance, the doctrine of a Providence must be relinquished.

The distinction between a universal and a particular Providence, though often adopted, is merely nominal. It arises (like almost every other mistake or difficulty to which we are liable on subjects of this nature) from our proneness to liken the Deity to ourselves, and to suppose too close a resemblance between the methods of Divine and human agency. To the Divine mind all ideas must be supposed to be ever present ; while to human faculties they arise in succession. This succession originates our conception of Time ; while it is inconceivable that such a conception should bear a relation to the Divine Mind, any more than extension to the Divine substance. Hence, while our thoughts and our actions are successive ; while our memory

wanders through the past, and our imagination works its way through the dimness of the future; while effort succeeds to effort; while a chain of thoughts is evolved, and a sum of actions accumulated,—to God, “one day is as a thousand years, and a thousand years are as one day;” he not only sees the end from the beginning, but the beginning and the end are identical: the actions of an eternity are comprehended in one energy; the interests of a universe are ordained, created, established, and immortalized at once and for ever. The question is not, therefore, whether the Father of all the families of the earth provided for their individual fortunes, ages ago, while he no longer interferes with the course of events, or whether he guides the influences as they arise; but whether it is most easy for man to conceive of the one mode of agency or of the other. It is the choice of a medium through which an immutable object may be viewed; the choice between two methods of demonstrating an unalterable truth; and involves no supposition of a change in the object, or of a modification of the truth under contemplation. The truest wisdom, therefore, is for every mind to conceive of the superintendence of Providence in that mode which nourishes the strongest convictions of unerring wisdom, and of unwearied tenderness. The child may be allowed and should be encouraged to think of his heavenly Father as smiling on his nascent efforts of duty, and frowning on his disobedience; as bestowing his trivial enjoyments, watching his occupations, and guarding his slumbers, in bodily presence, since no other presence is conceivable by the infant mind: while the philosopher may attempt to express his inadequate conceptions by yet more inadequate language; speaking of One whose “centre is every where, and His circumference no where;” who originates the faintest motion in the material universe, while he bestows the infinite blessedness of an immortal existence on an innumerable multitude of spiritual beings. The latter of these modes of conception is not too high, if it does not impair the confidence of trust, or the sense of responsibility; the former is not too low, if it aids the growth of holy awe and fervent love. Both are, doubtless, inadequate, almost equally so: yet neither is so inadequate as the supposition, adopted by the learned Cudworth and a few others, that the various phenomena of the world are produced by the agency of a vital, spiritual, and unintelligent substance, to which the name of a Plastic Nature is given. It is sufficient to say that we have no evidence of the existence of such a being; but it is clear that so strange a hypothesis arose from the unworthy imagination that action is incompatible with the dignity of the Divine nature. All dignity, however, consists in action, as Being itself is evinced by action; and in proportion to the energy and the perfection of action, is the perfection of Being, in dignity as well as in happiness. Thus only can we conceive of being, of happiness, of dignity, and of perfection. The hypothesis of Cudworth does not in the least remove his own fancied difficulty; for this Plastic Nature must have originated with God; and according to the established maxim, “*Causa causæ causa causati*,” the operations of the deputy are the operations of the principal, where that principal is prescient. This Idol of the Theatre may therefore be forgotten with the thousand others which may innocently divert the imagination when the occupations of the reasoning power are suspended; but which should never be allowed to make sport among the grave employments of the humble and patient intellect.

The Essay on the Immateriality of the Soul, we must pass over entirely, for the simple reason that the subject is so interesting, and that so much

must be said if any thing is said at all, that our remarks would probably extend to the length of the *Essay* itself. Such of our readers as take an interest in one of the most difficult of philosophical questions, and indeed all who have outgrown the vulgar belief that Atheist and Materialist are convertible terms, will do well to study this chapter of the work before us. They will find the question clearly, and, on the whole, impartially stated, and that Dr. Crombie has a decided opinion upon it, for reasons which he has given at length. Those who know that the controversies on this point have sometimes ended in reciprocal conversion, and sometimes in the discovery that the substance which one reasoner called Matter was the same which his opponent meant by Spirit, will not be disappointed if they are long in arriving at conviction, where the question is surrounded with difficulties apparently insuperable. Happily the subject is of no practical importance, further than that the obscurity or development of truth always has an influence, direct or indirect, on our course of action; according to the established rule that the clearer are our conceptions, the more energetic will be our practice. The immediate connexion between principles and practice is revealed to all; but no one can say what indirect relations any one truth may bear to morals: and those who are employed in investigations which appear mere matter of curiosity, may be rendering a service of which they and their contemporaries little dream, to the eternal interests of their race.

The fourth *Essay* contains an examination of the Theistical arguments for a Future State. The only difference of opinion respecting their value is as to the degree of probability which they establish. Believing, as we do, that the hope of a future life which is universal in the world, originated in a revelation, we find it difficult to judge of the strength of arguments which we hold to be needless, and which, on the whole, appear to us very unsatisfactory. To those who have been brought up in a Christian country, of whose earliest associations the idea of a future life formed a part, to whom the decay and renovation of nature were pointed out as types of a more mournful decay and a brighter renovation, who have been taught to regard every pure thought, every high aspiring, as a foretaste, and the Scriptures themselves as the pledge, of an immortal existence, it is difficult, if not impossible, to conceive what their imaginations or convictions would have been in different circumstances, and under an opposite mode of education. We believe, however, that no unassisted reasonings on the tendencies of the soul, on the influences of conscience, on the love of life, on the unsatisfying nature of present enjoyments, and on the abortions of nature—no observation of analogies, no such conceptions of the Divine attributes as could have been formed within us, would have inspired such faith as to enable us to leap into the gulf at the call of patriotism, or to inspire disappointment at our inability to sacrifice life for a friend. The heathen martyrs to patriotism and friendship were, we think, actuated by stronger convictions than could have been established by the presumptions and probabilities of arguments which could hardly have been suggested by other means than an apprehension of the truth they were intended to reveal. If the idea of a future life were once suggested, it is easy to see the use of the natural arguments in favour of it in vivifying and confirming the apprehension, till the fulness of time was come, when an express promise was imparted: but that such an apprehension could originate in the observation of analogies, or the stirrings of a restless spirit, we do not believe. To revelation alone is our race indebted for the hope of immortality, as it appears to us. No such truth could,

we think, have been elicited by any method of induction; though, being true, it affords so clear an explanation of all facts apparently inconsistent, of all arrangements seemingly discordant, that it is very natural to conclude that such an explanation must have suggested itself, if it had not been revealed. Dr. Crombie ascribes greater weight to these arguments than we do. We wish we could examine his reasonings on each of them, for no subject is more important to a particular class of persons; and few are more interesting. But it is impossible to go into the subject at greater length. Few, if any, persons, we would hope, under the conviction that death is at hand, capable of reviewing the course of their lives, and of estimating the nature and compass of their powers, seriously believe that a future existence is impossible or improbable. The difference (to be accounted for as well as lamented) is between the involuntary, vacillating comparison of probabilities of the Sceptic; the obscure though stable convictions of the Deist; and the full, definite, and animating expectation of the Christian. The Atheist may consign himself to annihilation; the Sceptic may jest about Styx and its ferryman, or may anxiously stretch his gaze into the obscure regions whose hues and forms may prove as unreal as the dreams which precede the insensibility of sleep; the Deist may await with the composure of hope and trust the revelation of a scene of whose reality he is assured; but to the Christian that revelation is begun: its "visioned glories half appear;" and whatever may be his condition there, that such a world is opening upon him, he can no more doubt than that his mortal existence is drawing to a close. The convictions of the Christian and the Deist appear to be based on a revelation; those of the Atheist and Sceptic to be held in defiance of it; and the natural arguments for a future state seem to have no influence in lessening the differences of the opposing systems.

It surprises us to perceive the frequent reference made by our author to instinctive principles. He has shewn himself so acute in detecting those errors in philosophy which arise from the tendency to multiply principles, that we wonder when we find him ascribing the belief of the connexion between cause and effect, the exercise of benevolence, the love of life, conscience, resentment, gratitude, and other passions and affections, to so many instinctive principles. It appears that he confounds instinctive with what are commonly called natural principles; those which are inherent at birth, with those which are afterwards formed in every mind by influences which act universally. While the happiness of life universally preponderates over its miseries, the love of life will be universal: and if, in any particular case, its miseries preponderate, the love of life will give way to the desire of death. If it were not so, we must deny the sanity of every suicide, from the noble Roman to the degraded Hindoo widow. From a review of the moral influences to which the whole human race is subjected, it might be anticipated that a strong general resemblance, accompanied with minor differences, would subsist in the operation of conscience in nations and individuals; which we find to be the fact: whereas, if the principle were instinctive, no such differences could exist. The author expresses himself with some indignation against those who teach that benevolence grows out of selfishness, and is the result of early association, originating in the nursery or the school-room. We hope we are not "ever anxious to degrade the character of man," yet we avow such to be our belief; and, in the whole economy of Providence, there is no process which more powerfully excites our admiration and gratitude than that by which the selfish principle is

made subservient to the growth of benevolence. It is a beautiful spectacle to watch the expansion of the affections in the mind of a child ; to see how, by pleasurable association, his interests are gradually transferred from himself to others ; how, having once felt pleasure and pain for his parents and companions, the association strengthens, till a desire of the good of others renders him unmindful of his own feelings ; how, self-denial being once exercised, the exercise becomes more easy and frequent, till it is itself the source of as much pleasure to the individual as his benevolence can confer on others ; and how the sum of human happiness is thus indefinitely increased, and man is prepared for that state where nothing that defileth can enter. If he were born with an instinctive principle of benevolence, he would be, at his birth, as fit for the highest enjoyments of a better world as when his course of discipline was finished ; or we must suppose, with our author, that opposite instincts are implanted, which are to carry on a warfare till one or the other is annihilated. He calls resentment an instinct : but have we any reason, from experience or analogy, to suppose that instincts are ever annihilated ? The supposition is irreconcilable with Dr. Crombie's doctrine of the indestructible nature of our consciousness. As for the degradation imputed to the process referred to, it is purely imaginary. Man is what he is, by whatever means he became so ; and as the choice of those means does not rest with him, the beauty or meanness of the process employed is ascribable not to him, but to his Maker and Guide. Benevolence is venerable and beautiful, and the elements from which it is formed, the influences under which it expands, are created and administered by God. It is the part of man to investigate the nature of those elements, to watch the operation of those influences, in order to use, as he best may, his privilege of co-operating with the universal Father in the development of mind and the creation of happiness. If he ventures to doubt the efficiency or dispute the existence of the process, because it is not accordant with his notions of fitness and beauty, it follows that his notions are imperfect, and not that the process is in fault. It is his part to form his conceptions of fitness and beauty from the observation of the means employed and the results displayed by Providence, and not to question the operation of the means because they vary from his conceptions. Where Dr. Crombie sees deformity and apprehends degradation, some other inquirers discern order and dignity : not that they think selfishness desirable in itself, or see any thing noble in the imperfection of benevolence. But beauty resides in the process, though not in the elements employed ; and the dignity of the object imparts significance to the means by which it is attained.

We can neither enter into our author's conception nor adopt his language when he says, " Our malevolence ceases to be a malignant feeling, when directed against the deliberate parricide, or the atrocity of the wretch who, with wanton cruelty, sheds the blood of an innocent and defenceless fellow-creature." Malevolence (or wishing ill) can never cease to be a malignant feeling, as its objects are persons, not qualities. We may hate moral evil, but we may not wish ill to the subjects of it. We may hate atrocity ; but to hate the atrocious is wrong ; to be malevolent to the atrocity is impossible, while " malevolence " means what it is universally understood to mean. The ideas included in the words " virtuous malevolence " are incongruous ; and the desire of retribution on the vicious proceeds, or ought to proceed, from a principle of benevolence to society, and not of malevolence to the criminal.

The following passage appears to be grounded on a misapprehension of the philosophy of those who dispute the instinctive nature of moral sentiments :

“ But, if all our moral sentiments were resolvable into education, it would follow that man is wholly a factitious being ; and that all actions, not affecting ourselves, would be equally indifferent to us ; that we should hear the moanings of pain, the shriek of sorrow, and the laugh of joy, with equal unconcern ; that we should behold a fellow-creature writhing in agony, and another relieved from suffering, with one and the same, or with no emotion ; and that benevolence and malignity, love and hatred, might be equally gratifying, or interchange their pleasures and pains, as early impressions might happen to have directed,” &c.—Vol. II. p. 495.

No one attempts to deny that man is endowed from birth with a capacity of pleasure and pain, and with a principle of association ; and that, under influences which are universal in their operation, natural principles are formed, which are also universal. No human agency can suspend the thousand influences which create a love of virtue and of happiness, and a hatred of vice and misery in almost every mind ; but while instances may be pointed out, (and such exist, though happily they are rare,) of utter indifference to the suffering of others, of entire ignorance of the distinction between virtue and vice, it is clear that moral sentiments are not instinctive.—In p. 347 of Vol. I., we find the proposition, “ All men are mortal,” adduced as an example of an intuitive truth. This is an oversight, which only needs to be noticed to be corrected.

It would be much less easy to point out the numerous excellences of the work before us than it has been to notice its few apparent defects. It contains a valuable body of facts applied to the establishment of a doctrine of the utmost importance. Its reasonings are, for the most part, clear, though encumbered by occasional repetitions, for which, in his preface, the author begs his readers' excuse, on the plea of an earnest desire to produce a due impression.

The time will arrive, we are persuaded, when inquiries of the nature of those before us will become more popular than they have ever been. The notion of their being surrounded by peculiar mystery, and attended by peculiar danger, is wearing out. The authority of Milton has, in this case, as in some others, been regarded with too much deference ; and while orthodoxy and piety have been maintained in conjunction in the cottage, because *Paradise Lost* and the Bible lay together on the shelf, many wise heads have been shaken in the drawing-room, the library, and the college, at the mention of

“ Providence, foreknowledge, will and fate,
Fixed fate, free will, foreknowledge absolute ;”

and many an allusion to the diabolic nature of such inquiries has alarmed and perplexed the young reasoner. A little further research proves, however, that it is only through indolence, impatience, or some peculiar infirmity, that either devils or men can “ find no end, in wandering mazes lost.” It may, perhaps, be at length allowed, that it is as unreasonable to deny the existence of eleven planets because Milton speaks of “ five other wandering fires” besides the moon, as to conclude that any objects of discussion are forbidden because any man suggests by implication that they are so, even if that man be Milton. Every good is liable to abuse ; and the most valuable instruments are precisely those which may effect the most injury, if improperly handled ; but if presented for our use, our part is to apply them care-

fully, and not to shrink from touching them. The real dangers which attend metaphysical inquiries are the same which attend all other inquiries, and which are wholly unconnected with the subjects of inquiry. They arise from our prejudices, our ignorance, our weakness, our presumptuous confidence, our debasing fears; and they can no more be annihilated by depriving them of one mode of indicating their existence, than indiscretion can be cured by cutting out the tongue, or internal inflammation relieved by cooling the hands. A world of truth is before us. We cannot help desiring to explore it; and we know of no interdiction which need exclude us from any part of it. We ought, therefore, to disregard the mistaken advice and impotent threats which would deter us, and press forward to the limits of science, determined to ascertain for ourselves where we must stop, and to heed no prohibition but that of Nature, or of Him who constituted Nature.

“Nature,” says Dr. T. Brown, “has not abandoned us, with principles which we must fear to examine, and with truths and illusions which we must never dare to separate. In teaching us what our powers are incapable of attaining, she has, at the same time, taught us what truths they may attain; and within this boundary we have the satisfaction of knowing that she has placed all the truths that are important for our virtue and happiness. He, whose eyes are clearest to discern the bounding circle, cannot, surely, be the dullest to perceive the truths that are within. The study of the power and limits of the understanding, and of the sources of evidence in external nature and ourselves, instead of either forming or favouring a tendency to scepticism, is the surest, or rather the only, mode of removing the danger of such a tendency. That mind may soon doubt even of the most important truths, which has never learned to distinguish the doubtful from the true. But to know well the irresistible evidence on which truth is founded, is to believe in it, and to believe in it for ever.”

TRANSLATION OF MONS. A. DE LAMARTINE'S POEM, ENTITLED,
DIEU.

AWHILE my soul thy earthly cares forego,
Awhile cast off the weight of human woe.
My mortal sense, I leave thee wandering here,
Whilst I unburthen'd seek a higher sphere.
There, treading under foot this orb below,
Unshackled soar a viewless world to know.
My soul is straighten'd in its prison'd home,
And through unbounded æther longs to roam.

As a small rain-drop in the ocean tost,
So in infinitude all thought is lost;
There, queen of space and of eternity,
The spirit measures time—immensity—
Approaches chaos—dares existence span,
The essence of the Godhead learns to scan.
But when the depth of feeling I would paint,
Language expires in efforts weak and faint;
My soul would speak—my tongue the aid I sought
Refuses, and but yields the shade of thought.
Two different tongues the Lord for mind hath made;
One is by sounds articulate displayed;

This bounded language man from man may know ;
Full well it suits his exiled state below ;
It suits his veering destinies or clime,
Changes or passes with the passing time.
The other is eternal, vast, immense,
The innate language of intelligence ;
'Tis not a sound that dies upon the air,
'Tis living in the heart, and heard but there ;
'Tis understood and spoken by the soul,
Holds o'er each feeling its sublime controul ;
Each transport and each kindling thought explains,
The soul's soft raptures and her secret pains ;
This is the language prayer prefers on high—
On earth 'tis heard but in the lover's sigh.

Through the pure regions where I love to stray,
Enthusiasm, come to point the way !
Be thou my torch in this profoundest night,
Than reason better guide my mental sight ;
Come thou on wings of flame, disperse the shade,
My leader come—I ask alone thy aid.
Escaped from time and space, we raptured roam
Above the shadows of our earthly home ;
And now fair truth beholding face to face,
We view her order and admire her grace.

'Tis Deity—this glorious star divine,
That knows no dawn—that suffers no decline ;
He lives—all live in him—and vastness, time,
Are of his being elements sublime.
Eternity his age—the void his rest—
The day his glance—the world his image blest.
All universe exists beneath his hand,
And waves of being flow at his command.
As a flood nourish'd by this source immense,
Escapes, returns, to end where all commence,—
Boundless as he, his perfect works divine
Bless at their birth the hand that bade them shine.

At every breath He chaos fills anew ;
To live is to create—to will, to do ;
To him belongs from self all things to draw,
His holy will supreme, his only law :
This will unclouded, and from weakness free,
Is power, is order, truth and equity.
O'er whatsoe'er exists he holds controul,
From chaos to the all-pervading soul ;
Intelligence and love, strength, beauty, youth,
Are gifts exhaustless from the God of Truth,
'Tis his the void with precious gifts to fill,
And call up gods from nothing at his will,
These gods, these sons of his creating word,
Keep an eternal distance from their Lord ;
To him who made them they by nature tend,
Sufficient he alone—their all, their end.

Behold, behold the God by all adored,
 Him Abraham served—to him Pythagoras soar'd
 In musing dreams, and Socrates the Sage
 Announced him God—the God of every age.
 By distant glimpses Plato's mental sight
 Perceived the glory of the Lord of light.
 Reason reveals this God to mortal eye,
 Him justice waits for—misery looks on high.
 This is the God by Christ on earth display'd,
 But not the God by man's invention made ;
 Explain'd by error to the weak and blind,
 By crafty priests disfigured to the mind.
 He is alone—is one—is just—is good ;
 Earth sees his work—in Heaven 'tis understood.

Happy who knows him—who adores more bless'd,
 Who, by the world or injured or depress'd,
 Alone, illumined by the lamps of night,
 By faith arises to the source of light ;
 His soul consuming with a fire divine,
 As incense burns before the holy shrine.
 But he, whose humbled spirit would arise,
 Must borrow strength and virtue from the skies ;
 On wings of flame must seek the heavenly goal ;
 Desire and love are pinions of the soul.
 Why did not destiny my birth command,
 When man came fresh from his Creator's hand ?
 Near God by innocence, near God by time,
 He walk'd before him, yet unstain'd by crime.
 Why view'd I not thy first bright sun, oh earth !
 Why heard thee not, oh man ! at thy first birth ?
 With thee the Lord conversed—the world proclaim'd
 The great Supreme, who is Almighty named :
 Nature arising in her earliest flame,
 Declared, in every sense, her Author's name ;
 This name, conceal'd by ages, now roll'd on,
 O'er all thy works in traits more dazzling shone.
 Man, in past days, arose to thee alone ;
 He cried, " My Father ;" Thou—" 'Tis I, my son."
 Long time thy voice vouchsafed to teach his mind,
 Long time wert thou the leader of mankind,
 When erst thy glory thou to flesh display'd,
 At Shinar's valley, and at Mamre's shade,
 In Horeb's burning bush, or Sinai's hill,
 When Moses to the Hebrews taught thy will.
 Those first-born sons of men, a chosen band,
 For forty years supported by thy hand,
 Thy lively oracles their souls impress'd,
 Thy works miraculous their senses bless'd ;
 And when they thee forgot, thine angel came,
 And to their wand'ring hearts recall'd thy name.
 But soon, as rivers turning from their source,
 This pure remembrance alters in its course.

The radiant brightness of that glorious light
Is dimmed and clouded by approaching night.
Ceased is thy voice ; oblivious time effaced
The stamp of glory by thy finger traced.
Ages advance, faith growing pale we see,
Man places doubt between the world and thee.

Yes, Lord, this world neglects, from lapse of time,
Thy works, thy glory, and thy name sublime.
If we would seek thee now, nor seek in vain,
The waves of time we must retrace again.
Vainly, through Nature's works man roams abroad,
If 'mid the temple he behold not God.
In vain he views the deserts of the sky,
And marks the thousand suns revolve on high ;
The hand that guides he ceases to adore ;
Eternal prodigies impress no more :
As yesterday they shone, they'll shine each day,
And who can tell when first they tracked their way ?
Who knows when this bright torch, this glorious sun,
Our earth to light his early course begun ?
Our fathers have not seen its pristine glow,
And days eternal no beginning know.
In vain, by changes vast, thou dost declare
To all the moral world, Lo, God is there.
In vain do human empires pass away,
Or at thy bidding other sceptres sway.
Inured to change, we own it not the sign
Of power supreme, of glory all divine ;
Accustomed to these strokes through ages past,
Man stupid sleeps—a dreamer to the last.

Awake us, change this earth, oh glorious Lord !
Bid chaos hear thy fertilizing word :
'Tis time—cast off this long repose—arise ;
From other nothings call earth, sea, and skies.
New scenes our drowsy senses now require,
New wonders only can our minds inspire ;
Heaven's order speaks no more—change then its light,
Dart a new sun upon our palsied sight.
Send forth thy mandate—bid some high behest
Destroy this structure, and our faith arrest.
Perhaps before this sun shall cease to shine,
And pour o'er earth his quickening light divine,
Eclipsed the moral light of mind shall be,
And wake no more the thoughts to ecstasy :
And that same day which quenches heaven's fair light,
Shall plunge the universe in lasting night.
Then with one crash thy useless work shall break,
These words from age to age the wreck shall speak :
I am alone—and this my high decree,
Man ceasing to believe, shall cease to be.

Clonsheagh, Dublin.

M. B.

HIGGINS'S APOLOGY FOR MOHAMED.*

No department of history is more defective than that which relates to the affairs of religion. Interest and prejudice have united in a thousand cases to falsify or obscure the record of the past, so that ecclesiastical history is replete with difficulties and misrepresentations. Amongst others, Muhammed has received at the hands of writers, and of Christian writers, the most unfair treatment. We do not say that there have not been exceptions, but till recently the current of historical detail respecting him has been of the most injurious nature. Maracci, Prideaux, and a host of inferior writers, have held him up to the detestation of the Christian world. With suicidal hatred they have set him forth as destitute of every excellent quality, forgetting that the more they degraded the man, the greater they made the difficulty of explaining the origin of his system without the aid of the Divine Being.

One extreme begets another, and it is not therefore surprising to find persons who can see in Muhammed nothing but virtue. Boulainvilliers was the first writer in Christendom (as far as we know) who undertook to exhibit him as little short of perfection. But by an author of the present day, and a minister of the Established Church,† “the false prophet” has been converted into a true prophet, and the “Impostor” into a special agent of the Almighty. The writer of the work entitled *An Apology for the celebrated Prophet of Arabia*, however, will have it, that Muhammed was no prophet at all; while, together with Mr. Forster, he undertakes the defence of Muhammed's character. True it is that Godfrey Higgins, Esq., goes in his zeal to an extreme that would alarm his pious associate—looking upon Christ to be almost equal to Muhammed, and Christianity as inferior to Islamism.

Mr. Forster, in a work which in its general *execution* does him much credit, advances and defends in great detail the idea, that as Christ is the spiritual descendant of Isaac, so Muhammed is the spiritual descendant of Ishmael, being equally with Jesus an heir of promise and foreordained of God. It does not content him to suppose that the system of Muhammed was in the general providence of God permitted to arise, but he challenges for it a special and prophetic ordination. To this idea he was, he informs his readers, led by the insufficiency of all the commonly assigned causes to account for its origin and continuance. We admire the learning and diligence and skill which he has shewn in the composition of his work, but we dissent from the theory which he has adopted. For ourselves, we see no difficulty in resting in secondary causes, and the permission of God's general providence, as wholly adequate to bring about the great change effected by the Arabian prophet. From the earliest periods of history, the Eastern parts of the world have been remarkable for sudden and extensive changes. Even without the aid of religious enthusiasm such changes have been produced. Many concurring circumstances, as Sale has well shewn, conspired to aid Muhammed in the revolution which he effected; the corruption of the Christian religion—the condition of the Arabs—their free and valiant spirit—the personal qualities of Muhammed himself—above all, the success of his arms. Even as a warrior he might, we doubt not, have won his way to extensive dominion;

* *An Apology for the Life and Character of the celebrated Prophet of Arabia, called Mohamed, or the Illustrious.* By Godfrey Higgins, Esq. Hunter.

† *Forster's Mohammedanism Unveiled.*

but the enthusiasm of the prophet would materially aid the valour and conduct of the soldier. But whence, it may be asked, was this enthusiasm derived? Muhammed, it seems not unlikely to us, set up as a reformer, intending perhaps, at first, without thinking of fraud, to bring back his fellow-countrymen to a belief in pure theism, and to convert the Christians, from what appeared to him idolatry, to the simple unity of God. An object so important would easily awaken in his susceptible mind the ardour of enthusiasm, and that which he felt himself he would speedily communicate to others. That he remained simply an enthusiast all his life we do not say. How early some qualities of the impostor were grafted on those of the enthusiast can only be a matter of conjecture. At first, perhaps, he yielded to the idea of pious fraud under a sense of its necessity for securing the great and good object which he had proposed to himself. We find that others have been led to promote benevolent plans by similar means. Many of the great legislators and reformers of Greece and Rome thought it necessary to pretend to divine aid in order to effect the purposes which they had formed. But Muhammed was, by the force of circumstances, urged to greater lengths than any of these. One imposture led him to the necessity of another, difficulties fired his zeal and increased his enthusiasm, till at length it was not easy to say which had most empire over his heart, fanaticism or fraud. That in the later periods of his public life both were united in his character, we have no doubt; and conceiving him to have been a deceiver as well as self-deceived, we have little difficulty in explaining the chief incidents of his life. Nor is the union which we have now supposed so infrequent of occurrence as some may imagine. We are disposed to think that no small share of fanaticism existed in the characters of most of those who are generally known under the name of religious impostors. Otherwise it is difficult to understand how they could have played their parts so well as many of them actually did. To deceive others the impostor must in part be self-deceived.

But Mr. Forster would rejoin, Supposing these things to be as you assert, what but the agency of the Deity led to them? Assign what secondary causes you will as the immediate occasion of Islamism, do not these imply the agency of God? Undoubtedly. All things are of God, and therefore the causes now alleged. But is there not a most material difference between the general and the special agency of his providence? Under the former, surely not the latter, Mr. Forster has written his book; so the former, not the latter, originated the religion of Muhammed. And except it can be shewn that God's general providence, in conjunction with human agency, was insufficient to occasion Islamism, it is unphilosophical to refer to his special and miraculous interposition. This may be attempted, but can, we think, never succeed. All that is requisite to understand the origin of Islamism is to carry the mind back to the period when it arose, divesting it of modern notions and modes of thought, studying well the genius of the people among whom it spread, and the nature of the means, and the character of the person by whose agency it was originated. Nor do we participate in the difficulty which Mr. Forster feels respecting its continuance. He indeed speaks of its "*permanence*," and imagines that it will continue to exist as a kind of inferior Christianity. Recent events have no very favourable aspect on this speculation. Whether, however, its continuance be still for a longer or shorter period, this creates no difficulty in our mind. In general, what is will be, because it is. No adequate cause of change has yet appeared. The Christian world still acknowledges a tri-personal God,

the very error against which Muhammed chiefly framed his system. Of all enemies of change, prejudice and ignorance are the greatest—both of which largely abound in Muhammedan countries.

Dismissing the theory of Mr. Forster, we have, before we quit him, one word of expostulation to utter. Unitarianism has often been stigmatized as assimilated to Islamism. It has been denounced as little better than the faith of the Moslems. Mr. Forster, however, proclaims it “vastly inferior,” and gravely tells his readers, “The Mahometans approach more nearly to the gospel than Socinus, or his imitators and outrunners, the modern Unitarians, since Mahometanism strenuously maintains several prime articles of the Catholic faith which those presumptuous innovators” (in another place we are styled “pretended Christians”) “strenuously deny.” More in the same strain might be quoted. We regret not for ourselves merely, but for his own sake, that so respectable a man as Mr. Forster should have lent himself to so bad an object as that of misrepresenting his fellow-christians. One part of Christianity we have however learnt, namely, when reviled not to revile again.

Much as Mr. Higgins desires to extol his “illustrious” “hero,” he does not set him above Unitarian Christians, though he attempts to bring us down to the level of Muhammed. Whether this is intended as a compliment to his prophet (we should have written no-prophet) or to Unitarians, we do not know. If for us, we decline it with all due acknowledgements. Our readers must not be surprised that we have made this confession of ignorance, for we can assure them that Mr. Higgins’s meaning is not unfrequently obscure. The book is made up of some two hundred distinct and short paragraphs, which, if read separately, may be understood. Scarcely so, however, if different portions are compared together, for then something like inconsistencies and contradictions will frequently appear; or if the whole be read consecutively, when the disorder and confusion that reign in the several parts of the book will be transfused from its pages into the mind. In fact, we hardly comprehend why Mr. Higgins has thought fit to go in this instance to the press. There was surely no need of saying, in loose, unmeasured sentences, what Gibbon has detailed in all the attractions of his imposing style; nor to iterate his mistakes, nor to make them the occasion of penning tirades against Christian priests. In a word, we see little in the work which deserved publication. There is nothing new except blunders; there is no evincement of mental strength, except in mental perversion. An old story is badly told, and an entire volume is made up of scattered and disjointed fragments. Almost the only thing in the book we could with complacency have looked on, namely, the defence of Muhammed’s character from the aspersions of his enemies, is spoiled by being overdone, and pursued in the very spirit of uncharitableness which the writer condemns. Such, in general, being our opinion of “An Apology for the Life and Character of the celebrated Prophet of Arabia,” we should not have troubled our readers with any notice of the volume, did we not fear that it might in some instances prove injurious. A few remarks will, however, suffice to shew that Mr. Higgins is by no means an infallible guide.

Mr. Higgins is very anxious to shew that Muhammed was not an impostor, “at least to the extent to which it is generally carried.” If the question be one of degree, the fact involved in the accusation is conceded, and “Mohamed the Illustrious” was an impostor. Mr. Higgins contends that Muhammed might represent himself as sent of God, and yet be no impostor, thinking himself called by the state of society to bring about a reformation.

But this explanation will not account for the acknowledged facts. Muhammed was understood by his followers, and even by his earliest disciples, to lay claim to a special delegation from God, and this claim he maintained through the whole period of his life. But the term by which he describes himself, represents him, Mr. Higgins tells us, not as "the sent," but as "a sent." This allegation does not at all modify the fact that Muhammed pretended to be sent. This remains the same. Though by this title he may not arrogate to himself pre-eminence among the messengers of God, he yet vindicates to himself the name. If not "the," still he is "a" prophet. Instead of being the chief, or the only one, he is one among many. If, however, as Mr. Higgins assures us, Muhammed did not use in the formulary of his faith any term of pre-eminence to describe himself, it is not a little strange that the author should have, in other places of his book, spoken of him as "*the* apostle or messenger of God," * "*the* resoul or the sent of God." And it is rather unfortunate for the author's consistency that in one part of his work he should represent his hero as having, and knowing that he had, a particular mission from the Almighty, and in others, as believing that he was "*foretold*," and "*feeling*" that he was "*inspired*." † How far the version of Sale may accurately represent the original, not knowing the Arabic, we cannot say, but in it Muhammed is repeatedly styled "*the Apostle*." One fact is, however, too clear to be doubted, that he represents himself as constantly acting under the special direction of God, and his doctrines and decrees are repeatedly said to have been sent down from God. Nay, the only visible difference between the *nature*, we do not say the character, of the attestations that he alleged, and those preferred by Moses and Christ, which is found in his want of miraculous power, Muhammed accounts for by introducing the Almighty as speaking in these words: "Nothing hindered us from sending thee with miracles, except that the former nations have charged them with imposture." ‡

And if, by all these pretensions, which would be, and undoubtedly were, understood as claiming the special favour and guidance of God, Muhammed meant merely that he felt himself moved by a sense of duty to labour for the welfare of his fellow-men, this interpretation, which Mr. Higgins has adopted to defend his hero, would in reality fix most firmly upon him the charge of imposture, inasmuch as it leads us to believe that he used language deceptive in itself, and actually deceiving those who heard it.

Mr. Higgins strangely sees an evidence of Muhammed's sincerity in the fact of his wife being his first convert. If we are to believe Gibbon, this first was also the most arduous of his conquests; a circumstance which argues that even with a person whose interests were one with his, he found no small difficulty.

For ourselves, it is not without suspicion we look on the fact that his earliest converts were "his wife, his servant, (his slave,) his pupil, and his friend." § With equal perversity of mind, Mr. Higgins prefers the converts of "high respectability," made immediately after those now mentioned, to the "uneducated" and "humble" disciples of Jesus Christ. Yet some of these very men he himself accuses—yes, those on whom he, in this instance, relies—as having at least tampered with the Koran. How far they were "likely not to be deceived," we do not say; but the assertion of Mr. Higgins himself, that they became leaders of armies and rulers of kingdoms,

* Pp. 28, 73, 81.

‡ Koran, cap. xvii.

† P. 84; see also pp. 83 and 85.

§ Gibbon, cap. l.

might have suggested to him, that with such a reward before their eyes they were not altogether unlikely to deceive others.

Among the causes of the rapid propagation of Islamism, Mr. Higgins places "the total abstinence in its followers from persecution, at least as far as concerned Jews and Christians," and he afterwards contends that this tolerant spirit "was strictly accordant with that of Mohamed." The simple truth is, that while Muhammed was weak he was tolerant, and no longer; and the character of his disposition may be learnt from the dreadful curses which the Koran denounces against those who do not receive the impostor's creed.

In his admiration of this man, "who," if we are to credit our author, "lived like a hero, and died like a philosopher," Mr. Higgins is tempted to turn Moslem. "A philosopher," he says, "may, perhaps, be tempted to heave a sigh of regret for the beautiful, plain, intelligible, and unadorned simplicity of the Mohamedan profession of faith, *believe in one God, and Mohamed the apostle of God.*" Not to speak of the strange application of the term "beautiful," we very much fear that if Mr. Higgins's judgment was but a little stronger than his prejudice, he would find that the *real* creed of Islamism is neither very plain, nor intelligible, nor unadorned. In fact, our author has taken the foundation for the building. The acknowledgment of Muhammed implies the acknowledgment of all that he taught, and if the Koran be a fair representation of his teachings, (though it contains some interesting views of the Divine character, and some good moral injunctions,) they in some cases equal, in others even surpass in absurdity, the corruptions of the Roman Catholic Church. Nor do we think that Mr. Higgins could have been betrayed into a love of Islamism except it had been through his dislike of Christianity. Confounding together the religion of Christendom and the religion of the New Testament, he is ever ready to disparage both, and he applies the same latitude of perversion in impeaching Christianity, as he does in defending the religion of the Moslems. Anxious to vindicate his beloved faith from every imperfection, and blindly following one who, in respect of hatred to Christianity, was a kindred spirit—Gibbon, he asserts that "the Mahometan religion is destitute of priesthood or sacrifice," and intimates that it forbade the use of priests and priesthood. Had the writer done nothing more than read Gibbon himself with attention, he would have been saved from this error; for the fact asserted in the words just quoted, which are taken from "The Decline and Fall," Gibbon himself impeaches with strange forgetfulness and inconsistency. In the very chapter whence the words are taken, he not only speaks of "the preaching of Mahomet," of his addressing the people "from the pulpit," but expressly asserts, that "he assumed the exercise of the regal and sacerdotal office." By Mr. Upham, also, in his History of the Ottoman Empire, we are informed that Muhammed, "assuming both the sacerdotal and regal character, prayed daily in the mosque which he had built, and expounded his doctrine." "During the existence of the Saracenic empire, Mohammedanism," says Mr. Forster, "possessed a priesthood in the persons of the caliphs; and in the Turkish branch, the Ottoman Sultans claim to be the legitimate successors of Mahomet and heads of their religion."* Mr. Mills, also, in his History of the Muhammedan Religion, distinctly says, "As the Koran was supposed to be the treasure of divine and human laws, and as the caliphs were the depositaries of this treasure, they became at once pontiffs, legislators, and judges,

* Mohammedanism Unveiled, Vol. I. p. 422.

and the sacerdotal, regal, and judicial offices were united in their persons." Again, "The immediate ministers of religion are of five descriptions. 1st. The Sheiks or ordinary preachers in the Mosques; 2d. The Khatibs, readers or deacons; 3d. The Imauns, who perform the service in the Mosque on ordinary days, and who consecrate the ceremonies of circumcision, marriage, and burial; 4th. The Muazeens or criers (that is, who call the people to public worship); 5th. The Cayims, or common attendants of the Mosque."

But it is not our intention to follow the writer through all his mistakes and misrepresentations. We cannot, however, help suggesting to him that it would have been as well if he had been more tender of the reputations which he has endeavoured to injure; we mean as well for himself; for we are assured, and Mr. Higgins may also be assured, that the character of at least two of the persons (Grotius and Lardner) whom he has misrepresented, can suffer no detriment from any thing he can say.

Both the direct and the indirect attacks which Mr. Higgins has made on Christianity, are also unworthy a serious refutation. Were Mr. Higgins a powerful or an original opponent, there would be a reason for weighing his speculations in the balance of right reason. As it is, they can do no harm to any one that is tolerably well informed. And others, perhaps, will not be disposed to take Godfrey Higgins, Esq., for their religious guide, when they call to mind his ardent affection for the Moslem faith, and the readiness with which we suppose a regard to consistency would inspire his bosom, to conform to the rites of Islamism, and to pass by the way of circumcision within the pale of that "beautiful, plain, intelligible, and unadorned" system. With a moral taste such as these predilections shew that Mr. Higgins possesses, it is no wonder that he finds the virtue of Muhammedan far superior to the virtue of Christian nations; nor that he sees in the accounts of oriental travellers (when all the world finds the contrary) the evidences of the moral pre-eminence which he ascribes to the Mussulmans, nor—*pro Deum Hominumque fidem*—that he proves, of course beyond the possibility of refutation, that the morality taught in the New Testament by Jesus and his apostles, admits not of comparison with that set forth by the "illustrious" "philosopher," "the prophet" and the "hero" of Arabia.

THOUGHTS ON AN INTERMEDIATE STATE.

FOR reasons which we can partly understand, and which in our utter ignorance of every thing relating to a future state which has not been directly revealed to us, we may presume are worthy of Infinite Wisdom, it has seemed good to our heavenly Father, in the gracious discoveries he has been pleased to make in the gospel of our expectations beyond the grave, to make us certainly acquainted only with the simple fact that there will be a resurrection of the dead. This fact we may be said to *know*, with as much certainty as we can attach to any thing which is not either intuitively discerned, or perceived by our outward senses. But as to the circumstances, the time or manner of this great event, we have no such precise information; and though the curiosity of mankind, naturally excited on such a subject, has suggested a variety of conjectures, and has urged them to seek for

evidence in support of such conjectures, not merely from the light of reason, but from whatever dark and imperfect hints they can find or imagine in various incidental references to the subject in scripture; yet the opinions which have been espoused, as is well known, are very various, and, as far as the countenance is concerned which they derive, or are supposed to derive, from the New Testament, perhaps nearly equally balanced. The generality of Christians, in the first place, taking it for granted that the descriptions of a day of judgment in the twenty-fourth and twenty-fifth chapters of Matthew, and other similar passages, are meant to refer to what is to happen in a future state, and then presuming that they are to be received as literal details of the awful transactions which will succeed the general resurrection, believe that all who are laid in the grave remain in the state of the dead, whatever that state is, till the end of the world, when a grand crisis or revolution is to take place, when the present order of things is to be destroyed, and all things to become new.

Nothing, I think, can be more manifest, on a calm and rational consideration of these passages, than that the literal interpretation of them is, in its own nature, impossible, and inconsistent with other declarations of scripture; at least an opposite inference might be deduced from other parabolical descriptions, (as for instance from the history of the rich man and Lazarus,) which we have just as good grounds for interpreting literally, as the parable of the sheep and the goats. Assuming that an interval, probably of very great length, is interposed between death and the resurrection, another question presents itself, upon which, partly in consequence of its connexion with a noted metaphysical controversy, much eager discussion has arisen; what is the nature of this intermediate state? The body, it is evident, is resolved into its constituent elements, and its materials pass into other forms and combinations, from whence, if we must needs have it so, (though the supposition is of no practical importance, nor essential to the maintenance of personal identity,) there is no contradiction, and consequently, where divine power is concerned, nothing impossible in the idea that they may be reassembled, and organized bodies be again formed of the same identical particles at the resurrection. But what, it is said, becomes of the soul during this awful chasm? If thought, according to the most prevalent notions, is essential to its existence, it must be somewhere in a state of consciousness, exercising consequently thought and reflection, and various active powers. This supposition, however, seems to be involved in many insuperable difficulties, which have been well stated by Bishop Law and other eminent writers. Their opinion is, that the soul is in a state of insensibility, subject to no change during all that period. This notion corresponds, and indeed almost coincides, with that of the Materialists; both parties agreeing in the opinion that all conscious existence is entirely suspended during the interval between death and the resurrection. The advocates of this doctrine lay great stress on several expressions of St. Paul in the fifteenth chapter to the Corinthians; particularly the 18th verse, "Then they also who are fallen asleep in Christ are lost." As far as their opinion is considered as opposed to the notion of an intermediate state of mental activity between death and the resurrection, it must, I think, be admitted that these passages are almost conclusive. Perhaps, however, it may be doubted how far they are conclusive, as some have supposed, in the dispute between those who contend for a literal general resurrection at the end of the world, and those who think that the future state is to commence for each individual immediately, or at least after only a short interval from the termination of the present. They present

nothing, as it appears to me, which is not perfectly reconcileable to either of these suppositions. If there be no resurrection of the dead, that is, if there be no future state, then those believers who have died in the faith are fallen asleep ; they are in a sleep from which they have no chance of being awakened, and are perished.

That there is nothing in scripture decisively favourable to this latter conjecture, must certainly be admitted ; though, on the other hand, as little does there appear to be any thing which requires us absolutely to reject it, or which precludes us from indulging it, if we can derive from it any pleasing or consolatory thoughts in the hour of affliction. It has been thought difficult to reconcile it with the opinion of those who maintain that the thinking principle is the result of bodily organization ; an hypothesis which is accordingly rejected by the greater part of the advocates of this view of the resurrection. At the same time, though the bodily frame which, according to the system of Materialism, constitutes the whole man, appears to our senses to be dissolved, there is nothing inconsistent with this hypothesis, nothing inconceivable, or even improbable, in the idea that the mental faculties which constitute the essential part of a rational being, may be attached to some peculiarly subtle, and to our senses imperceptible, though still material principle, which escapes unchanged at death, and is not committed to the grave with our grosser and, properly speaking, mortal remains.

This idea is not inadmissible, though there is no direct evidence for it ; and perhaps it may be found to comprise all that the bulk of mankind really mean when they speak of the immateriality of the thinking principle. If this be so, St. Paul's analogy of the dissolution of the human frame at death, and that of a grain of wheat committed to the earth, may be more complete and precise than at first appears. "The cases," says Dr. Priestley, "are not parallel ; because in the seed there is an apparent living principle or germ, the expansion of which makes the future plant ; whereas the body is entirely destroyed, and its parts dispersed." But we do not certainly know this. We have not, indeed, at present the means of detecting any permanent principle of life, which passes off unchanged at death ; but that may be merely because it is not obvious to any of the senses with which we are at present endowed ; and there is at least no proof that there may not be a thinking principle, forming part of the mortal frame, which remains and constitutes the germ of the immortal frame, in much the same way as the radicle of the seed constitutes the germ of the future plant.

Mr. Belsham, as a declared and decided Materialist, is of course a partizan of an intermediate state of absolute insensibility previous to a general resurrection, when he appears to suppose that the prophetic representations which are generally considered as relating to that great event, will be literally and precisely fulfilled. Hence he takes it for granted that all the past generations of mankind, those excepted who are recorded either to have risen from the dead or to have been translated without suffering death, are at this moment, I was going to say, in a state of insensibility ; but in consistency with his other views, regarding as he does the mind as being merely the result of a certain arrangement and collocation of particles, and consequently as no longer existing now that that arrangement is altogether destroyed, I ought rather to say, are not at this moment in existence. It would be easy to pursue this doctrine into certain metaphysical difficulties which are not readily disposed of ; with these, however, I have at present no concern. But granting him his principles, he seems to me in some instances to reason from them in a manner which can scarcely be admitted as conclusive.

Because Moses and Elijah appeared with Christ on the mount of transfiguration, and Elijah did not die, (or at least is recorded to have been carried off in a chariot of fire, from whence it is commonly inferred, as I think somewhat hastily, that he did not die,) it is presumed that Moses also did not die; in apparent contradiction to the express testimony of sacred history (see Deut. xxxiv. 5). Again, because Moses and Elijah did not die, and the same two individuals appeared at the transfiguration, and moreover two men appeared at the ascension, when the disciples were gazing up to heaven, therefore these two men were Moses and Elijah. Further, because Enoch was not at the mount of transfiguration, he infers that he was not translated. See note on Heb. xi. 5. But what good reason can there be for taking it for granted that on such an occasion as this *all* the human beings who had been translated (or are supposed to have been translated, for the reality of the fact does not seem to have been clearly established with respect to any one of the three) should be deputed to confer with our Saviour? The supposition is altogether gratuitous, and the argument founded upon it unsatisfactory. There appears to have been a good and sufficient reason why Moses and Elijah should appear on such an occasion; they were naturally sent on this errand from their personal connexion with the origin and progress of the preparatory dispensation of Judaism; but Enoch had no concern either personal or official in the business, and therefore, admitting that he was alive, there would have been no peculiar propriety in selecting him; none at least that is obvious to us.

Here I am not arguing against Mr. Belsham's conclusion, but only objecting to the reasoning by which he arrives at it. It may be true, or it may not, for any thing that appears either in the previous history, or in the account of this transaction in the Gospels, that Enoch and Elijah did not die; (as for Moses, I do not see how we are to get over the precise and circumstantial narrative of his death and burial;) but the reasoning by which it is attempted to be proved, is all founded on the gratuitous assumption that the whole race of mankind are to lie in their graves till the general resurrection at the last day. They may have died and been buried, and yet, even on the supposition of Materialism, the transition to another state of being may have taken place many ages ago.

May it not be questioned how far the commonly-received idea of the translation of these three eminent individuals is consistent with the manner in which the sacred writers continually dwell upon the resurrection of Christ as the evidence of his superiority to all the rest of mankind? "By natural descent (says St. Paul, Rom. i. 4) he was of the lineage of David, but with respect to his inspiration, was miraculously distinguished as the Son of God by his resurrection from the dead." The fact of his being the Messiah, superior to all former prophets and messengers, is proved and ascertained by his having been raised from the grave. But if what is commonly believed of Enoch, Moses, and Elijah, be well founded, they, like Christ, have been put in possession of their everlasting inheritance. In one respect, they may even be considered as superior to him; for he became an inhabitant of the tomb, and was subject to death, though but for a short interval; but they were exempted from the common lot of mortality, and passed at once into an unseen state, where they are supposed to have existed from that time forward, invested with exalted powers in the more immediate presence of God, and employed in important and distinguished services.

The argument which our Lord uses to confute the Sadducees, who objected to the doctrine of a resurrection, (Luke xx. 37,) is one, the justness of

which, according to Mr. Belsham, cannot be questioned. At this admission I am somewhat surprised, for it seems decidedly adverse to the notion of a general resurrection at the last day, according to the literal interpretation of the passages which speak, or are supposed to speak, of this great event; more especially when taken in connexion with the doctrine commonly called the sleep of the soul. If this idea be well-founded, at the time when Jehovah designated himself as the God of Abraham, of Isaac, and of Jacob, they *were* dead, though destined at some very remote period, not yet arrived to them any more than to the rest of mankind, to be revived. But why, after all, should it be supposed that we are under any obligation to admit the logical validity of this argument? The object of Jesus, in the conversation referred to, appears to have been not to place the real evidence for the truth of the resurrection in its proper light, but merely to confound and silence the Sadducees; and this object he clearly obtained. But it would probably be a hasty and unwarranted inference from such passages as these, occurring incidentally in our Lord's controversies with the Jews, if we were to found upon them any distinct and definite expectations as to the time and manner of our future existence. Let it be enough for us to cherish a well-founded assurance that it will certainly take place, at the time and under the circumstances which are most suitable to the counsels of an All-wise Providence, ordering the course of events for the greatest good of his rational creatures; and whether to us the important crisis should come on at an earlier or at a later period, to be prepared to meet it with a joyful confidence in the promises of God to the faithful followers of his Son.

Halifax.

W. T.

REJOICE WITH TREMBLING.

REJOICE! rejoice!—this glorious earth,
 A far more glorious heaven resembling,
 Is vocal with the soul of mirth:
 Rejoice, but O rejoice with trembling.

For soon those chords with joy that thrill,
 Time's ruthless hand shall snap asunder,
 And that sweet music shall be still,
 Which waked such passion, praise, and wonder.

Rejoice, for there is cause for joy,
 And warm and cordial be our greeting;
 Yet tremble—bliss hath *this* alloy,
 That it is far less bright than fleeting.

Earth's joys are trembling waves that run,
 Touch'd by the sun-beams, gold and vernal;
 Heaven's—not the sun-beams—but the sun,
 High, omnipresent, fix'd, eternal.

A.

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

(Continued from p. 172.)

ONE most important service was rendered by Mr. Belsham to the cause of Unitarian Christianity, of a different description from those which have been adverted to in the course of our remarks, to which we would now direct the reader's attention. He was the founder of the first Unitarian Association in this country. For a statement of the principles on which it was established, and the objects contemplated, we must again have recourse to his *Memoirs of Lindsey*.

“In the year 1791 was formed the Unitarian Society for promoting Christian Knowledge, and the Practice of Virtue, by the Distribution of Books. The object of this society was two-fold:—the first was, that the few who then professed the unpopular doctrine of the unrivalled supremacy of God, and that the Father alone is to be worshiped, and of the simple humanity of Jesus Christ, might have some common bond of union, that they might know and support one another, and that they might thus publish their profession to the world, and excite that serious inquiry which would lead to the diffusion of truth. The second object of the society was, to print and circulate, at a cheap rate, books which were judged to be best calculated to propagate right views of the Christian doctrine, and to apply it to the direction of the practice. It was proposed at first to combine this Society with that for promoting the Knowledge of the Scriptures, of which some account has been already given. But this combination was opposed by Mr. Lindsey and Dr. Priestley, who thought it best that the societies should be kept distinct; and as the writer of this Memoir was the person who first suggested the plan, it was allotted to him to draw up the preamble to the Rules. And as the object of the society was by no means to collect a great number of subscribers, but chiefly to form an association of those who thought it right to lay aside all ambiguity of language, and to make a solemn public profession of their belief in the proper Unity of God, and of the simple humanity of Jesus Christ, in opposition both to the Trinitarian doctrine of Three Persons in the Deity, and to the Arian hypothesis of a created Maker, Preserver, and Governor of the world, it was judged expedient to express this article in the preamble in the most explicit manner. This was objected to by some, as narrowing too much the ground of the society, which, as they thought, ought to be made as extensive as possible. But the objection was easily over-ruled, it being the main intention and design of the society to make a solemn, public, and explicit avowal of

* 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.

The Accomplished Teacher of Religion: a Sermon, preached at the New Meeting-House, Birmingham, November 22, 1829, on occasion of the Death of the Rev. Thomas Belsham. By John Kentish. Birmingham: Belcher and Son. London: Hunter. 8vo.

what, in the estimation of its members, was Christian truth; to enter a protest against the errors of the day; to unite those who held the same principles, and who were scattered up and down in different parts of the country, in one common bond of union; and to encourage them to hold fast their profession, and to stand by and support one another."—Pp. 296—298.

This was a good beginning in the application of a principle by which so much has been, and so much more will yet be, accomplished in the religious world. If "organized masses" do not afford the best means for the discovery of Truth by the individuals constituting them; which no one, we suppose, will contend that they do; they are nevertheless inestimable in the facilities which they provide for the profession of opinions, for exciting attention, for disseminating information, and thus, eventually, for the extension of the Truth which has been previously ascertained.

That error as well as truth may be propagated by such means is certainly not a reason for their being neglected. The advocates for error *will* employ them whether we do or not. And why should they be left in the sole possession of so powerful a weapon? Unless its use were unlawful, which it would be no easy task to shew on the ground either of Scripture or expediency, the energy with which they wield it demands of us a proportionate activity, that we may at least do as much for the truth of heaven as others do for human inventions. But in the long run its employment must avail more to the cause of truth than to that of error. It increases the amount of reading and of thought upon religious topics. The tendency of that which does so must be good.

At that time, much more than at present, such an opportunity as that afforded by the Unitarian Society was needed in order to enable individuals to make public profession of their faith. Very few congregations had then adopted the term Unitarian. In many of those to which it is now applied, a considerable proportion of the attendants were only slowly advancing towards Unitarian opinions. In truth, as well as for the sake of peace; of peace with one another, to say nothing of the world around them; they could only be designated Presbyterian or General Baptist Congregations. Many individuals too, whose character and station entitled them to some weight with the community, lived out of reach of even these congregations. The public and social profession of Unitarianism may, as to many of its most important results, be said to have commenced with the Unitarian Society. It summoned all the separated and solitary witnesses of the truth, throughout the land, to bear their united testimony. It was as the uplifting of a banner in the name of the Lord; and proudly has it floated since, in sunshine and in storm, in conflict and in triumph. They may be reckoned few in number who gather around it yet; they are so, compared with the legions of orthodoxy; but they are a host compared with the little flock which it then assembled.

The scattered situation of Unitarians rendered some such union desirable not less as the public pledge and profession of their faith to others, than as the source of enjoyment, improvement, and mutual encouragement to themselves. None but persons who have lived without the means of intercourse with those who are like-minded with themselves, on the most important matters, can duly appreciate even the comfort and utility which such a degree of fellowship as this may bestow upon isolated individuals. Its meetings replenish with oil the lamp which must be, for the rest of the year, a light shining in the darkness. And not infrequently has private friendship

originated in this public intercourse and harmony, friendship alike honourable and happy, useful and enduring.

The alarm, the opposition, the enmity, the abhorrence, in which Unitarianism and Unitarians are so often held, require of them union and mutual support, unless they are content that, of many of their number, insult and injury should be the portion. Nor can it be expected that proselyting should be carried on to any extent without a system of co-operation. Towards these objects, however, comparatively little was done, directly, by the Unitarian Society. In its consequences it did much. Not only was its plan imitated in the country; by the Western Unitarian Society, the Southern, and various others; but in the metropolis general societies were formed for the promotion of objects excluded from its plan; as the Unitarian Fund, for the employment of popular preaching, and the Association for protecting the Civil Rights of Unitarians; both of which, together with the parent Institution, are now united in the British and Foreign Unitarian Association.

With the exception of the Western, all these Institutions differed in one particular from the original Unitarian Society. They employed the term Unitarian in its widest acceptation, as denoting merely a believer in the one God the Father. Mr. Belsham has adverted, in the passage just quoted, to the objection which was made at the time to his introducing the doctrine of the simple humanity of Christ into the preamble of the Rules of the Society. The objection gathered strength by time, and at intervals occasioned much discussion, and in the later years of his life Mr. Belsham found but few who agreed with him in this restriction. It is one which ill accords with the comprehensive spirit of Unitarian Christianity. The less there is amongst us of sectarian division and subdivision the better. We cannot afford to waste our strength, nor would we narrow our minds, by petty distinctions. Enough is done when we have distinguished ourselves from the enemies and the corrupters of the gospel. For the sake of truth, of union, of charity, and of individual freedom of opinion, there ought to be no party lines of demarcation between those who can assemble around the same altar to worship the same paternal God.

This restriction of the term Unitarian was probably endeared to Mr. Belsham by the example of Priestley and Lindsey; by the conduct of some Arians of the last generation in reference to the Trinitarian controversy; and, above all, by the circumstances of his own conversion. The change of opinion on the person of Christ was the great change to him. It was the crisis of his life. He found that different views of the other controverted points followed by a logical necessity, in rapid succession, and with comparative facility. The doctrine of the superhumanity of Christ seemed to him the one neck which supported the hydra-heads of corrupt doctrine, all of which might thus be struck off at a single blow. But several starting points might be selected from which the road is equally open, easy, sure, and speedy, to the same result. In fact, it matters but little which link be first broken from the chain of corruption. Original Sin, Total Depravity, Vicarious Suffering, Eternal Torments; any one of these will, if the inquirer persist in his course, be as sure to drag all the rest after it as the doctrine of the Godhead of Christ. There is no reason why it, any more than the rest, should be raised to the same degree of importance, apparently at least, as the fundamental truth of all rational Theology, the proper Unity of God. That tenet, like the Being to whom it relates, should remain alone. Or if the occasion calls for some addition, there is one other doctrine, though even

that is not yet held by all Unitarians, which claims, at the very least, a full equality with our views of the person of Christ ; we mean the doctrine of Universal Restoration. In its logical bearing upon other doctrines, in its connexion with the Divine character, and in its influence upon the whole spirit and tendency of our religious system, the proposition that all men shall be finally holy and happy, cannot yield in importance, still less in interest, to the proposition that Jesus of Nazareth was strictly and properly a human being. There is a violation of "the proportion of faith" in any profession which includes the last mentioned tenet while it excludes the former.

This restriction in its avowed principle, together with the amount of the subscription, the limitation of its objects, and various particulars in its management, (on which no censure is meant to be implied by this allusion,) prevented the Unitarian Book Society from ever becoming very popular either in the degree of support which it received, or in the extent of influence which it exercised. In both respects it was soon far surpassed by the Unitarian Fund. To this Institution Mr. Belsham was a very liberal contributor, and his support of it was alike valuable to the Society and honourable to himself; for, as he says, (*Memoirs of Lindsey*, p. 308,) "this being a new experiment, in which unlearned ministers were chiefly employed, many of the more learned and regular members of the Unitarian body stood aloof, and declined to give countenance to a proceeding, of the prudence and propriety of which they stood in doubt." And had Mr. Belsham consulted only his own tastes and habits, there can be little doubt that he would have "stood aloof" also. In conversation on plans of popular proselytism he often declared, that "his feelings were against them, but that his judgment was for them." When we observe how many there are who, in similar circumstances, pursue a different course of action; and how many more who, instead of honestly acknowledging the discrepancy, persuade themselves that a mere dislike generated by their habits is really the disapproval of their minds; we shall not deem this a very trifling instance, on his part, of conscientiousness and steady adherence to principle. Useful efforts have generally been more crippled by the doubts, fears, and lukewarmness of avowed friends, than by the active, and expected, opposition of known enemies. There is no such impenetrable ignorance in the people, there is no such power in fanaticism, as can stay the incessant and rapid progress of Unitarianism, if Unitarians will but make the requisite sacrifices and exertions. Our cause has advanced, of late, rather indirectly than directly; in the modified creeds and modified spirit of other denominations, rather than in the increase of our own numbers. An advance of this description must be contemplated with complacency; it is indicative of truth; it is likely to be permanent and progressive; there is much of good in its immediate consequences; and it is predictive of the final, universal triumph of gospel simplicity. But it is independent of our exertions, and ought not to satisfy our desires. We may greatly accelerate its ratio, and add to it a large amount of direct success, *if we will*. And whenever the partakers of Mr. Belsham's likings and dislikings as to the means, shall arrive at his convictions, and sacrifice their tastes, as he did his, on the altar of Utility, which in this case is that of Duty, we shall then so *will* the popular dissemination of our opinions as to exhibit the geometrical ratio of Malthus in the theological world, with this happy difference, that the spiritual means of subsistence, the blessed influences of truth on the mind's health and vigour, will be any thing but diminished by a more extended participation.

It is to be hoped that the biographer of Mr. Belsham will do, what it is

impossible to attempt in so slight a sketch as this—that he will delineate the state of Unitarianism in this country at the time of Mr. Belsham's conversion; compare, or rather contrast, with that, its condition at the termination of his public life; and estimate the influence of his mind, character, and labours, in bringing about the extensive and felicitous change thus presented to the view. In closing our own humble, but grateful, endeavour to estimate the extent of his services to our cause, we have only now to mention those which he may be considered as having rendered involuntarily, and perhaps unconsciously; those which we owe not so much to what he did or intended, as to what he was; those which arose from the providential combination of his peculiar character with the peculiar circumstances of the period through which he lived and acted.

Mr. Belsham's mind offered many indications to the attentive observer of having been raised by assiduous cultivation to the rank it occupied. It had no marks of native superiority. He was not one of those very happy, or very unhappy, individuals on whom some peculiarity of organization, or of early association, confers a patent of mental nobility, with all its heavy responsibilities and its countless perils. The application of the term Genius to his intellect would be manifestly absurd. He had little originality; he had less imagination; but he had unfailing diligence. There was no science which he might not have mastered; nor any, perhaps, the boundaries of which he would ever have extended. He had no invention. He could appropriate thought, but not originate it. His mind was as a garden, which he kept clear of weeds, and rich in its soil; the seed which was sown therein sprung up, and the trees which had been transplanted there struck root and flourished; but the eye met nothing of spontaneous growth; nothing of the exuberance and magnificence of an American forest, where wild nature puts forth, and luxuriates in, her own beauty, wealth, and glory.

But how untiring must have been the labour with which he possessed himself of whatever the learned had collected, or the wise had thought, on the topics which interested him! His mind might not be above the need of toil, but it never shrunk from any toil for which there was occasion. And he was provided, either by nature in the harmonious construction of his faculties, or by his own strong and active sense of its necessity, with the storehouse of a capacious and retentive memory, where his multifarious acquisitions were safely lodged, well arranged, and ever ready for useful employment.

His judgment was eminently clear and sound. He stood high amongst those who, "by reason of use, have their senses exercised to discern both good and evil." He was never encumbered or bewildered by his acquirements, as so many mere men of learning are. He was not a man to be convinced by the last or the loudest speaker. He would never, like an orthodox divine whom we knew, and who once ventured to break a lance with him, have twice read over, alternately, the conflicting Treatises of Fell and Farmer on Demoniacs, each time becoming of the author's opinion before he had finished the volume. He "weighed all things in the balances of the sanctuary;" and he kept them always adjusted for that purpose.

His consciousness of the accuracy with which his intellect was accustomed to decide, gave him that sense of power which is so evident in his mode of treating the objections and arguments of adversaries. He could afford to do ample justice, and more than justice, to the pleadings of an opponent. He could afford to eke out antagonist weakness with some of his own strength;

and put in the clearest and strongest light the difficulty which he was about to demolish. The firm grasp which he had of the subjects on which he wrote would have enabled and disposed him to do this, even had he merely struggled as a disputant for victory, and apart from his candour and his paramount love of truth. To collect materials for thought and decision with diligence; to appreciate them with accuracy; and to select from them with admirable discrimination, were faculties so essential to his mental constitution, that he exercised them on that side of a question which he opposed, as well as on that which he adopted; and notwithstanding occasional ebullitions of controversial ardour, few writers have ever dealt so fully and so fairly with disputed points in theology.

Nor could any man ever feel less self-reproach in offering the well-known petition in the collect; for what he read he marked, and what he marked he learned, and what he learned he inwardly digested. His mind possessed, to a very extraordinary degree, the faculty of assimilation. The thoughts which he derived from other men he made thoroughly his own. They became converted into intellectual nutriment; they ministered to an intellectual vigour which has seldom been sustained so well or so long.

This is the outline of a mind of great force, but not of the highest order. That would imply two kinds of power of which Mr. Belsham was comparatively destitute. He did his work by the sole agency of the understanding. He could accomplish little or nothing by means of the imagination, or of the affections. Dr. Channing's sermons were not to his taste; nor could he have had any such sympathy with the most splendid of Burke's orations, or the most pathetic and impassioned pleadings of Erskine, as with the logical eloquence of Fox. He could not have commented upon the parables of Christ so excellently as he did upon the Epistles of Paul. We mean no disparagement of his eminent talents; our object is simply to shew what they were; which implies the pointing out of what they were not. In his own sphere he has probably never been surpassed; in those beyond it, he had many superiors; but the combination of his and their qualities is amongst the rarest of all rare occurrences.

Mr. Belsham was peculiarly fitted for the period in which he lived. The worth of his services to the Unitarian cause is enhanced by the time and the circumstances under which they were rendered. The continued controversial efforts of such a man were needed. The work of Priestley and Lindsey required a Belsham to carry it forward to its completion. Unitarianism was yet, to the public mind, a novelty. It was regarded as something undefined, unfixed, inconsistent: one of the "bubble speculations" of that era of intellectual enterprise which succeeded the French Revolution. There was as little disposition to understand as to tolerate it. It was needful to familiarize its principles by incessant repetition; to carry them out into all their consequences, and trace them in all their bearings, immediate and remote; to shew how far it coincided with, and where it diverged from, received systems of doctrine; to ascertain by the results of repeated discussions where its restorers had been too cautious, where too precipitate; and to indicate to the Christian world the whole extent of what was to be renounced as error and corruption, and where the basis must be laid of that temple of the Lord in which all hearts may worship God through Jesus Christ. And this was what Mr. Belsham did; pursuing his work through evil report and good report; often with little indeed to encourage his efforts save the testimony of a good conscience; but never growing weary nor

fainting in his well doing. Thank heaven, he lived to reap a noble harvest after having thus borne the heat and burden of the day.

There was a felicitous correspondence between the task which has just been described as devolving upon him, and the fearlessness, clearness, comprehension, vigour, condensation, and order, which were the distinguishing attributes of his intellect. These were the qualities, rather than the originality, the excursiveness, the enthusiasm, with which he was not gifted, that the season required. It was fit that he should be the follower of men of greater mental adventure than himself; men framed to be the detectors of ancient error, the explorers of the lost land of truth; that he should mark out, and battle for, and conquer, the regions which they discovered; and that he should be followed by men of more lively fancy and more fervid feelings to adorn and cultivate the territory which he subdued. There are touches of sentiment and pathos in Mr. Madge's Funeral Sermon for his predecessor, which well illustrate one of the qualities included in our notion of the style of preaching which should follow the prevalence of that adopted by Mr. Belsham, and which corresponds with the era at which we are now arrived.

Dr. Priestley, Mr. Belsham, and (*absit invidia*) Dr. Channing, seem to us to exhibit very accurately and very beautifully the successive phases of the star of Unitarianism as it ascends from the horizon to its meridian; or rather, in them are embodied the spirits of the three distinct ages which did, and which should, succeed to one another in the revival of the long-lost truth. The first epoch is one of tentative speculation. The mind is roused to a sense of the gross darkness which prevails, and turns hither and thither in search of light. It often goes far in a wrong direction, and in a right direction as often stops short of its object. Endless questionings arise, and countless speculations are indulged. Some established truths are needlessly and vainly disputed; and many new mistakes are committed in the ardour for an universal rectification of old ones. The freedom of the mind is manfully asserted; but sometimes we may almost say boyishly exercised. There is much pulling down, and a general loosening of the foundations of ancient doctrine; but with some uncertainty as to what will stand, and what must fall. Nor does it yet appear whether the new erections will remain to be consolidated by time and hallowed by association. Yet this chaos is preparatory to a creation; the confusion must give place to order; and the principle of renovation is at work. The mind of Dr. Priestley, with its activity, its acuteness, its impetuosity, its versatility, was framed to be the representative, and the presiding spirit, of such a scene as this. He was not only an experimental chemist, but an experimental theologian. There is matter enough in his writings to destroy Sectarian creeds by scores; and to form new sects by scores also, had he gathered a body of disciples with *magister dixit* for their motto. But the period of unbounded inquiry, of proving all things, soon subsides into that of holding fast, and vindicating, that which is good. Then comes the time for selection, and definition, and demarcation, and systematic controversy, and accumulating proof. To Dr. Priestley, the universal inquirer, succeeds Mr. Belsham, the consistent controversialist. Speculation on the soundness of almost every principle gives way to the regular defence of certain fixed principles, and a series of attacks on the tenets to which those principles are opposed. Our faith thus becomes more clearly defined, more strongly contrasted with prevalent errors, more completely purified from evanescent

theories, more thoroughly understood, and more firmly held. But there is yet more than this essential to the completion of the work of religious reformation. There must be a third process, a development of the moral beauty, power, and tendencies, of the truth which had been sought so actively, and championed so ably. There must be a third epoch, analogous to that which ensues in the mind of the individual convert, who, having been occupied long enough, with inquiry first, and then with argument, addresses himself to the ultimate task of devout reflection, meditation, self-application, the development and regulation of his feelings, his imaginations, and his hopes. This is the moral harvest of all the labour which has preceded. This is the end which crowns the work. Doctrines now begin to be contemplated in their proper light, and to do their proper duty. They present themselves to the mind, not as hard propositions, but as living principles. The chaos has become a harmonized world, and that world becomes surrounded with an atmosphere; beams of light play through it; sounds of melody vibrate in it; the beauty of colour is generated by it; and man inhales it, and becomes a living soul.

It is to this last state of things that such a style of preaching as that of Dr. Channing is peculiarly adapted. There is not in him the originality and excursiveness of thought which distinguished Dr. Priestley; his intellect is perhaps less sturdy, and in some respects his philosophy less sound, than that of Mr. Belsham; but he has a stronger sense than either of the grand and the beautiful; his power is better fitted, and more uniformly directed, to the excitement of feeling; he cultivates the *love* of that truth which they discovered and demonstrated; and furnishes the needful supplement to their labours by extending the dominion of pure religion from the head to the heart, and devoting himself to the display of its richness as the source of sentiments, emotions, affections, of spiritual vitality and spiritual enjoyment. Illustrated by the successive exertions of men to each of whom Providence seems to have assigned his appropriate agency, Unitarian Christianity assumes its perfect form, and we behold it as something not only to be believed, but to be felt and loved and admired and gloried in. We see exhibited its fitness for man and its fulness of blessing. No longer acting merely on the reason, it kindles up the splendour of the imagination, and around it the affections cling. How rich it appears for the supply of every want which our nature feels! How admirable its conformity with the principles of our moral constitution! How gracefully it descends to our weaknesses, and how tenderly it soothes our sorrows, and how amply it realizes our noblest anticipations; and, above all, how wonderful is the elasticity (we know not what else to call it) by which it adapts itself to the most ignorant and confined understanding, and yet o'er-informs the most enlightened intellect, and soars above the most exalted genius. It helps along the feeblest of mankind, those who are lagging in the rear, and is "feet to the lame and eyes to the blind;" while the foremost of our race find it ever in advance, and ever hear its inspiring shout of, "Onward! Onward!" And thus should Unitarian Christianity be exhibited, in all the truth of its tenets and the divinity of its origin, in all its intellectual and moral grandeur, in all its tendencies to purify and elevate the character, in all its influences upon the heart and life, and in all the affinities it possesses with, and the stimulants it applies to, the indefinite progress of human improvement.

Let us not be supposed to speak more strictly, universally, and exclusively, than we intend. We only mean to characterize, in a general way, and by

their prevailing features, the successive changes which seem, from the nature of the case, to belong to the process of religious reformation; and which, though undoubtedly with a good ideal of exception, of irregularity, and of anticipation, have actually presented themselves in the history of Unitarianism. We believe it to be the fact, and greatly in that fact do we rejoice, that the prevailing taste of Unitarians is best gratified by those displays of the spirit of Christianity which most tend to purify, expand, and elevate the heart. We are ready to do battle for truth whenever an assault is to be repelled, or a conquest may be made; but our delight is to feel its power and behold its glory.

Of Mr. Belsham's moral qualities, of his piety, integrity, and kindness, we have already spoken, in terms borrowed from one who was evidently well qualified to bear his sorrowing testimony to them. Respect was the feeling which they were eminently adapted to excite; and which it is certain they did excite, from a very early part of his life. Hence his appointment, while yet almost a youth, to the Assistant Tutorship at Daventry; and his subsequent call to occupy the Divinity chair there and at Hackney. And hence, too, the harmonizing influence which his opinions and example had upon those portions of the Unitarian body which were likely to appear to each other as intemperately zealous or culpably indifferent. The extent to which he was identified with what may be termed the Aristocracy of Unitarianism gave so much the more worth to his hearty sanction of popular plans, and tended at once to rebuke the coldness of some and temper the ardour of others. And something of the same sort may be observed even in his politics. He was a Whig of the old school; and if in any thing he was unphilosophical, it was in a reverence for Whig Lords almost as profound as that of David Hume for Royal Stuarts. But his feelings were ever warm and strong when rights were invaded or injustice perpetrated. And long after the most signal atrocity which has been committed with impunity in modern times, the Massacre of the Manchester Petitioners, had been consigned to oblivion by compromising and coalescing politicians, he was accustomed to refer to it, coupled with the emphatic addition "never to be forgotten, and never to be forgiven."

But it is time to bring these observations to a close. They have extended themselves far beyond our original design. Nor can we conclude them better than by remarking the perfect unity which pervaded Mr. Belsham's labours. Diversified as those labours were, and valuable as they would be, considered only as so many independent contributions to the common stock of human knowledge and goodness, it is an immense increase to their importance and worth, and consequently should be to the strength of our grateful recollection of him, that one common aim and tendency runs through them all, binding them into a consistent and complete whole, and animating them by one spirit of life and power. Bring them together; the pile of his works, the record of his life, and one motto will serve for the complete collection. *There is one God, and one Mediator between God and men, the man Christ Jesus.* In whatever department of theology, or morals, or metaphysics, or history, or controversy, he was labouring for the time; and in whatever way—from the pulpit, the desk, or the press, or with a condisciple; Mr. Belsham always appeared in the same character, the consistent advocate of Unitarian Christianity. This was the work which was given him to do; and he did it with his might. The genuine gospel, that gospel which exhibits the Deity in the peerless simplicity of his nature, the undivided glory of his personal unity; which prescribes the worship of the Father in spirit

and in truth; which teaches a providence universal in its extent, and impartial in its operations; which affirms that without holiness no man shall see the Lord, but that whosoever feareth him and worketh righteousness is accepted of him; which reverences Christ the Saviour as a man whom God anointed with the Holy Spirit and with power; and of which the summary is, that God hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead: this pure and undefiled Christianity; this one thing needful, in his conviction, for human reformation and human happiness, was the main-spring of his exertions; its promotion the object for which he wrote, preached, and lived; and its hopes and consolations the satisfying portion of his own soul. As we value this gospel should we appreciate the labours of this faithful and diligent servant of Christ in his Master's cause. He is gone to his recompence. He has rejoined, we trust, the society he loved on earth, the Lindseys, Jebbs, Priestleys, and the rest of that illustrious band to which he belonged; which he so long survived to represent; and whose labours he inherited and carried onwards to their completion. We enrol his name with mournful gratitude among the worthies of our profession, those who are as the jewels which Unitarianism has contributed to the heavenly treasury, the rays of the crown which she casts adoringly at the foot of the eternal throne. The tomb of Theophilus Lindsey covers *his* ashes also; and around them is a host of men, of varying creeds indeed, but who, in their day and according to their light, fought the good fight of knowledge, freedom, and righteousness, and "have fallen asleep in Jesus."

THE FLOWER OF THE DESERT.

FLOWER of the desert! lone as thou art fair!
 No fountain pours its coolness by thy side;
 Yet perfume floats around thee, and the glare
 Withers not thee where none else can abide.
 Thou grateful seem'st that life to thee is given,
 Nourish'd by dews and beams and airs from heaven.
 Bright in thy solitude, thy leaves unfold,
 Breathing sweet welcome to the matin ray;
 Thy rainbow beauties, though no eye behold,
 New radiance gather till the closing day.
 When stars arise, how graceful bends thy head,
 Patient to wait the dews that heav'n may shed!
 Meek in thy solitude, thou dost not deem
 That winds and showers were sent for thee alone;
 For wand'ring gales oft visit thee that teem
 With foreign fragrance, richer than thine own.
 And whisper tidings of a genial clime
 Where groves and gardens flourish in their prime.
 A soul there is, as pure as thou and rare,
 'Midst heartless crowds in solitude she dwells;
 Conscious that kindred spirits breathe afar,
 And cheer'd by that prophetic hope which tells
 That flowers shall spring where now no verdure shows,
 And even this desert "blossom like the rose!"

CRITICAL NOTICES.

THEOLOGY.

ART. I.—*The Bible Christian; designed to advocate the Sufficiency of Scripture, and the Right of Private Judgment in matters of Faith.* No. I. February. Archer, Belfast. Feb. 1830.

This little periodical is edited by persons who, suffering under calumny and exposed to misrepresentation, are denied other means of rectifying public opinion respecting their religious tenets, and are therefore obliged to institute, through the press, a defence which their accusers do not choose to hear. The Remonstrants of the Synod of Ulster, being made painfully aware that their views were greatly misunderstood, proposed to their brethren of the Synod that a joint publication should be issued, which might present the views of both parties at once, and put the public in possession of fair means of judging between them. This proposal being declined, the Remonstrants, aided by other friends of truth and liberty, have set on foot this little work, for the purpose of vindicating their opinions from misrepresentation, of investigating religious truth, and keeping watch over the spirit of tyranny which has of late wrought destruction to the peace and laid snares for the consciences of many. A work originating in a principle of self-defence, we believe to be a novelty among periodicals; and it should be borne in mind by the conductors that peculiar requisites of temper and judgment are necessary. Of this the editors appear, at present, fully aware; and we trust that, though placed in circumstances of extraordinary temptation to bitterness of thought and speech, they will prove by its characteristic gentleness that the wisdom they prize is from above. Let them expose hypocrisy; for this they have a high example. Let them rebuke spiritual tyranny; for this they have apostolic precept; but let them remember, in the heat of contest, what they are now anxious to admit, that as responsible defenders of divine truth, they are bound to exhibit its influences as well as its essence. They have begun well; and if their Introductory Remarks can but ob-

tain access to the prejudiced, even the prejudiced will, we imagine, be made ashamed of having passed sentence without hearing the cause. As the pleading is to be perpetually renewed, such shame may not unavailing.

Literary aid is promised to this work of such kind and extent as may make it interesting to religious inquirers in general, as well as to those residents in the north of Ireland for whom it is primarily intended.

ART. II. —*An Explanation of the Thirteen Articles of the Jewish Religion.* 2d ed. pp. 79. Effingham Wilson. 1830.

To those whose notions of Judaism are derived solely from the Old Testament, it is highly interesting to ascertain what form this system of Theism wears in the present day. The Jews themselves declare (with all sincerity), that their system is what it ever was; that it came forth from God so perfect as to need no further development, no spiritualizing, no modification by the changes which affect the state of man, in his individual and social capacities. This declaration is questioned by few, it being natural to suppose that the Jews know their own state best. It is impossible, however, for those who understand Christianity not to perceive how extensively its influences have operated upon Judaism; how it has imparted a spirit to lifeless observances, and revealed a deeper meaning in the law than was recognized in times of old. External rites which, eighteen centuries ago, were all-sufficient in themselves, are now made the test of spiritual principles, the index of internal workings, to a much greater degree than Nicodemus conceived of when, though a master in Israel, he had to learn the elements of a spiritual religion. However cramped the mind of the chosen nation may be by restriction to forms from which it ought to have been long released, however ill-proportioned its conceptions of duty, however ill-arranged its rules of obligation, signs of decay are evident in that form, a power of expansion is inherent in those

conceptions, a principle of order is operating upon that code, which could not have been applied but by means of Christianity, or recognized by any other light than that which Christianity sheds back upon its origin. It was Christ who specified the two precepts on which hang all the law and the prophets. In the catechism before us, compiled and sent forth by high Jewish authority, we find the following:

Master.—Is any other thing necessary for the obtaining of the sovereign good or true happiness, besides this twofold love of which thou hast spoken, viz. towards God and towards men?

Scholar.—On these two depends the whole law; for that (Deut. vi. 5), 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength,' contains all those precepts, commanding and forbidding, which declare what is the duty of man towards God. And this (Lev. xix. 18), 'Thou shalt love thy neighbour as thyself,' in like manner comprises all those precepts which pertain to the duty of every man towards all other men, concerning their lawful commerce, or commutation of their goods, and the avoiding of all deceits, capital judgments, the right of marriage and inheritance; which things the divine law contains, as it hath respect to human society. There is nothing, therefore, which brings us into the favour of our Almighty Lord and Master, but the observance of those two precepts, on which depend the six hundred and thirteen."—P. 32.

The subsequent exemplifications of this passage tend to shew that the dispositions of the heart, rather than the actions which spring from them, are to be the objects of discipline; and it is singular that to the malignant principle of envy in the heart are attributed the woes of Israel, the destruction of their temple and city, the dispersion of their nation, the distresses and persecutions which have attended them to this day. Envy and hatred, of what and to whom? The Jews decline making the obvious reply; they overlook the object while they admit the fact; but while they assign their temporal punishment to the indulgence of a bad spiritual principle as its cause, there is an opening for that conviction at which they must arrive. The Jewish Catechism sets forth thirteen essential articles of belief, six of which regard those doctrines concerning the nature and attributes of God which are admitted by the Jews in general; two declare the office of prophets; two the

nature and authority of the law; one the doctrine of a divine moral government; one the promise of a Messiah; and one of a future state. The authorities which are adduced in confirmation of the last would, we imagine, have been insufficient, if Christianity had been unknown; and the three principles by means of which future bliss is to be attained, would not have been placed in their present order of selection. Of the conjunction of Faith, Hope, and Charity, we hear nothing in the Old Testament.

As a means of attaining these graces, a spiritual code of morality is furnished to the disciple, so ill-arranged, so limited, so obscure, as to excite the wonder of those who have been bred up under one of a higher origin. The seven abominable vices of sloth, pride, gluttony, lust, anger, covetousness, and envy, are declared to lead to the six impieties which are utterly loathsome; viz. an assurance of eternal life without perfect obedience; distrust of the pardoning mercy of God; resistance to the truth; envy of the spiritual gifts of another; resistance to authority in matters of faith; and, lastly, a determination never to repent.

It is needless to point out the confusion between principles and their application here; the inversion of the order of various spiritual processes; the duplication of some principles, the omission of others; that the fifth is a virtue, and the sixth an absurdity; but we would earnestly direct attention to the fact, that this moral system, imperfect as it is, is spiritual, and that it has been spiritualized by Jews from elements which formerly subserved no such purpose. However far this people may be from entire conversion, however indisposed, at present, towards Christianity, the way is open, the prospect is fair, while the mind is permitted to operate on the elements administered, be they what they may. The disposition to deduce principles being once encouraged, the method of inference being once attempted, however awkwardly, the grand point is gained, and every other desirable thing will follow. Let them exchange Judaism and Talmud for Christianity, as they will; they have adopted an important Christian principle. Let them wrangle with us as they please about the points to which they tend; if they will but press on in this path, they will find themselves at the gates of the New Jerusalem before they are aware. It ought to be obvious to every advocate of Christianity how much is lost to

dance of available talent which the country contains, first, that the demand for such talents is immense, as proved by the institution of such incidental things as the adoption of under-rooms, &c. It speaks well for the state of society that works of substantial excellence should be so eagerly received, as to render it practicable to lower their price, and to make them accessible to all who can afford to indulge a literary taste in any degree; and it speaks well for Dr. Lardner that he ministers so usefully and agreeably, as well as acceptably, to this taste. His volumes might very creditably fill spaces on the shelves of gentlemen who fit up libraries by a foot-rule and a measurement of inches. His title-pages may grace a drawing-room table. His type and paper are of a very satisfactory quality. Leaving the matter out of the question, here are virtues enough for a six-shilling volume; and, to judge by some of the pretty books which we see in libraries and boudoirs, we ought to be satisfied if the substance of the volumes were naught. But it is, thus far, excellent—valuable, not only to those who can indulge themselves with none but cheap books, but to those who have the free range of our modern literature.

This History of Scotland is as interesting as any of the author's own novels, and, in our opinion, more carefully composed and more ably handled than his former historical subject. Deep as is his knowledge of man, and extensive as is his acquaintance with manners, his own country, its inhabitants, and their ways, suit him best. He knows better what a Scotchman has felt, or will do in any given circumstances, than what may be calculated on from a Frenchman or a Russian. The excellence of a historian depends mainly on his power of comparison and inference; and the comparison must be most judicious, the inference most correct, where there is the most knowledge of the springs of national feeling, the deepest sympathy with the national soul. The primary authorities to which modern historians can refer are few, and the materials they furnish are scanty; so that the value of the history chiefly depends on the soundness of the writer's philosophy, on his skill in bringing general principles to bear on particular facts. He must argue from what is known to what is unknown; he must draw inferences from a comparison of various actions of an individual, or various national transactions, and must apply the principle deduced to the explanation of mysterious facts, and perplexi-

ties, otherwise unaccountable. It is owing to the imperfection of their philosophy, full as much as the paucity of their authorities, that historians present us with such unsatisfactory statements, and such varying representations, as every body complains of, and Walpole has exposed. Whether Sir W. Scott has the qualifications we have specified, was made very doubtful by his history of Napoleon; but in the present case, his knowledge of his nation has supplied the deficiency, and while we read, we cannot resist the impression of impartiality and truth which the narrative conveys. No subject, in the range of history, is perhaps more surrounded with difficulties than the conduct of Mary Stuart, during a part of her melancholy reign. We have seen no account of her which so nearly accords with our impressions of the reality of the case as that before us. There appears to be a leaning in her favour rather than the contrary, but, on the whole, a nice balancing of probabilities, and a due reprobation of her guilt, united with that chivalrous indignation at the injuries she endured, and that deep compassion for her misfortunes, which are common to all who have heard her mournful history. That she had, at least, a guilty knowledge of the conspiracy against Darnley is supposed to be scarcely questionable; while the provocations she endured from him, and the incitements to revenge which were furnished by the circumstances of the time and the temper of the age, can scarcely be estimated by those who now sit in judgment on this most unfortunate of women. In the words of the historian:

“Thus died Mary, Queen of Scots,—many parts of whose earlier life remain an unexplained riddle to posterity, which men have construed, and will construe, more according to their own feelings and passions than with the calm sentiments of impartial judges. The great error of marrying Bothwell, stained as he was by the universal suspicion of Darnley's murder, is a spot upon her character for which we in vain seek an apology. Certainly the poor trick of the bond which is signed at Amble, cannot greatly mitigate our censure, which is still less evaded by the pretended compulsion exercised towards the Queen, or her being transported by Bothwell to Dunbar. What extent she is to derive from the brutal ingratitude of Darnley, or what from the perfidy and cruelty of the Scotch nobles who existed in any age; what from the manners of a time in which assassination was often esteemed a vir-

ture, and revenge the discharge of a debt of honour, must be left to the charity of the reader. This may be truly said, that if a life of exile and misery, endured with almost saintly patience, from the 15th of June, 1567, until the day of her death, upon the 8th of February, 1586, could atone for crimes and errors of the class imputed to her, no such penalty was ever more fully discharged than by Mary Stuart. —P. 295.

It can hardly be expected that a reformer so unique as Knox should meet with much grace at the hands of our author; yet the little notice which is afforded him is, perhaps, as favourable as the milder tone of the present age is disposed to award to so fierce a son of thunder.

“Thirty years had elapsed since the martyrdom of Patrick Hamilton for heresy; and during that period the Protestant doctrines, obvious as they were to the most ordinary capacities, had risen into that estimation which sense and firmness will always ultimately attain over craft and hypocrisy. They were promulgated by many daring preachers, who, with rude but ready eloquence, averred the truths which they were ready to seal with their blood. Amongst these, the most eminent was John Knox, a man of a fearless heart and a fluent eloquence; violent, indeed, and sometimes coarse, but the better fitted to obtain influence in a coarse and turbulent age,—capable at once of reasoning with the wiser nobility, and inspiring with his own spirit and zeal the fierce populace. Tolerant, and that species of candour which makes allowance for the prejudices of birth or situation, were unknown to his uncompromising mind; and this deficiency made him the more fit to play the distinguished part to which he was called.” —P. 43.

Art. VI.—The Life of Sir Thomas Munro, K. C. B., late Governor of Madras, &c. &c.

A sketch of biography worthy to be placed between Herbert's life and Colingwood's letters. Not that the Major-general is equal to the Bishop in amiability, or to the Admiral in frank and fearless warm-heartedness, but he has furnished us with a goodly specimen of human nature, sketched by his own hand, in his letters, with the most unconscious minuteness. At eighteen, Sir Thomas commenced his career as cadet; he had been previously rated as midshipman, and “such was his abhorrence of

a life of idleness,” says his Rev. biographer, “that he continued voluntarily to perform the duties of a midshipman.” Shortly afterwards we find him remitting a large portion of his pay to his father, (who was then labouring under pecuniary difficulties,) and about the same time he writes thus to his sister: “I have often wished that you were transported for a few hours to my room, to be cured of your Western notions of Asiatic luxury. While you rejoice in my imaginary greatness, I am most likely stretched on a mat, instead of my regal couch; and walking in an old coat, and a ragged shirt, in the noonday sun, instead of looking down from an elephant, invested in my royal garments. You may not believe me when I tell you, that I have never experienced hunger or thirst, fatigue or poverty, till I came to India; that since then I have frequently met with the first three, and that the last has been my constant companion. If you wish for proofs, here they are. I was three years in India before I was master of any other pillow than a book or a cartridge pouch; my bed was a piece of canvas, stretched on four cross sticks, whose only ornament was the great coat that I brought from England, which, by a lucky invention, I turned into a blanket in the cold weather, by thrusting my legs into the sleeves, and drawing the skirts over my head.” —“My house at Vellore consists of a hall and a bed-room. The former contains but one piece of furniture—a table; but on entering the latter, you would see me at my writing-table, seated on my only chair, with the old couch behind me, adorned with a carpet and pillow: on my right hand a chest of books, and on my left two trunks; one for holding about a dozen changes of linen, and the other about half a dozen buff plates, knives, and forks, &c. &c. So much for Asiatic luxury!” But the young officer was not of an calibre to pine for tables and chairs. Active exertion was the one thing needful to his felicity, and when active exertion, of body or mind, was not required by his profession, he was accustomed to take it in hard study, swimming, and playing at five. It is impossible to express, says he to his mother, “the strong passion which I still retain, for which has rather continued to grow upon me, for five, swimming, and every sport that I was fond of at school.” Well I urge home to-morrow, instead of going about like a good citizen, and visiting the various improvements in the manufactures of

my native town," (Glasgow to wit,) "one of my first excursions would be to Woodside to swim down Jackson's mill-stream." In the same letter, he informs his mother that he had treated himself with some *hail-stones*. "They were perfectly round and smooth, and about the size of small pistol-balls; I swallowed a great number of them to the memory of former days." (Vol. I. p. 174.) "After the overthrow of Tippee, Captain Munro was appointed to superintend the province of Canara, for the purpose," says his biographer, "of introducing into it, as he had been largely instrumental in introducing into Baramahl, the authority of the East India Company." In this part of the work and what follows, the question *will* sometimes obtrude; "What should an honest man do in my closet?" (in other words, "in the administration of India?")—a question which can never be satisfactorily answered. It would be unreasonable to expect, however, of a soldier of fortune, who had risen from a cadet, that he should have any scruples as to the authority of the Honourable Company and its beneficial tendency; and granting for a moment (what should never be granted again), that one hundred and thirty millions in Asia are to be governed for the advantage of the East India Company, (*not* for their own,) and that the problem is, this being the object, to effect it with the least vexation and bloodshed—give him this position to start from, and Sir Thomas Munro's operations will be found to do him infinite credit. Nothing more liberal and enlightened than his policy, nothing more just and humane than his conduct in office. The condition of the inhabitants of Canara when he arrived in the province was truly deplorable; wherever he moved he was beset by troops of husbandmen crying out, "We have no corn, no cattle, no money! How are we to pay our rents?" If he looked at a flock of sheep, the owner took fright. If he asked a child of eight years of age a question, the answer was, "There is nothing in our house to eat," &c., &c. "It is not that they are addicted to lying," says the new Superintendent, "but it is because an oppressive and inquisitorial government, always prying into their affairs in order to lay new burdens upon them, forces them to deny what they have, as the only means of saving their property. The habit of concealment and evasive answers grows up with them from their infancy." (Vol. I. p. 280.)

From day-break till eleven or twelve at night, Capt. Munro laboured amongst these unhappy people. "I am never alone," says he, "except at meals, and these *altogether* do not take up an hour. I am pressed on one hand by the settlements of the revenue, and on the other by the investigation of murders, robberies, and all the evils which have arisen from a long course of profligate and tyrannical government. Living in a tent, there is no escaping for a few hours from the crowd; there is no locking one's-self up on pretence of more important business, as a man might do in a house, particularly an up-stairs one. I have no refuge but in going to bed, and that is generally so late, that the sleep I have is scarcely sufficient to refresh me. I am still, however, of Sancho's opinion, that if a governor is only well fed, he may govern any island, however large." (Vol. I. p. 274.)

The esteem in which he was held by the natives is beautifully exemplified by an anecdote in Wilkes' Sketches of the South of India. A violent dispute arose one day amongst the natives on the boundaries of Mysore and Canara, in the presence of a government officer, and the party aggrieved immediately threatened to go to Anantpore "to complain to *their father*." The officer surprised, inquired what was meant, and was informed that Colonel Munro was known by that name throughout the district. The education of the natives, and their gradual admission to posts of trust, particularly to a share in the administration of justice, were favourite objects with Sir Thomas Munro, as may be seen by his memorials to government, as well as by his private letters. It is needless to say that the work abounds with information on the state of India, and details of the military operations in which Sir Thomas was from time to time engaged. It has been given to the public, as we are informed in the preface, for three reasons—because the subject of the memoir should not be forgotten—because it is to be hoped that the work may prove useful—and because it will be found to be amusing—*for all which reasons we are bound to recommend it to our readers.*

ART. VII.—*The Diary of Ralph Thoresby, Esq., F. R. S.* In Two Volumes.

It would be morally impossible to read this work through, but open it

where you will, you may turn it over and find it amusing. It is nowhere brilliant, nowhere eventful, nowhere particularly characteristic of the writer; but it is simple and plain, full of names that one knows, and of opinions and habits of life that have long passed away. We go to church seven times in the week; (noting down the heads of each sermon;) we travel to Rotterdam to complete our knowledge of business; settle at Leeds; come up to town and are chosen into the Royal Society; (Sir Isaac Newton presiding;) dine with Burnet, visit Evelyn, Bishop Hall, Sir Christopher Wren, Sir Hans Sloane, &c., &c., &c.; exhibit our curiosities to Dr. Sacheverell, and to the late Protector's daughters. When about twenty-six years of age, we are "solicited to change our condition," and "peculiarly recommended" to Mrs. Mary Cholmley; and then again (O the changes of this world!) we are jilted "by the interposition of a member of Parliament whose estate preponderated," and to whom the lady is married "in pure obedience." Shortly after we are again "recommended to a comely and virtuous lady" (two others having been in the mean time proposed and rejected). "I was very solicitous for divine direction," says Mr. Thoresby, "and it pleased God to hear and answer" (*Query, how?*)—"to hear and answer, so that we were joined together in holy matrimony, Feb. 25th, 1684, a day of mercy never to be forgotten by me or mine, having since that happy moment enjoyed her endeared society thirty-five years, (in which space it has pleased God to give us six sons and four daughters,) and I have, by experience, found her to be the greatest blessing, she being eminent for piety and devotion, meekness, modesty, and submission, though there has rarely been occasion to try this, except in matters of the baptizing and educating of our children, (after I had changed my sentiments as to conformity, of which in the sequel) and singular prudence in a provident management of the family concerns. Notwithstanding our diligent privacy, we were met, at our return to Leeds, by about three hundred horse." (*Vol. I, p. 179.*) In 1683, Mr. Thoresby was prosecuted as a Nonconformist; in 1699, he abandoned his connexion with the Dissenters. Whether this change is to be attributed to the influence of his episcopalian acquaintance, who were very numerous, or whether it was occasioned (as he himself affirms) by the

fear and hatred of Popery and the wish to strengthen the hands of the Protestant church, is not very clear;—certain it is, that he believed himself to be conscientious, that his opinions coincided on all important points with those of the church, and that he hated the mass above all things. Once, as he informs us, he was tempted by curiosity to step into "a mass-house" (it was in the time of James the Second, when the Catholics were accused of "hectoring a little," and the chapel at Mill Hill (Leeds) was thought to be in imminent danger of being converted into a mass-house). "Father Norris, the Jesuit," says he, "after he had taken his text, and a little opened it, kneeled down to invoke the Virgin Mary, or, to judge more charitably, the Divine assistance, and all the people in a moment were upon their knees; I standing like a foolish may-pole in the midst of them; whereupon I hasted to the door; but one of the priests was got thither before me, and held the door in his hand. I told him, with anger enough, that I would not fall down, or be imposed upon as to my gesture; he said I should not, and by this time all were on their feet again; so I stayed a little to hear him preach; (for if the mass had been celebrating I should have thought it idolatry, and durst not have been under the same roof;) and to give him his due, he made a good moral discourse against keeping bad company, which was seasonable to me, who was never in the like before or since." (*Vol. I, p. 182.*) *Qui non zelat non amat*; a motto which Mr. Thoresby quotes elsewhere with approbation. To do him justice, however, his religion was by no means confined to hating, and if we may judge from his practice, he put as much faith in the *opus operatum*, as the best Catholic that ever told beads and counted paternosters. If by chance he is prevented from setting down all the heads of a sermon, it is "the Lord pity and forgive; if he is merry, it is, 'was michl pessenorisch'; if he sleep in the same chamber with a friend, he rises at two in the morning, for fear of being interrupted in his devotional exercises. Before he goes a journey, he orders prayers to be put up for him at church; and when the water comes into his pockets in crossing the marshes, he receives it as a punishment due to his sins. There is nothing hypocritical in all this;—nothing pharisaical; if he had lived in our own time, he would have heard fewer sermons, and had fewer set times of prayer; he would have omitted

all his fasts and some of his Deo juven-tes (he would have worn fewer trap-pings, that is, and made fewer bows); but the man would remain the same. He would be neither more sincere nor less pious.

ART. VII.—*The Christian Physiologist. Tales illustrative of the Five Senses, with Moral and Explanatory Introductions.* Edited by the Author of the Collegians, &c. 8vo, pp. 376. London: Edmund Bull, 1830.

THIS book is constructed on a novel and very happy idea; the plan, without being too extensive, comprehending topics of various interest. It affords an opportunity of conveying physiological information, entertainment of a highly philosophical nature, and lessons of moral wisdom peculiarly à propos to the business both of writer and reader. It appears to have been the design of the writer to make the best possible use of the plan so ably conceived; and we can only regret that, from various causes, his success has been incomplete.

The main cause of the failure we apprehend to be the narrow views of religion which are displayed to the reader in every department of the volume, and which cannot but render nugatory the exhortations, explanations, and examples, in which they severally appear. That enlightened Christians should withhold their assent from much which they will find in this work, (as we are convinced they must,) is not so much to be lamented as that high-minded persons, who want its instructions more, and who might be attracted by its promise of entertainment, should be disgusted by its illiberal interpretations of the dealings of Providence, and limited views of the safety and happiness of men. That its philosophy appears to us incorrect in many particulars, is a matter of less importance, though we must object to the notion that the soul is pent up amidst a mass of Hebraic material, and released from inaction by the opening of windows in its prison; that is, by the operation of the senses, or that the mass of man-kind in Christian countries has been made a prisoner by religion with all that it is necessary or perhaps possible for them certainly to know of their moral nature. We cannot agree that it was the "Biblical Spirit" who declared that "the eye is not filled with seeing, nor the ear with hearing, nor the heart with understanding, nor the ear with hearing, nor the heart with understanding, nor the eye, and therefore knew the purposes for

which it was given. Neither can we join in taunting Lord Byron for his ignorance of scripture because he said that no intelligence of the immortality of the soul can be derived from the Old Testament. Whether his opinion be right or wrong, it does not argue ignorance of scripture, since men who have made the sacred volume the study of their lives, have arrived at the same conclusion. But above all, we object to the prevailing tendency of the tales to make misfortunes into judgments exactly suited to some previous delinquency. Thus in the first tale, blindness is inflicted on a widowed mother because she had indulged an intemperate longing to behold an only son; and sight is restored as a consequence of her efforts of resignation! What worse moral can a religious story convey?

The tales, though they cast some curious lights on ancient Irish customs and superstitions, form perhaps the least able portion of the volume. The most acceptable parts are the moral reflections in which men have an universal concern, and which, therefore, are always interesting to serious minds. These reflections, being frequently recommended by an attractive style, may help the readers over some of the obstacles alluded to above, and leave a favourable impression on the mind.

On the whole, we regard this work as a rather unfortunate attempt to convey religious instruction in an amusing form to minds which would not elsewhere seek it; and, as experience has taught us not to expect to recognize much of the power and beauty of Christianity in works of this class, we ought not, perhaps, to have suffered our hopes to have been raised, even by the excellence of the plan, to an anticipation of any thing better than we have found.

ART. IX.—*Elements of Music.* By D. E. Ford. 2nd Edition. 1830. Westley and Davis, and Longman and Bateson.

IT is a great help to a critic to be able to judge by the event. When, as in the case of the work before us, four thousand copies have been already sold, the task of criticism becomes brief and pleasant. We are saved the trouble of doubting whether a musical teacher, price one shilling, can initiate the pupil into the first mysteries of the art as well as a more expensive guide; since it is pretty plain that four thousand pupils

would not furnish themselves with a manual which they could not understand, and of which they could make no use. We may therefore safely pronounce that the promises of the title-page may be relied on, and that the learner may, by moderate attention, make himself master of the rudiments of music from the information which this little work affords. Let not the professors of the science be jealous of this inanimate rival. Their craft will not suffer; nor the ho-

nour of their profession. The number of *Fanatici per la musica* may increase as the mode of access to the science becomes more easy; and may furnish an abundance of pleasant employment to talented teachers whose time and patience have been worn out in communicating the elements which may be learned just as well from visible as audible signs. In music, as in every other art or science, the use of mechanical helps is a clear saving of mental power.

MISCELLANEOUS CORRESPONDENCE.

On the Resurrection of Jesus as an Exemplification of the General Resurrection.

To the Editor.

SIR,

It is to be regretted that your correspondent, under the signature of "Enquirer," (Vol. III. pp. 350 and 883,) should have evidently mistaken what was intended as an encomium for a "sneer" on his ingenuousness in freely stating his sentiments; of which he must, I should think, be convinced by comparing the second sentence of A. E.'s communication with his concluding remark. (Ibid. pp. 797, 798.) The following observations are by no means offered with any design of disparaging the remarks of this writer, with whom I cordially agree that "immortality is the grand essential of our religion." They are merely a statement proposed for the consideration of your correspondents of those views of the resurrection in general, and of our great Master in particular, which have presented themselves to my mind. "If," says the former writer, "we were to rise in the same manner as Jesus, if his resurrection was to be a pattern of ours, it might in that case afford an experimental proof of the possibility and certainty of such an event." Now, believing as I do, that the immortality of man can only be realized by such an act of Divine power as will exempt his frame from dissolution, that death is the extinction of animated, conscious being, resurrection the sole means of its restoration, and that its elevation to an incorruptible state must be the result of an additional and far higher act of Om-

nipotence, I am strongly impressed with the persuasion that the resurrection of Jesus, viewed in its connexion with the subsequent facts, as recorded by the Evangelists, affords an admirable exemplification of this great and glorious transition.

That the body of Jesus was totally inanimate when laid in the sepulchre, and continued so till the moment of his resurrection, will, I trust, be freely admitted by your readers in general; but it may be worth observing, that the wound inflicted in his side, probably entering a vital part, must have rendered the frame as naturally incapable of being again made the instrument of life, as any other inert portion of matter. The complete proof of the resurrection of the same person, to the observation of mortals, required, indeed, that the identical body which was crucified and placed in the sepulchre should be removed from it, and exhibited alive before competent and faithful witnesses; but the production of the living person of Jesus from this portion of matter must have required a like effort of Divine power, as from any other inanimate materials; nor can sameness of materials be regarded as essential to the renewal of the same person, when it is considered that new materials, from very dissimilar sorts of bodies, are continually entering into the same substance of the same living body, while the old materials are passing off and resolving into mere elementary substances. Materials, however essential they may be to the various purposes of nature, appear to be of little importance where the miraculous power of the Creator is exerted, as may be seen in the case of several of

the Scripture miracles. If it can be shewn that Jesus, from a state of inanimation, was raised to that of a spirit of celestial order, it will surely be admitted that this fact affords a glorious exemplification of a corresponding event, first to be extended to all his faithful followers, and ultimately to the whole human race.

If the facts presented to the observation of human witnesses are to be our guides in the case, it appears to me that such must have been the nature of our Lord's resurrection. While the body remained in the sepulchre, no symptoms whatever were perceivable of his possessing vitality of any kind. So long as it continued there, his enemies maintained their triumph, and his friends were sunk in despondency; and, had it not been speedily reanimated, there would have been so far from any evidence of his existence beyond the present life, that all the evidence would have been of the opposite description; his dead body would have shewn the non-fulfilment of his predicted resurrection, and his claims as the Messiah, "the Prince of life," have perished with him. But from the moment of its disappearance from the sepulchre, the proofs, not simply of restored life, but of elevation to a superior state of being, were manifested. The visible appearance of the reanimated Jesus, with that majesty of aspect and demeanour which in that case he might be expected to have assumed, would have sufficiently overawed his enemies, and been accompanied with that miraculous power which would have removed every obstacle to his escape; but such an event, certainly, would have furnished no indication of any thing beyond a resurrection to the condition of ordinary humanity. Instead of this, an angel descends from Heaven, rolls the stone from the door of the sepulchre, and Jesus disappears. Had he left the sepulchre in any visible form, should we not have had the testimony of the watchmen to his personal appearance as well as that of the angel? Had the Divine wisdom appointed that his person should be visible, it would surely have chosen that he should have been distinctly seen and known by these sentinels, and not that so important an object should wholly escape their notice. The same powers of observation which enabled them to describe the appearance and aspect of the celestial messenger, and his proceedings, must have enabled them to give a like account of their charge, had his person been visible; nor in that case would

they have failed to discharge this part of their duty. The just conclusion seems to be, that, as he was not seen by these vigilant guards of his person, he had ceased to be visible; and that, by an opposite miracle to that by which a spiritual being was presented to them from invisibility, this most excellent of human beings was now elevated to the state of a celestial spirit; the *appearance* of this angel from heaven in unison with his own *disappearance*, indicating his removal, not only from death, but from the condition of mortality, and his translation to immortal blessedness!

That from this time forward he was not seen by the Jewish people in general, is a strong confirmation of the conclusion that he was now withdrawn from the ordinary cognizance of mortals; and it is observable that, interesting in various points of view, as would be the question, "What has become of the body of Jesus; or of his person, if he is returned to life?" we find no expressions of wonder at its absence, nor of incredulity at the declaration of Peter—"The heavens must receive him until the time of the restitution of all things." This implies that the original testimony of the guards was much more credited than their report of what transpired while their senses were steeped in slumbers.

Here, then, is a *specimen*, if I may be allowed the term, of the deliverance of a human being from inanimation to an invisible, and, probably, a celestial state. The proof consists in a change of the whole person from death to a superior and spiritual life. This is in part, no doubt, an accommodation to the conceptions of mortals; since, in the case of an universal resurrection, comparatively few bodies will remain upon whom such transformation can be shewn; but if, from a state of unconsciousness, they are awakened to complete consciousness and self-possession, and are endowed with "spiritual bodies," whereby they are enabled to "know each other and their great Master, as he now is." I apprehend they will, in fact, have experienced the very same glorious transformation which has been exemplified in his person.

Our Lord being thus raised to a state in which "he will die no more," any returns from this state to that of ordinary humanity could be requisite only to confirm the fact of his resurrection, and to diversify the evidence, and illustrate the nature of this great change to a state which had now become the proper condition of his being. That he was invi-

sible during the interval between his resurrection and ascension, excepting on particular occasions in which he manifested himself to his disciples, appears from the periods of time which are specified between his manifestations; thus he was not seen by the Apostles till the evening of the day of his resurrection; nor again till eight days had elapsed; afterwards by the sea of Galilee; then, by appointment, on a mountain in that country; and, lastly, near Jerusalem, at his ascension. As he was usually invisible, so the peculiar modes of his introduction to, and withdrawing from, their presence, were adapted to the proof and illustration of this his ordinary state of being. I shall particularly notice the circumstances of his first appearance, which was to Mary Magdalene, at the sepulchre, shortly after it had been forsaken by the guards.

The sepulchre was now closely examined by Mary, and by the Apostles Peter and John, who found it empty, nothing remarkable appearing but the grave-clothes of Jesus, and the stone, by which he had been enclosed, rolled from its place. But that two angels were then actually in the sepulchre was, just after, shewn to Mary on her again looking into it, when that which had just before presented only vacancy, now offered them to her view, "the one sitting at the head, and the other at the feet, where the body of Jesus had lain." On turning, she was in a like unexpected manner accosted by Jesus. From the immediately preceding examination it appears evident that these personages had not been absent, but invisible, up to the moment of their presentation. Jesus had now become the companion of celestial spirits, who only on special occasions offer themselves to the view of mortals. A solitary angel, by the terrors of his aspect alone, overrules the martial energies of the Roman band, and neither their searching vision, nor their anticipating apprehensions, image out any traces of the body or person of Jesus; so completely was he withdrawn from human cognizance; and thus signally was both the power and the vigilance of his enemies defeated! But two of the heavenly spirits benignly vouchsafe their consoling presence to this affectionate friend of Jesus, and he introduces himself to her unsuspecting notice; all with that ease and gentleness, that her delicate frame suffers no alarm or trepidation from these unexpected celestial visitants. Absorbed by the mournful wish of discovering the lost body of Jesus, she neither notices the glorious

appearance of the angels, nor recognizes his person; and, as his familiar address was necessary to this last object, so an indication of his celestial destiny seemed requisite to open her sense to the perception of the extraordinary phenomena attending all the personages who were, in a manner so evidently supernatural, introduced to her observation. The presentation of Jesus with his celestial associates from invisibility, therefore, could not be the figments of an imagination which was wholly absorbed by an object of precisely the opposite description, but was forced upon the observation of Mary by the gentle but irresistible influence of manifest realities, effecting an entire revolution in her previously fixed persuasion. For had a gleam of hope crossed her that Jesus might be risen from death, her soul would not thus have been absorbed by grief at the loss of his body, which she sought with no other view than that of conferring upon it the last sad honours of sepulture. Jesus, having been withdrawn from the sight of the watchmen, continued invisible when the attention of Mary and the two apostles was drawn to the spot; but, sufficient evidence having been afforded of his *disappearance*, he returns to the ordinary form of humanity, together with two of his spiritual associates, for the purpose of making known the reality of his resurrection, and of his celestial destiny.

From this time forward our Lord seems to have embraced suitable opportunities of making the great facts of his resurrection and ordinary existence in a superior state, fully known to a competent number of suitable witnesses. In the evening of the same day he fell into the company of two of his disciples, in a manner apparently incidental, and, assuming the air of a stranger, held a long and interesting conversation with them; but so little disposition had they to anticipate his presence, that they continued to regard him as a stranger, till, at supper, their eyes being directed towards him, they recognized his person, on which "*he vanished out of their sight.*" Again that evening, "*when the doors were shut,*" where the apostles and their companions were assembled "*for fear of the Jews,*" a porter being probably placed at the door, as was usual on such occasions, he was found "*standing in the midst of them,*" in a manner so evidently miraculous that, though at that moment their minds must have been fully occupied with the idea of his living person, they mistook him for an "*apparition,*" and nothing but the solid evidence of their sense

of feeling, of partaking of their food, and holding a familiar conversation with them, could establish their conviction that, from an intangible spirit, he had now resumed his animal body. This extraordinary miracle staggering the faith of Thomas, who was not present, he again presented himself under precisely the same circumstances, and afforded him all the additional proofs that he had asked for of his substantial presence, after remaining invisible during the intervening space of eight days. Several other opportunities having been afforded of fully recognizing both his person and his mind and character, by those who, from a familiar acquaintance, were best qualified to ascertain his identity, and who had neither any expectation of again beholding his living person, nor were under the influence of those guilty surmises which were liable to raise in the imagination the ghostly form of him to whose murder they had been accessory, which was the case of the great majority of the Jews and of the Roman authorities, he at length, after giving his closing admonition to the disciples, was gradually withdrawn from their view, and passed into the celestial state by ascending towards the visible heavens.

Agreeing with the late venerable Mr. Belsham, that "heaven is a state, not a place of being," I regard the ascension of Jesus as no other than a visible and glorious mode of representing that transition, which was in fact realized in the first instance at his resurrection. But he resumed, on several occasions, the ordinary form of humanity for the purpose of fully proving his resurrection; on such occasions he introduced or withdrew himself in a manner which evinced his usual existence in an invisible state; and by these repeated alternations from and to the "animal" and "spiritual" condition of man, he demonstrated that the essential sameness of person can be preserved amid greater and more inconceivable changes in the bodily frame than are incident to it by any of the operations of nature.

These facts I beg to propose to the consideration of your learned and intelligent correspondents, as affording proofs and illustrations of that transition from mortality to immortality, which is the destiny of the virtuous, and eventually, I trust, with the removal of moral evil, of the whole human race.

P.

Some Account of a New Doctrine lately discovered in Scotland.

To the Editor.

Edinburgh,

Jan. 26, 1830.

SIR,

IN this modern Athens of ours, the disputes of the inhabitants, like those which used to agitate the ancient city of that name, were wont to turn chiefly on politics; but as we are now pretty nearly of one mind with regard to affairs of State, and the old distinctions of Whig and Tory are almost forgotten, religious controversy has come in place of political, and the bitter strife between two of our leading divines on the subject of the Apocrypha having subsided, (apparently from the language of abuse being exhausted in the course of the contest,) another dispute is now raging on the endless topic of what is to be done, or rather what is to be believed, to be saved; a dispute from which, as from all discussions which lead men to reflect on the attributes and moral government of the Deity, much ultimate advantage to the cause of truth, and a gradual advancement of that light which, however long it may be obscured, is destined at length to illuminate the world, may, I think, be expected.

This *bellum plusquam civile*, in which, as usual, one party can find no word but *damnable* sufficiently strong to express its opinion of the doctrines of the other, has arisen in consequence of a treatise lately published by a gentleman of the law, Thomas Erskine Esq., Advocate, who equally travelled out of his own profession some years ago, to favour the world with "Remarks on the Internal Evidence for the Truth of the Christian Religion." The number of editions through which this latter work is said to have passed, is only another proof of the aptitude of the human mind to receive and cherish notions of the Supreme Being suited not to *his* nature, but to the grossness of its own, especially if the creed which leads to such unworthy conceptions only requires that prostration of reason and common sense which is held to be acceptable to him who gave us faculties, and raised us above the brutes, by enabling, and indeed commanding, us to exercise them.

But, without saying more at present with respect to that first work of Mr. Erskine's, the treatise which has given rise to the discussion at present going on here is entitled, "The Unconditional

Freeness of the Gospel," and the writer's object is to shew that, "in consequence of the Deity having taken *on himself* the nature and penal obligations of the sinner, in order that, consistently with his justice, and *at the cost*, as Mr. Erskine says, of a *temporary suffering* to himself, he might restore his forfeited life; and having, by his *sufferings and death*," (p. 19,) or, as he elsewhere expresses it, "by his (the Deity) having *suffered, groaned, and died*, for mankind, *dearly earned* the gratitude and confidence of his creatures, all the sacrifice which his justice required has been made, an universal amnesty has been proclaimed, and the sentence of exclusion being reversed, the whole human race is freely pardoned and forgiven, let the offences which they have committed, or may commit, (including the hereditary load of guilt which the first pair bequeathed to them,) be what they may." (P. 200.)

Indeed, lest there should be any lurking fear in the minds of notorious evil-doers that they may find themselves excepted, and shut out from the act of grace thus wonderfully obtained, the learned gentleman is at pains to assure his readers that the pardon which he announces, the *free, absolute, unconditional, and gratuitous* pardon, by all which epithets it is designated, (and woe be to him, in spite of the pardon, who does not feel and acknowledge the full force and virtue of every one of them,) is "*lavished* on the mass of the guilty *without any discrimination*, and is *entirely irrespective* of the varieties of human character." (P. 61.) "It is to sinners," says he, "that the forgiveness is addressed; not to believing sinners, not to repenting sinners, not to amending sinners, but to sinners," (p. 26,) and he publishes these to them glad tidings, "not to shew how men may obtain pardon," about which it would appear they have now no occasion to give themselves any farther trouble, but, "how it has been obtained." (P. 132.)

Having announced this as the condition in which all men, good, bad, and indifferent, are now placed, it seems to follow as a necessary inference that the doctrines of retribution, and of future rewards and punishments, are henceforth to be considered altogether anile and out of date. For if, in consequence of the Deity having suffered and died for mankind, forgiveness is freely vouchsafed to *all*, it is tantamount to saying that *none* are to be punished; for the notion of pardon followed by penal inflictions

the same as if there had been no pardon, is a contradiction in terms, and the last thing likely to occur to any one. Indeed, Mr. Erskine anticipates, as well he might, that it will "appear to many a strange sort of pardon which allows the punishment to remain." (P. 103.) But, extraordinary as it may seem, this is the sort of forgiveness which the credulity of the world must now be taxed with believing, on pain, of course, of eternal damnation if any different view of the matter is entertained by any one. Sinners of all grades are freely pardoned, without any of that previous humbling of themselves, being born again, &c., which was once deemed absolutely requisite; they are pardoned, "without even having had a *thought of asking* to be forgiven," (p. 51,) so that all the prayers which used to be offered up with that view, (our Lord's among the number, as far at least as forgiveness of trespasses is one of its petitions,) must henceforth be considered useless, if not impertinent. But, mark the sequel: though *pardoned*, they are not *saved*—that is quite a different affair; they are to be punished just as long and as severely in a *future* world as if the Deity had not "manifested himself in the flesh" in the *present*, save and except in one case, and that is, where the fact of the "strange sort of pardon" discovered by Mr. Erskine is known, (a knowledge which his treatise now puts within reach of every one,) and being known, is believed. The pardon, says he, is "proclaimed freely and universally, it is perfectly *gratuitous*, it is unconditional and *unlimited*; but Heaven is *limited* to those who are sanctified by the belief of the pardon." (P. 13.)

The good sense and perfect comprehensibility of this is illustrated by observing, "that, in itself, pardon is not heaven, any more than a medicine is health. A pardon unreceived can no more save the soul than a medicine unreceived can cure the body. The pardon of the gospel is a spiritual medicine, and faith is the taking it. If there is no faith, the medicine is not taken, and no cure can be expected." (P. 25.)

It would, indeed, have been extraordinary if any system or scheme of salvation had approved itself to Mr. Erskine's mind, in which belief of one thing or other was not a prominent and leading feature; but it cannot escape observation, that what he now requires men to receive and credit, on his authority, the medicine which he now insists on their swallowing, is something very different

from what it used to be, and much more palatable. There would seem to be a fashion in these, as in other matters, and that which is unquestionably necessary in order to arrive at Heaven *to-day*, is obsolete and out of date, and has no tendency to further us on the road, *to-morrow*. Indeed, in one part of his present performance, Mr. Erskine is very near discarding faith altogether as a means of salvation, and states such sentiments on the subject of belief, as no one could have *believed* would ever proceed from the school of which, as some seem to think, the learned gentleman is all but an inspired teacher. His words are, "It cannot but appear strange to a moral and thinking being, that God should pardon him because he believes something. It gives such an unintelligible and unedifying idea of the Divine character, an idea which never can impress the mind with holy feelings, or affections, or desires. The satisfaction derived from believing certain facts is comfort drawn from a dry cistern." (P. 150.) And in another passage he says, still more pointedly, "The promise of pardon as the reward of *faith in any thing* seems to me a mere human invention in direct opposition to the whole tenour of the gospel." (P. 156.)

Now, really, it *does* appear strange that one who had brought his mind to consider faith—"faith in any thing"—in this light, should entertain that opinion of its indispensable importance with respect to his new doctrine which has been shewn above; for, as is there seen, salvation, after all, is made to depend on the *belief* that a pardon was granted before it was asked. This, therefore, is only substituting belief in one thing for belief in another—faith in the fact of forgiveness, for faith in the "plan for undoing the evil which the fall had introduced," &c., &c.

This modification of the matter, however, is a great point gained, and mankind are much indebted to Mr. Erskine for opening a road to heaven so much more easily travelled than that which he formerly pointed out to them. One can see many grounds for doubt and hesitation when required to give implicit credence to the doctrines of original sin, justification by faith, the Deity taking our nature on himself to atone to himself, &c., &c. Mr. Erskine styles some of these tenets (and most men will agree with him) "*unravellable mysteries*;" (p. 189;) and to have pardon, and their fate through all eternity, made dependent on firmly believing one and all of

them, did seem somewhat of a hard measure dealt out to reasonable and thinking beings. But many whose minds revolt at, or are altogether inaccessible to, dogmas such as these, may have very little difficulty in believing firmly that the goodness of God, so manifest in all his works, and his compassion for the creatures he has made, founded on his knowledge of the frail materials of which they consist, and the temptations to which their nature makes them subject, will prevent his being strict to mark what they do amiss during their short and often painful pilgrimage upon earth, especially when they belong to a state of existence where whatever suffering is inflicted can no longer operate as a warning to deter others from offending.

It is quite plain that those who take this view of the Divine government, and think that all the rational creation of God were destined by his goodness for ultimate happiness, are far advanced in the faith which Mr. Erskine now thinks requisite. They can readily believe that a pardon has been granted, and an amnesty proclaimed, for it is only an anticipation of what they think likely to happen. They supposed, indeed, that the act of grace remained to be vouchsafed; but if, for reasons of which they do not presume to question the sufficiency, it has already been extended, they have only the greater reason to praise and bless the Giver of all good, and can scarcely fail to "feel and appreciate the value and the love of the pardon proclaimed by him," (p. 158,) which, according to Mr. Erskine, is all that is requisite to insure its efficacy.

It must likewise be acknowledged that the new doctrine gives a much more ample and satisfactory effect to the *atonement* than the system which has hitherto been considered orthodox. According to the latter, it requires a good deal of explanation to make out and understand in what respect the situation of the human race is improved by all that was done and suffered on their account. It cannot be pretended that they are freed from disease and death in this world, though these formed part of the punishment to which they were subjected by the unfortunate lapse of their first parents, and to which the promise of "bruising the head of the serpent" might therefore have been thought to apply. The effect of all that took place with a view to satisfy the justice of the Deity, and give his goodness scope for its exercise, appears to be confined to the state *after* death, and seems to

amount to this, that whereas, if no atonement had been made, if the serpent's head had *not* been bruised,* all the generations of men, of every age and clime, would have gone into a state of everlasting punishment, without any regard to their conduct upon earth, and solely on account of the transgression of their first parents; but now, in consequence of the sin-offering which the Deity became on their account, they are no longer to be rendered eternally miserable for the offence committed in Paradise, but only for their own want of belief, and such crimes as they commit individually, and die without repenting of. This was certainly a great step gained, but still it is a much more meagre result than that which follows from Mr. Erskine's system; it leaves each man's salvation to be worked out in a great measure by himself, and *that*, with fear and trembling; whereas the new doctrine makes the atonement work it for him, and he has no occasion for either fear or trembling, if he only believes firmly that (pardon being already obtained) both are unnecessary.

The end arrived at is, therefore, far more worthy of the supernatural means employed to bring it about; and besides this great recommendation of the new light, it has, or ought to have, the farther one of putting an end to controversy on many points which have furnished food for it, for at least 1800 years. Pardon being certainly granted to all, and an universal amnesty proclaimed, of what use can it henceforth be to speculate on the difficulties arising from clashing attributes, &c., which stood in the way of its being extended; or to dive into the counsels of the Almighty in order to ascertain the mode in which those difficulties were surmounted, and the period when, nay, the very words in which, the discovery and adoption of a *plan* for that purpose was intimated to mankind?

All this has been the source of much unchristian animosity among Christians, almost ever since there was a sect called by that name; but, adopt Mr. Erskine's creed, and strife on these and many other points is without an object, and it

* Mr. Erskine seems to throw some doubt on this fact when he says, at p. 115, "Evil is still spread over the earth, and the serpent's crested and *uncrushed* head still towers above it." Qu. Is this the orthodox view of the serpent's present state? Alas for poor human nature!

will be felt that it is indeed contending *de lana caprina*, to fight and worry one another about them. Those, therefore, who are fond of peace, and tired of disputing on subjects which they cannot comprehend—all, in short, who think their time may be better employed than in endeavouring to unravel "unravellable mysteries," must wish success to the learned gentleman's new hypothesis, and feel grateful for the communication he has made of it in the work of which, for the edification and *perhaps* amusement of your readers, some account has now been given.

I am, Sir, with best wishes for the continued success of your excellent miscellany,

Yours, &c.,
EDINENSIS.

Bishop Middleton on the Greek Article.

To the Editor.

SIR,

To the new edition published by Professor Scholefield, of Cambridge, in the year 1828, of this celebrated work, I find a short Preface, by the present editor, from which I take the liberty of extracting one paragraph.

"With respect to the merits of the work, as a whole, I cannot persuade myself that any competent judge can read it without a thorough conviction of the soundness of its general principle. A difference of opinion may exist on some of its minute ramifications, as well as on some of the applications of it in detail in the second part of the volume; but I have read nothing on the subject that has led me to doubt the accuracy of the Bishop's hypothesis. The work at its first appearance excited great attention, and was examined with a keen inclination to condemn by those who were compelled tacitly to acknowledge how formidable an attack it made on the strong holds of Socinianism. It will not be thought very strange that by some of these it should have been discovered that Bishop Middleton knew nothing about the article. His work, however, has been both appreciated by the bulk of students, and the demand which has long been made for it is the best criterion of its excellency."

I wish some one of our best Greek scholars would communicate his sentiments on this subject through the Repository. Meantime, let me point to the judgment of John Milton on Tit. ii. 13,

“The definite article may be inserted or omitted before the two nouns in the Greek without affecting the sense, or the article prefixed to one may be common to both.”

Matthiæ's Greek Grammar, edited by the present Bishop of London, seems to lay down no such doctrine. We shall see whether the expected new edition will supply the deficiency.

A CATHOLIC.

On the Prophecies of Universal Peace.

LETTER I.

To the Editor.

SIR,

COMMENTATORS on the prophecies have generally regarded these sacred records in the light of books that should remain sealed till explained or developed in after ages, by corresponding events; and, therefore, intended chiefly to be of use to those who might live to see them fulfilled, as affording incontrovertible proofs of the truth of revealed religion. Dr. Priestley says, “The real use of prophecy respects those who see its accomplishment.”

Much as I esteem the character and opinions of Dr. Priestley, and also those of some other commentators, I think they who thus express themselves greatly undervalue the real use of the prophecies. Were these writings, however, intended for no other purpose than to bear testimony to the truth of the Christian revelation, this alone ought to render them valuable to the sincere inquirers after truth. But the prophecies have a higher claim upon the Christian; they seem graciously intended by the Giver of revelation as a guide and key to the right understanding of the admirable doctrines and benevolent precepts delivered by our Lord and his apostles. Believing them to have been delivered by men divinely inspired, they have a claim upon our regard as of daily practical use; and, as much as other parts of Scripture, “profitable for doctrine, for reproof, for correction, for instruction in righteousness.” Instead of applying the prophecies to this beneficial purpose, it is to be regretted that commentators distinguished for their piety, learning, and industry, have for ages past been exerting their powers of imagination in applying them to the passing events of their own times, and frequently in a way calculated to promote discord, rather than union, among the followers of Christ.

There are some parts of the prophetic

writings which admit of great latitude of explanation, and afford an extensive field for the imagination, but which have no direct tendency to improve the heart or enlighten the understanding. On these, commentators have seized with avidity; on these they have spent their strength; applying them as subsidiary evidences of the truth of Christianity, or as land-marks whereby to distinguish the great arch-enemy of mankind, Antichrist. Their intentions have been good, but whether their labours have been of much real use may justly be questioned; for nothing can be more evident than that if the application of any particular prophecy does not suit in every minute circumstance to the event to which it is supposed to relate, the Sceptic, rather than the Christian, has ground of triumph. And, inasmuch as Christianity does not stand in need of this inferior kind of evidence, the wisdom of thus applying it may justly be called in question.

If many parts of these sublime writings admit of great latitude of interpretation, there are, on the other hand, some parts that have not only the advantage of not being liable to misapplication or misconstruction, but which afford the most useful practical lessons; which elucidate and enforce the doctrines and precepts taught by our great Lord and Master, and hold out admonitions to his sincere followers to be humble imitators of his virtues. I allude particularly to those prophecies which relate to the triumphs of his kingdom. It is concerning these, on which commentators have said little, that I wish, through the medium of your valuable journal, to offer a few remarks. There is a close connexion, as of cause and effect, between the doctrines and precepts of Christ and these delightful prophecies, affording ample field for discussion to the moralist and politician, as well as the theologian; and I should rejoice if what I have now to offer should induce others, better qualified than myself, to do it justice, to take up the subject.

Some of the prophecies alluded to are so plain and specific, that they may be said to relate events, yet future, with as much clearness and certainty as historians have detailed those that are already past; and they not only afford instruction to *make perfect, and thoroughly furnished to all good works, the man of God*, or the Christian, but also supply useful advice and information to the statesman and political economist. To all, the

study of these prophecies may be productive of profit, as well as pleasure. We read, Isaiah ii. 4, that in *the last days*, or under the Christian dispensation, *men will beat their swords into ploughshares, and no more learn war*. We are further told by the same inspired writer, chap. xl. 6—9, that the consequence of this forbearance and the spread of Christian knowledge will be, that men and nations of dispositions hitherto as opposite as the *wolf* and *lamb*, or the leopard and the kid, &c., will not only dwell together in a state of perfect peace, harmony, and friendship, but also of great ease, security, and abundance; that, as the prophet Micah expresses it, “they shall sit every man under his vine and under his fig-tree, and none shall make them afraid.” If Christians believe in these prophecies, which they must necessarily do if they have examined the evidences of their religion, they will find in them an assurance, equal as to certainty and credibility to any that history affords, and expressed with great clearness, that a time will arrive when our holy religion will subdue the malevolent passions that have, for so many centuries, deluged the world with human blood; and when it will be the happy medium of establishing universal peace and security. As experience is the general rule by which statesmen and politicians have been guided, I would ask, if Christian statesmen, men placing reliance in the sacred volume of revelation, ought not to draw from these prophecies the same maxims of wisdom that statesmen have been in the habit of doing from past history and experience? If Christians consider the Scriptures as a revelation of the will of God, and read them with the same disposition and intention with which they read the letter of a friend, i. e. with a sincere desire to discover the will of him who has written, they would, I think, soon come to the conclusion, that to engage in war is offensive to God; and experience will shew that so far from its conferring lasting security on a nation, it sows the seeds of its downfall. On this subject prophetic history, past history, and the remark of our Saviour, are in perfect accordance, that they who take the sword shall perish by the sword.

The statesman, or man of the world, may smile at the expression, prophetic history; but I must take the liberty of saying that, in one point of view, it commands greater respect than the history of the past as recorded by profane historians. The latter has been handed

down to us by fallible, interested, and prejudiced men, and past events we find to be variously recorded, according to the ignorance, the interests, or the prejudices of the writers: whereas prophetic history, being handed down to us by holy men inspired by God, has not these imperfections. It is therefore more to be depended on than real history; especially, as is the case in the present instance, when handed down to us in plain and intelligible language.

The prophecy, contained in the second chapter of Isaiah, “They shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more,” is so very plain and intelligible as to require no comment. That contained in chap. xi. 6—9,* though symbolically expressed, can hardly be misunderstood as to its general import. It evidently relates to the same happy period of time, namely, the last days, and to the same triumphs of Christianity; and it may be considered as the most sublime and highly poetical description that has ever been given of this glorious triumph. Whether there may be novelty in the remarks and paraphrase which I send you I know not; but, as far as I know, these prophecies have engaged little of the attention of commentators.

If the latter (chap. xi.) were an insulated prophecy, its explanation would not be attended with much difficulty, as the prophet informs us that the state of happiness, figuratively described, is to proceed from “a root of Jesse,” or from the Messiah. But, if we connect this prophecy with that contained in ch. ii., of which it may be considered an illustration, its meaning and application seem easy and natural: and, from various equivalent expressions in the two prophecies, it is probable they are identical, that they are descriptive of the

* “The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed, their young ones shall lie down together, and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice’ den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord as the waters cover the sea.”

same events, and mutually explain each other; as will appear from the following particulars.

The law that shall go forth out of Zion, and the word of the Lord from Jerusalem, in chap. ii., may be considered as identical with *the knowledge of the Lord that shall cover the earth*, in chap. xi. *The mountain of the Lord's house*, chap. ii., may be identified with *the holy mountain*, chap. xi.: and the judgments in both chapters correspond. The happy results, likewise, though so very differently expressed, may be considered as descriptive of the same events. These striking coincidences, and others might be adduced, render it highly probable that, though placed asunder, and delivered in language very dissimilar, these prophecies are identical, and mutually explain and illustrate each other. Whether, when taken in connexion with other prophecies concerning the Messiah's kingdom, they will bear the free paraphrase I am about to offer, I submit, with diffidence and deference, to the judgment of you and your intelligent readers.

Isa. xi. 1—9: *In the last days, the Messiah shall come forth as a rod out of the stem of Jesse, and a branch shall grow from his roots, and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and the fear of the Lord. These shall guide him, and make him of quick understanding in the fear of the Lord. He shall not judge according to the fallible judgment of men; but with righteousness shall he judge the poor, and reprove with equity the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and cease to learn war. For the law shall go forth out of Zion, and the word of the Lord from Jerusalem. Living waters shall go forth out of Jerusalem, and at evening time it shall be light. The old sanguinary and belligerent systems of government and of morals, founded on Pagan principles, will be dissolved and succeeded by others more conformable to the will of God; for in that day Jehovah shall be king over all the earth. All the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever. And a voice of many waters shall be heard, saying, The Lord God omnipotent reigneth. Old and er-*

roneous systems of religion shall also be abolished; not only the worship of idols, but the false worship of Jehovah under different names; a species of worship which shall take place during ages of gross darkness—these and all religious errors shall vanish in the evening time when it shall be light; for in that day there shall be one Jehovah, and his name one.

Wonderful as it may appear, this knowledge of the Lord will not only put a stop to national wars, but, striking at the root of all evil, will subdue those malevolent passions and lusts which predispose men to engage in war. Imbued with this knowledge of the Lord, and under the divine instruction of the Prince of Peace, nations and individuals, hitherto as savage as the *wolf*, will lay aside their ferocity, and cease to devour those who are as harmless as the *lamb*. To impress this upon you more strongly, I tell you, by another figure, that, at this happy period, those who have hitherto, like the lordly *leopard*, delighted in shedding innocent blood, and in oppressing others, who, like the sportive *kid*, possess not the power either of offence or defence, will not only cease to oppress and devour, but will become domesticated with those below them in rank, in power, and in wealth. The proud and the humble, the strong and the feeble, the rich and the poor, the priest and the layman, the warrior and the peasant, will lay aside their mutual antipathies, and will form one united and happy society; they will mingle, and live, and lie down together. A most perfect philanthropy and friendship will be established; and, like the knowledge of the Lord, from whence it proceeds, it will cover the whole earth. Nations and individuals, though of habits as dissimilar as the *cow* and the *bear*, instead of plundering or making slaves of each other, will lay aside all enmity, and dwell together as one large family of brothers, having one common parent, even Jehovah.

Still more incredible as it may appear, in those last days, kings, or men who have ruled as despotically as *lions* among animals, will not only lay aside their ferocious habits, but also those habits of luxury in which they have been accustomed to indulge. Influenced by this divine *knowledge of the Lord*, sentiments of universal benevolence will banish the love of sensual gratifications; and not only subjects, but kings and princes, will become "temperate in all things," and be satisfied with the simple food that,

in this improved state of society, will be the lot of the labouring man. Thus *the lion shall eat straw like the ox*; and luxury, the parent of want, being banished from the world, there shall be food enough and to spare, for a larger population than has ever yet existed; and *every man, without fear of famine or the sword, shall sit under his vine and under his fig-tree, and none shall make them afraid.*

As religious knowledge will become universal, and as "all men, from the least to the greatest, will know the Lord," those princely religious establishments that, in ages of gross darkness, have dazzled and kept in awe the vulgar, will become useless, and laymen will cease to be the prey of priests. Not only will the *lamb* be secure from the ferocity of the *wolf*, and the kid from the violence of the *leopard*; but even *the sucking child shall play on the hole of the asp, and the weaned child put his hand on the cockatrice's den.* Neither military fame nor priestly domination will be wanted; piety and moral worth will become greatness and strength; mercy and truth will meet together; righteousness and peace will kiss each other. True religion will supersede idolatry; charity occupy the place of covetousness; and peace on earth and good-will among men banish war and crime; and the wisdom of this world will be demonstrated to be foolishness with God.

The knowledge of the Lord, which is to produce all these wonderful effects, after being impeded by a succession of ages of gross darkness, shall, "in the evening time," flow with a rapid and irresistible current, till it finally cover the earth as completely as the waters cover the bed of the ocean; overturning all *thrones* and *principalities* and *powers* that shall attempt to oppose its progress. The ages of gross darkness that are already past, and those that may yet intervene before "the evening time, when it shall be light," may lead inconsiderate men to imagine that the arm of Jehovah is weakened, and that he either cannot or will not bring such mighty things to pass. But let those who doubt bear in mind that, with Jehovah, a thousand years are as one day, and one day as a thousand years. The old heavens and the old earth—the errors of Judaism and Paganism, may pass away, as will all errors; but the word of Jehovah, which is truth, cannot fail of its accomplishment. Every thing predicted concerning the Messiah and his kingdom, will, at the appointed time, be fulfilled.

The prophecies which point, either

directly or indirectly, to the triumph of the kingdom of the Messiah, are numerous; but, were there no other than the two particularly alluded to in this letter, we might safely come to the conclusion, that before they can receive their completion, all the existing establishments, civil or religious, must either be dissolved, or so thoroughly reformed by the divine operation of the knowledge of the Lord, or of Christianity, as to be what Isaiah emphatically calls a new creation. Such a creation partially took place upon the promulgation of Christianity, and during more than two centuries the honourable distinction of Christians was, "See how they love each other!" In them, both as regards war and benevolence the most extensive, these prophecies received a partial accomplishment: but, as predicted, a falling away has taken place, and gross darkness has covered the earth. From this it appears to have been gradually and steadily emerging during the last four or five centuries, so as to afford a reasonable ground of hope, that *the knowledge of the Lord*, and this new creation, *will cover the earth.*

In my next letter I propose considering some anticipations of Dr. Hartley, contained in his *Observations on Man*, &c., relating to the period in which we are now living; not as matters of curiosity or useless speculation, but as affording, when taken in connexion with prophecy, valuable practical counsel to the present generation. To all, whether nations or individuals, the prophecies alluded to may be regarded as "profitable for doctrine, for reproof, for correction, for instruction in righteousness." As the apostle is here speaking of the Jewish Scriptures, or the law and the prophets, for it was these Timothy had *learned in his childhood*, it is reasonable to suppose that the prophecies I have quoted, if not specially alluded to, were included in the apostle's remark.

PHILANTHROPOS.

Passages from the Gentleman's Magazine.

To the Editor.

SIR,

THE passage which ensues is copied from the number of the Gentleman's Magazine published November 1829.

"We know that many clergymen, good and excellent men, betray in their publications ignorance of the world. In no instance, and we mean it in no dis-

respect, is this deficiency more palpable than in the hypothesis that union between the Catholic and Protestant churches would heal all discords and overcome Unitarianism and Dissent."**

"As to the Unitarians, Hume admits that there is nothing irrational in the doctrine of a Trinity, and all philosophers know that it is absurd to argue *a priori* concerning Deity. But this the Unitarians do; they allege what is insusceptible of proof, and as they deny future punishments, *the proper mode of overcoming them is to alarm the fears of mankind* upon that particular point; and it being impossible to extirpate religion out of the human mind, it is *the only mode by which success can be obtained*. The Unitarian says, that the souls of the wicked are annihilated after death; but matter only is susceptible of decomposition, and who can predicate mortality where there cannot be decomposition?"

The authority of the work in which it appeared, not the importance of the passage itself, induced the writer to send the following note to the Editor of the Gentleman's Magazine.

"SIR,

"In the number of your work for November there is found an article of review (p. 346), on some statements in which, I, as one of those who are therein misrepresented, claim the privilege to make one or two remarks. It is not my intention to follow the writer through the inconsequential train of observation in which he indulges, but to tell him, that however much knowledge he may arrogate to himself, he is either profoundly ignorant or bad-intentioned in relation to the subject on which he has undertaken to instruct others. He commences with charging the Unitarians with arguing *a priori* concerning Deity—which is untrue; he proceeds to assert that they allege what is insusceptible of proof—which is assertion without evidence; and he closes his misrepresentations by affirming that they deny future punishment, and hold that the souls of the wicked are annihilated after death—which is also untrue.

"I do not undertake, Mr. Editor, to affirm, that *no one* of those who are known by the name of Unitarian Christians has entertained any of these notions; but I can truly say, that though my acquaintance with Unitarians is extensive, I *know* not one person who holds the errors ascribed by yourself or your agent to the whole body; while I do

most solemnly declare that the alleged opinions form no part of the Unitarian doctrines—are not received by the Unitarians as a body—nor by any considerable part. You will, I hope, as an act of justice to a misrepresented body of Christians, give these remarks insertion, if possible, in your forthcoming number, and oblige

"Your humble servant,

"JOHN R. BEARD,

Unitarian Minister.

"Manchester, Nov. 9, 1829."

The injury was public—so ought the reparation to have been; but the only notice taken of the above letter, which notice wantonly adds to the misrepresentations complained of, is the following, copied from the "Minor Correspondence" in the number published March 1st:

"We have communicated Mr. Beard's letter to the writer of the article complained of, and his answer is as follows: Mr. Beard had certainly no idea of meeting with a razor in the critic, a Trinitarian clergyman of the Church of England. The latter is *bound by the canons and his ordination vow to support the doctrine of the Church* to which he belongs; and that doctrine is, that unless Christ be God as well as man, the atonement is not efficacious. The main point of Mr. Beard's letter is a denial that the Unitarians argue *a priori* concerning Deity; but how is it possible for them to impugn the doctrine of a Trinity without predicating, that there cannot be a Triune Deity, the possibility of which even Hume admits? As to other points of his letter, many clergymen are of opinion (and not without reason) that *Unitarianism tempts its followers to commit the sin against the Holy Ghost*; and therefore is the most pernicious form of Dissent. Concerning the *insults* in Mr. Beard's letter, the clergy every day meet with *rampant sectaries* of all kinds, and if they know their duty, only pray for the conversion of them *in common with Jews, Turks, infidels, and heretics.*"

The reader is left to make his own reflections.

J. R. B.

On Public Worship.

To the Editor.

SIR,

PERHAPS some of your able correspondents would have no objection to discuss the right and the wrong, the

measure of Christian and unchristian feeling, which pervades our generally confused notions respecting the separation of an order of men for the purposes of conducting Christian worship in a congregation? It appears to me that when this subject has been treated, it has generally been with reference to the minister and not to the people. It has been spoken of as if the grand point was, that the one who *leads* should be eminently qualified, while it has been forgotten that if the office were really shared by many in a congregation, the qualifications now centred in one, probably would be diffused over a larger number, and worldly thoughts and worldly habits might receive a great check.

Professing myself to have only come to the conclusion that "much may be said on both sides," I will subscribe myself

AN OBSERVER.

On the Character of Mohammed.

To the Editor.

SIR,

So little is known of Mohammed by European Christians, that he is usually stigmatized as an Impostor, and the KORAN, the book which is accounted sacred amongst the followers of the *prophet*, is by those who are totally ignorant of its contents reviled as a farrago of gross absurdities.

Without considering the age and the country in which he resided, without investigating his laudable efforts to convert the idolatrous people around him from their superstitious practices, without regarding the *piety* he inculcated, and the *moral precepts* he held forth, as essential to the happiness of society in the present life, and to eternal happiness in the world to come; the *pulpit* and the *press* have combined in reviling him for his aspiring to a predominance which his persecutors stimulated him to attempt in his self-defence.

Not content with calling his ardent zeal *fanaticism*, Christians in general have numbered him amongst the chief enemies of Christianity.

Relying on that liberality of sentiment which your periodical publication displays, I request your permission to offer my opinion that *Mohammed* was a CHRISTIAN, and that from his zealously inculcating the doctrine of the DIVINE UNITY, he conciliated the minds of many Jews, and found zealous adhe-

rents amongst those Unitarian Christians who sought refuge in *Asia* and *Africa* during the turbulent scenes between the ARIANS and TRINITARIANS in the reign of *Constantine*.

Mohammed assents to both the Old and New Testaments, merely stating that neither Jews nor Christians had preserved their Scriptures free from interpolation.

Ignorance and bigotry have been fostered for ages, and the *Monkish* crusades excited an antipathy between those who were marshalled under the banner of the *cross*, and those who assembled around the banner of the *crescent*.

From the accordance between the *New Testament* and the *Koran* relative to the DIVINE UNITY, *piety to God*, and *benevolence to mankind*, Christians and Mohammedans might have lived together in harmony.

Many a fiction relative to *Mohammed* has been invented to supply matter for a *Canterbury Tale*, and possibly some of your readers may have believed the religion of Mohammed to be a persecuting religion.

Is it rational and equitable to impute to the religion of *Jesus Christ* all the irrational and inequitable conduct of some professors of *Christianity*? And by parity of reasoning we ought not to impute to the religion inculcated by *Mohammed*, any part of the conduct of its professors which is contrary and inconsistent with the injunctions and precepts of the KORAN.

The *Koran* says, "*Let there be no violence in religion.*" This gives no sanction to that spirit of domination falsely called religious. Again, "*Fight for the religion of God against those who fight against you, but transgress not by attacking them first, for God loveth not the transgressor.*"

Although the latter quotation differs materially from the admonition of *Jesus Christ*, that when smote on one cheek we should turn the other also, your readers will be aware that very few Christians have cultivated the spirit of forbearance recommended in the GOSPEL, and that there are very few pages in Ecclesiastical History which do not evidence a deficiency in that degree of moderation which the KORAN enjoins.

Not only hierarchies against sects, but sectarians against each other, from the time of *Athanasius* to the commotions at *Ulster*—who have conformed even to the injunction of the Arabian Prophet?

Although burning at the stake is no

longer common, there still remain *prohibitions* and *ejectments*, and *annoying*, although *impotent*, denunciations of *eternal misery*, on account of conscientious differences in opinions called religious. The reign of King George the Fourth will be ever memorable to the advocates for religious liberty, and from the *signs of the times* we are induced to infer that the children of Israel will be emanci-

pated as well as the Roman Catholics; that a mosque will be erected for the accommodation of the Mohammedans who sojourn amongst us, and that in this land of freedom all men will be encouraged to worship the Supreme DIVINE BEING agreeably to their own *pious sentiments*.

A CHRISTIAN MOSLEM.

OBITUARY.

MRS. FRANCES SHEPHERD.

1829. Nov. 17, at *Gateacre*, near *Liverpool*, FRANCES, wife of the Rev. Wm. SHEPHERD.

The retiring modesty which so peculiarly characterized this lady, might seem to render unappropriate any further notice to the public, than the simple announcement of her decease, were it not for the consideration that, amongst the readers of this work, there must be many to whom she was personally known; and no small number who, in their boyhood, have experienced, under the roof of her husband, a large portion of her almost maternal care; to such this little tribute will not be uninteresting, as recalling the memory of a kind and valued friend.

Mrs. Shepherd possessed an excellent understanding, which had been well cultivated by reading; but her singular modesty of character led her to be so much more frequently a listener than a speaker, that none, except her most intimate friends, could fully appreciate the extent of her information, the correctness of her sense, and the soundness of her judgment. She well exemplified those beautiful characters of Christian charity, "she seeketh not her own, is not easily provoked, thinketh no evil," for it would have been difficult to select an equally perfect example of disinterestedness, gentle mildness, and candour.

From a life of happy and active usefulness she was removed with only so long an illness as to afford to the affectionate friends who had the melancholy privilege of attending upon her last moments, an opportunity of exhibiting towards her some portion of that tender care and assiduity which she had so frequently bestowed upon others.

To the faithful partner with whom she had passed thirty-seven years in un-

interrupted harmony and unclouded happiness, her loss is irreparable; and it is deeply lamented by all who were favoured with her intimacy and friendship; whilst, by her domestics and the neighbouring poor, it is deplored like that of a mother.

If posthumous fame can ever be accounted a reasonable object of human ambition, it must surely be when it assumes this form. The hope of being enshrined in the hearts of those who knew us best, is not only soothing to the anguish of departing friendship, but animating also, as being linked with that better part of our nature which alone survives, when all besides shall have perished and been forgotten.

MISS LOUISA HAWKES.

December 21, aged 22, LOUISA, the only daughter of the Rev. James HAWKES, of Nantwich. Though cut off in the spring-time of life, the deceased had anticipated much of the anxiety and affliction that is generally reserved for a more advanced period. To the trials incident to the long illness and subsequent death of her mother, whose place she was called upon to supply at that early period when females generally depend on a mother's advice and direction, succeeded that of her own very long and very painful sickness. In her case the salutary influence of affliction was most pleasingly manifested; and her friends, while they deeply sympathized with her in her illness, which was unusually trying from the want of the soothing effect of a mother's or a sister's affectionate attentions, long indulged the hope that she would enjoy a rich recompence for her sufferings in the exercise of those virtues which were the fruit of her happy

improvement of it. When, however, they were fondly hoping that the qualities which she displayed, those gentler virtues which often flourish under the softening influence of affliction, united as they happily were with a thoughtfulness and strength of character uncommon in one so young, were to adorn various relations of life which she would afterwards be called upon to fill, her disorder began to assume a fatal character, and a rapid decline soon put an end to all their hopes. Under this and the like disappointments, how invaluable do we find the possession of the gospel! How thankful ought we to be for the light and consolation which it affords! For it assures the mourners, though the tomb is closed upon their friend, that she is not lost to them for ever—though she has not reaped her reward in this life, a richer is reserved for her in heaven.

R. S.

MR. JOHN DENDY.

Jan. 24, at *Tower Hill*, near *Horsham*, Mr. JOHN DENDY, in the 36th year of his age. He was the eldest son of the late Rev. John Dendy, who was for many years pastor of the Unitarian General Baptist congregation in that town. The deceased was suddenly called away, when prospects of increasing usefulness were opening to him. About four months ago he accepted the office of deacon in the church over which his respected father so long and usefully presided, and his friends were fondly anticipating the advantages to our common cause likely to result from that zeal and prudence of which his prior conduct gave an ample pledge. But true it is, that we know not what shall be on the morrow. The Sovereign Arbiter of life and death saw fit in his wise and inscrutable counsels to disappoint our hopes; and an illness of a few days deprived us of an upright and highly respected friend. Few individuals have enjoyed more general esteem than the subject of this brief memoir; and at his interment, which took place in the burying-ground belonging to the chapel, after an appropriate discourse by the Rev. Robert Ashdowne, from James iv. 14, Churchmen and Dissenters were seen mingling together, equally eager in paying the last tribute of respect to the exemplary virtue of their lamented friend and neighbour. May his sorrowing widow in her affliction gather consolation from the hope, which Christianity inspires, of the reunion of virtuous friends in happier and brighter worlds above;

and may the fatherless son be preserved to become the stay and comfort of her future years, by displaying to her admiring gaze those virtues which endear to her the memory of her departed partner in life!

MR. BOWLES.

7, *York Place, City Road*,
Jan. 12, 1830.

SIR,

I HEARD with sincere regret of the death of my highly esteemed friend, Mr. BOWLES, of *Yarmouth*; and although I think it not wise to encumber the pages of the Repository with long biographical notices of individuals who are little known to fortune or to fame, yet where the character and conduct of a deceased friend may afford his survivors, and especially the younger part of them, a useful lesson, such opportunities of doing good ought not to be neglected. And this was pre-eminently the case with regard to Mr. Bowles's life. It affords the example of a man brought up from his childhood in a profession which is generally regarded as the most unfavourable to the cultivation of religious principle, yet regulating his conduct by an undeviating adherence to it, making religion a subject of constant attention and serious inquiry, and having, as the result of such inquiry, adopted the most unpopular creed of the present time, voluntarily, openly, and constantly associating himself with its professors, subduing by the integrity of his character the prejudices which existed against both the professions to which he, at different periods of his life, belonged; and, in fine, affording an example that to no situation in life is denied the power of commanding the respect, the confidence, the friendship, of those whose good opinion is worth possessing.

Mr. Henry Bowles was born in Devonshire in the year 1773. His father, who was the manager of a company of comedians in that county, and who destined his son for his own profession, gave him the advantage of an excellent classical education, which he afterwards improved by diligent and close study. In the year 1800, Mr. Bowles joined the Norwich company, in which for ten years he played what is called the first business in tragedy and comedy, and he always continued to cherish that love for the drama, long after he had quitted the stage, which every man of taste must feel. His acting was marked by sound judgment, a careful and critical study of his author, and, for the most part, by a

just and faithful portraiture of the character he had to represent. I used to think him most happy in the personation of the heroes of ancient Rome, and of these particularly Brutus, Coriolanus, and Cato. To this line of characters he had to add the very opposite one of genteel comedy, and those who knew him only of late years would scarcely believe that ever he could have attempted Ranger, or Charles Surface, and still less that his attempt was a successful one. If his representation of these characters wanted some of the exuberant flow of animal spirits which their perfect delineation would demand, it never degenerated into the noisy, vulgar exhibition which has sometimes been made of them.

It was in 1800, immediately after Mr. Bowles's joining the Norwich company, that my acquaintance with him commenced. We had then only *one* kindred feeling—the love of music. This brought us regularly into contact every week, and thus was laid the foundation of a friendship which death alone has ended. Though he came to Norwich a perfect stranger, Mr. Bowles's gentlemanly manners, correct conduct, and mental cultivation, soon procured for him an introduction into some of the best society that the city afforded, and the friendship of some of its most accomplished and respectable inhabitants. I believe it was by accident that he first attended the Octagon Chapel. The subject of religion had, previously to this, never been discussed by us, as I knew him to be a regular and I believed a conscientious and satisfied worshiper at the Established Church. I now found that he had long been among the number of those who had been troubled with doubts and misgivings as to the agreement of her creeds and articles with the teachings of Christ and his apostles. My friend was not a man to take up or lay down any opinion hastily. He applied himself closely to the investigation of the subject, and the issue was his firm conviction of the identity of Unitarianism with scriptural Christianity. Having come to this conclusion, he hesitated not to make an open avowal of his convictions by regularly attending twice in the day upon Unitarian worship in whatever town his professional duties placed him. Nor, to the best of my knowledge, did this honourable conduct cause him the loss of any of his former friends. I continued, after that time, to meet him at the houses of several clergymen and members of the Church of England with

whom he had been previously accustomed to visit.

During the last two or three years of his belonging to the Norwich company he was appointed by Mr. Wilkins (the patentee) to the troublesome office of stage-manager, the additional emolument of which scarcely compensated for the irksome and unthankful task of reconciling the jarring claims of the various candidates for public favour. To the profession of an actor he had, for some time, shewed a growing dislike; at length he determined to quit it altogether, and, by the advice of his friends, to undertake one for which he was eminently fitted, that of a school-master. He took his leave of the stage before the largest and probably the most respectable audience that ever filled the Norwich Theatre. There was no previous instance of such a receipt as on that night. Persons of the highest rank and consideration in the city seemed anxious to testify their regard for a man who had no claim to their notice save what his own high character and uniform good conduct had earned. To the art of benefit-making he was a total stranger, and never mixed with the various convivial companies in which provincial and even metropolitan actors find it their interest to associate. They were no company for each other. Hence there was no party got up on this occasion, no canvassing or scheming to get a house. It was the spontaneous and honourable testimony of a numerous community to the private worth of an individual.

It happened that at this time the small congregation of Filby, a village in the neighbourhood of Yarmouth, was without a minister, and Mr. Bowles, having determined to fix his residence at that town, consented to supply the vacancy. His connexion with this society continued till his death. At Yarmouth, being one of the towns in the Norwich theatrical circuit, he was almost as well known as at Norwich, and his school opened with very flattering prospects. His modest, unobtrusive habits, and his utter contempt of all quackery and puffing, prevented his enjoying that measure of public support to which he was so well entitled; and among his Unitarian brethren he was almost unknown. He never visited London but once in his life, and for the last thirty years he scarcely ever wandered beyond Norfolk and Suffolk. His whole mind was given to the performance of his duties, and to thrust himself into public notice he was

perhaps too much averse. Year after year his pupils were rising to the highest honours that Cambridge could bestow; but these were facts which his friends heard only incidentally, and the public never. They are sufficient to stamp his character as a scholar and a mathematician.

As his duties at Filby occupied only one part of the Sunday, Mr. Bowles was accustomed to attend on the ministry of Mr. Beynon at Yarmouth during the other part; and the infirmities of age having rendered it necessary for that gentleman to procure some assistance in his pulpit services, Mr. Bowles most kindly and generously undertook half the duty, declining at the same time to accept any part of Mr. Beynon's salary. This he did for many years, very much to the advantage of the congregation. In the last letter which I had from him, (dated Dec. 10, 1829,) he says, "I am happy to say that my evening lectures have been well attended; I trust they have been instrumental in keeping alive some attention to the principles of Unitarianism. You know I am but a volunteer here, yet if I can serve the cause I love I am content."

His end was equally sudden and serene. He had complained of some slight indisposition, and had retired, rather early, to rest. He soon fell into a sleep, and from that sleep he never awoke.

This brief and imperfect sketch of Mr. Bowles's life and character will not, I trust, be wholly without its use. It will serve to give his brethren in the ministry some knowledge of one who, though not educated among them, and destined during the early part of his life to move in a very different orbit to theirs, was worthy, if purity and singleness of heart, undeviating rectitude, unwearied diligence, added to the accomplishments of a scholar and the acquirements of a theologian, are among the characteristics of a Christian Minister, to take no mean rank among them. It will also animate the timid to an honest and fearless profession of what they believe to be the truth, by shewing that such profession, accompanied by corresponding consistency of conduct, will not fail to silence the sneers of the worldly or the scorn of the bigot, and to ensure the cordial admiration of the enlightened and honest part of society.

EDWARD TAYLOR.

INTELLIGENCE.

Hull Sunday-School Meeting.

ON Tuesday, Dec. 29th, the Anniversary of the Bowl-Alley Lane Sunday-School, in this town, was commemorated in the following manner: in the afternoon the children of the school, after assembling in the chapel and hearing a simple address from the minister, were regaled with tea; and on their dismissal, the friends of the Sunday-school, and members of the congregation and others, to the number of eighty persons, sat down to a social tea-table at six o'clock. The evening was spent in friendly religious intercourse. Sentiments connected with the cause of religious education and Unitarian Christianity were passed, in proposing which, a variety of animated addresses were made to the meeting. The company separated at nine o'clock, concluding their meeting with singing and prayer; and apparently under the unanimous feeling of satisfaction in the employments of the evening,

and of hope that this might be only the first of many such commemorations.

I beg leave, Mr. Editor, to record our meeting among the similar articles of pleasing religious intelligence, which I observe, I think, with increasing frequency, and never without sincere satisfaction, in your interesting pages. We derived the idea of our recent meeting from the similar Sunday-school commemorations which have been held for several years at York and at Welburn, with much pleasure and improvement to those who have engaged in them. My own conviction of their utility is strengthened by every additional opportunity I have enjoyed of attending such meetings; and if that conviction had ever wavered, it would, I think, have been immoveably fixed by the scenes of last Tuesday. Never could a meeting have been distinguished by more harmonious and social religious feeling, nor, I think I may venture to say, by a more truly Christian spirit. The high and the low,

the richest and the poorest, met together. The immediate object was the commemoration of a Sunday-school. The *children* were made sensible of the benevolence of their teachers and friends, by an innocent indulgence suitable to the festive season. The *benefactors* were gratified by the sight of the happiness they were promoting. The *teachers* met together and encouraged one another in their good undertaking. The *supporters* of the school supplied their countenance and encouragement to the laudable efforts of their young friends who give their gratuitous services as teachers. Thus an interest in the *school* was quickened and spread. Then the friends of education remembered their other bonds of union as members of a *Christian society*. They were glad of the occasion to eat together as fellow-members one of another, in the same spirit in which they rejoice to forget the distinctions of rank and outward condition, when they worship together as fellow-mortals and fellow-Christians. They felt at the same time their individual interest in the cause of religious truth and purity in the world at large, and by the detail of various facts relating to the progress of Unitarian Christianity in places nearer or more remote, reminded one another of the anticipations which they ought to form, and upon which they ought to act according to their several ability, respecting the future destiny of pure and undefiled religion.

The presence of several persons belonging to other denominations of Christians is not the least pleasing part of my history. We were grateful to them for their demonstration of Christian liberality and kindness; and they required no apology for our expression of interest in our own religious principles, while they joined hearts and voices in our song of religious joy, and prayed with us for the heavenly blessing.

I firmly believe (and it is under this conviction that I wish, Sir, to claim a portion of your pages), that occasions and methods similar to that I have described, are those to which we must look, in a very great degree, for the promotion of a spirit of effective co-operation and fervent zeal in our churches, and also, to no small extent, for the revival and increase of genuine and practical and social religious principle in our individual bosoms.

EDWARD HIGGINSON, Jun.
Hull, Jun. 1st, 1830.

Ordination of Mr. J. C. Means.

ON Friday, January 1, 1830, Mr. J. C. Means was settled as pastor of the White's-Alley General Baptist Church, meeting lately on Sunday afternoon in Worship Street, Bishopsgate Street, but now removed to Trinity Place, Trinity Street, Blackman Street, Borough.

The public service was introduced by the Rev. J. S. Porter, of Carter Lane, who read the Scriptures; the Rev. D. Davison, of the Old Jewry Chapel, Jewin Street, conducted the devotional service; after which the Rev. B. Mardon, of Worship Street, delivered a most excellent and masterly discourse, *On the wisdom which cometh from above*, from James iii. 17. The service was concluded by a very animated and impressive discourse, on the various offices in the church appointed by Jesus Christ, from Ephesians iv. 11, 12, by the Rev. R. Aspland, of Hackney. Several of the ministers resident in and near London were among the audience.

New Unitarian Chapel, Norwich.

ON the 14th of March a new chapel for Unitarian worship was opened in St. Andrew's, Broad Street, at Norwich, by the Rev. B. Mardon. It was well attended in the morning, afternoon, and evening, and on each occasion that gentleman delivered an excellent and impressive discourse to a highly respectable congregation.

Boston Unitarian Congregation.

THE Unitarian Congregation at Boston have presented their late minister, the Rev. George Lee, of Lancaster, with a copy of Dr. Lardner's Works, accompanied by the following note:

REV. AND DEAR SIR,

I have much pleasure in being made the organ of your late congregation, in presenting you with a copy of Dr. Lardner's Works, as a small tribute of affection, gratitude, and esteem, for the ability, zeal, and fidelity, with which you performed your ministerial duties amongst us; and for the exemplary manner in which the virtues and spirit of the gospel were exhibited in your life and conversation; and also for the earnestness with which you, on all occasions, endeavoured to promote the great cause of civil and religious liberty. That you may long live to enjoy prosperity, health, and happiness, and be eminently useful in

the Christian church, is the earnest wish of,

Rev. and dear Sir,
Yours truly,
CHARLES WRIGHT.

To the Rev. George Lee.

MY DEAR SIR, *Lancaster,*
Feb. 25, 1830.

I hasten, through you, to return my most sincere thanks to the Committee of the Boston Unitarian Congregation, for the elegant and useful set of books I have just received from you, on their behalf, and for the very flattering note which accompanies their present.

I cannot but attribute to the kind partiality of my friends the very complimentary terms in which they speak of my late ministry among them; but as a token of their affectionate regard, and as a testimony to the sincerity of my labours, I confess it has been, in no small degree, gratifying to my mind, and I shall feel it as an increased motive to perseverance and greater diligence in that course which has earned for me their kind approbation.

Boston possesses many claims upon my grateful remembrance. As the place of my first settlement in life, and where much of my experience and knowledge of the world has been acquired, I can never think of my residence there without emotions of deep interest; and the indulgence and forbearance I uniformly experienced would render it impossible for me ever to forget my respected friends of that place, did not the last and unexpected instance of their kindness fix upon me a debt of gratitude, which I should hold it culpable, in the highest degree, to suffer to be obliterated.

I consider it the happiness of my life to have been called to labour in the cause of rational religion, and to raise my voice, feeble though it is, in favour of those all-important truths which are calculated to advance the dignity and independence of man, and to vindicate his claims to similitude with his Maker. A more suitable gift could not have been made than a copy of the works of Dr. Lardner, one who was devoted to the same cause, without regard to worldly emolument, or to the friendship of men; and whenever I cast my eye upon these volumes, and think in what manner I became possessed of them, I shall feel admonished not to relax in my vigorous efforts, but to expend all the energies that God has given me in promoting the

moral and religious improvement of my fellow-creatures.

I beg you again, my dear Sir, to assure my late flock, that though separated from them by distance of place, I am often with them in thought, and call to mind the great happiness I derived from their society; and I shall often breathe a prayer to the Father of mercies for their welfare, both *here* and *hereafter*, that they may continually improve in Christian holiness, and be my crown of rejoicing in the solemn day of judgment.

I remain, dear Sir,
Yours faithfully,
GEORGE LEE.

To Mr. Charles Wright, Boston.

The Rev. John Watson and the Congregation of Greyabbey.

THIS case, which so deeply excited the sympathies of liberal men of all persuasions, has taken a turn that was little expected either by them or their opponents. We insert a short summary of the facts which have transpired since the time to which our last account came down. On the greater part of these occurrences, comment would be superfluous.

It will be recollected that, in his speech at Belfast detailing the injuries inflicted on Mr. Watson and his congregation, the Rev. Henry Montgomery stated it as his opinion that Mr. Montgomery, of Rosemount, "had been duped; had received false information;" and especially, that some unauthorized person had forwarded to him, in the name of the Presbytery of Bangor, a request to take those steps which he afterwards did for dispossessing the people of their place of worship. This conjecture (it was no more than a conjecture at the time) has been found to be correct. At the meeting of the Synodical Presbytery of Bangor, held at Greyabbey on the 27th of January, immediately before the exclusion of Mr. Watson from his pulpit—it was resolved, that preaching should be supplied to such members of his congregation as were dissatisfied with their minister. It was proposed that Mr. Montgomery, of Rosemount, should be requested to give the house to the Synodical party; but some members of Presbytery, who have not yet discarded all sense of common decency, scouted the idea, and it was promptly rejected. Will it be believed, however, that after the Presbytery had separated, five ministers, who remained behind the

rest, drew up and transmitted to the landlord a letter, commencing, "*In the name of the Presbytery of Bangor,*" and containing, in a different form no doubt, but still in a form well calculated to mislead their correspondent, the very same request which the Presbytery that very morning had indignantly refused to sanction? They did so, however; perhaps under the influence of the Rev. Henry Cooke, whose name, though he be a member of another Presbytery, appears in the very front of their phalanx. We present our readers with a copy of this document:

"*Greyabbey, Jan. 27, 1830.*

"Sir,

"In the name of the Presbytery of Bangor, assembled here this day, we beg to return you our best thanks for your permission to transact our business in the Meeting-house; but as at the time your permission was communicated, the Presbytery had retired under a vote of the majority, and as at the time the business had been nearly concluded, they terminated their business without doors. So far we speak in the name of the Presbytery. In what follows, the undersigned beg to speak in their own name.

"The congregation of Greyabbey was erected in 1736; and the minister, Mr. Cochrane, was an orthodox minister, as was the congregation. Of the intermediate ministers we need not speak; but as Mr. Watson, a licentiate of the Presbytery of Dromore, must have signed the Westminster Confession of Faith, there can be no question that he entered the congregation as an orthodox minister. Now that Mr. Watson has been pleased to avow Arian sentiments, and connect himself with a body of avowed Arians, you are aware that a large proportion of the congregation have been forced to withdraw from his ministry. Nearly one hundred seat-holders have applied to us for preaching, and we have accordingly appointed some of our members to supply them each succeeding Lord's-day. We therefore beg leave, respectfully, to request your countenance in retaining the original right of the orthodox members of the congregation to the use of the Meeting-house, which their fathers received as an orthodox people, and for an orthodox minister, under the patronage of your ancestors.

"The affairs of our Presbytery have detained us to so late an hour, that we have not been able to effect our original design of sending a deputation of our brethren to wait upon you in person.

"We have the honour to be, Sir, your obedient servants,

"(Signed,)

"H. COOKE,

"JAMES MORGAN,

"JAMES TEMPLETON,

"GEORGE BELLIS,

"ALEXANDER HENDERSON,

"JOHN MACAULEY.

"*To William Montgomery, Esq.*"

This is beyond all question an extraordinary epistle. Its truth and courtesy are upon a par.

The writers commence, "*In the name of the Presbytery of Bangor,*" &c. The Presbytery never gave them any authority to write to Mr. Montgomery; not even to return thanks. Their assurance in adopting this style was the more remarkable, as a motion proposing to give them an authority for that purpose had been made and rejected.

"*In what follows, the undersigned beg leave to speak in their own name.*" This may be very true, but is not consistent with the language which they afterwards employ, when they say, "*nearly one hundred individuals have applied to us.*" No application had been made to these gentlemen individually; but ninety-seven persons had, under the influence of meddling ministers, and tyrannical landlords, applied to *the Presbytery of Bangor*: and of this Mr. Montgomery, of Rosemount, was well aware. Their letter could only lead him to regard them as the accredited agents of the Presbytery. See to the same effect the last paragraph: "The affairs of our Presbytery have detained us till so late an hour, that *we* have not been able to effect our original design of sending a deputation of our brethren to wait upon you *in person.*" Does not this convey a hint that the persons so addressing Mr. M. *were* authorized to confer with him *by letter*? But all doubt as to the construction of this document must have been removed from Mr. Montgomery's mind, on reading what they state about supplies of preaching: "*We have appointed some of OUR members to supply them each succeeding Lord's-day.*" Here the writers unquestionably identify themselves with the body by which the supplies were appointed; that is, with the Presbytery of Bangor.

The most moderate interpretation which their expressions will bear, amounts to this; that the Presbytery had put them forward to say or do something which, for some reason or other, the body did not choose publicly to do or say

itself: an interpretation which conveyed an impression altogether false, and likely to lead Mr. Montgomery into important error.

But the truth is, that Mr. Montgomery never dreamed that this letter was any other than a letter from the Presbytery of Bangor. As such he shewed it to his friends, and as such he quoted it in his proclamations affixed to the door of the meeting-house.

The writers continue: "*Mr. Cochrane was an orthodox minister, and so was the congregation.*" It would be no easy matter to tell how they have been able to ascertain this fact. Persons who ought to know something of the matter have expressly denied it. "*Of the intermediate ministers we need not speak.*" Does not this imply that they were known to be what these gentlemen call orthodox? Now the intermediate ministers of Greyabbey were two—Doctor Stevenson and the Rev. James Porter. Doctor Stevenson is still living, and is, we believe, a regular attendant at the Rev. Dr. Bruce's congregation in Belfast; consequently, in the phraseology of the letter-writers, not orthodox. The unfortunate Mr. Porter perished by sentence of a court-martial for an alleged participation in the attempt to revolutionize Ireland in 1798; but his son, now Attorney-General to the State of New York, and many friends, both lay and clerical, who still survive, can testify that he was decidedly and zealously anti-calvinistic, both in his private conversations and public preaching. So much for the intermediate ministers of whom Messrs. Cooke and Morgan did not think it necessary to speak.

"*But as Mr. Watson, a licentiate of the Presbytery of Dromore, must have signed the Westminster Confession of Faith, there can be no question that he entered the congregation as an orthodox minister.*" We have here a specimen of logical reasoning equal to the foregoing instance of historical accuracy. Mr. Watson, when he first commenced preaching, was orthodox; *therefore* there can be no doubt that he entered Greyabbey congregation as an orthodox minister! What, can a man never change his opinions then? According to their own shewing, Mr. Watson has done so *since* his ordination. What prevented him from doing so *previously*? To take a parallel case—Mr. Belsham was orthodox (we must use this jargon) when he first came out as a preacher, *therefore* there can be no doubt that he entered

Essex Street as an orthodox minister! How convenient a mode of coming to any conclusion that may be desirable is this! Or, if we may remind these reverend reasoners of an instance nearer home, the Rev. David Watson, the minister of Clough, was, like his brother, licensed to preach by the Presbytery of Dromore, and, therefore, he too must have signed the Westminster Confession of Faith; and, therefore, (*argal* again,) he must have entered the congregation of Clough as an orthodox minister. If this testimony to his religious character be of any use to that gentleman, he ought to feel greatly obliged to the authors of this letter,—his brother's bitter persecutors, and, in some measure, his own,—who have so kindly accorded it and authenticated it under their hands. If their argument be good for any thing, their pertinacious and unlawful opposition to his settlement in the congregation of Clough was a piece of the most gratuitous malignity.

But, after all, what is this signature to the Westminster Confession of Faith, which so wonderfully proves the orthodoxy of ministers, not only at the time of signing, but for years afterwards?—No person can exactly tell. Different formulas prevailed at different times, and in different Presbyteries; but we happen to know that the one which was long employed in the Presbytery of Dromore was to this effect: "*I believe and subscribe the doctrines contained in the Westminster Confession of Faith, so far as they are agreeable to the Word of God, interpreted by right reason.*" Let any person read these expressions over again and see whether any form can be more vague and unmeaning. A man might, without any breach of veracity, subscribe this declaration, and the next moment declare that he did not believe a single doctrine in the whole creed. There does not exist a book so silly, so impious, so irreligious, which might not safely be subscribed, according to the same formula. Nay, we are bold to affirm, that one of the gentlemen at least, whose names adorn the letter on which we are commenting, is perfectly cognizant both of the fact and the inference we have mentioned. Mr. Cooke has long been a member of the Dromore Presbytery, and has been heard to complain of its mode of subscription, both in the Presbytery and at meetings of Synod; and in exposing the inefficacy of such a test, has employed language much stronger than ours. This was indeed one of the main

levers which moved the Synod of Ulster to enact the infamous overtures of 1828. Yet now, in the spring of 1830, when a brother minister is to be secretly maligned and injured, and the very contrary assertion suits his purpose, it is, without hesitation, put forward. For shame!

"Now that Mr. Watson has been pleased to avow Arian sentiments." Mr. Watson never has avowed Arian sentiments.

"And connect himself with a body of avowed Arians." Mr. Watson has not connected himself with a body of avowed Arians. The Remonstrants are not Arians, and have never pretended to be so. Some individuals among them have entertained and professed opinions which are commonly called Arian; but others disclaim both the doctrine and name. The connexion is declared to be founded on the principles of church fellowship, not of theological sentiment.

"Nearly one hundred seat-holders have applied to us for preaching." To a certain length, this is true. Ninety-seven persons, calling themselves seat-holders, did apply, not to the writers of this letter, as they falsely assert, but to the Presbytery of Bangor; and we have been told of one man who denounced his pretended signature as a forgery, and of several who have expressed their contrition for yielding to their fears and allowing their names to be appended. However, in the main, the thing is fact. Ninety-seven names were obtained, by calumny, busy interference and undue influence,—to be affixed to a Memorial to the Presbytery of Bangor, which was drawn up by the Presbytery of Bangor itself, and hawked about from house to house for, we believe, upwards of a fortnight. But when this fact is so pompously stated, why is it not likewise stated, that a resolution of adherence to the Remonstrants had received, on Sunday, January 24th, the signatures of nearly 150 *bonâ fide* seat-holders; and that in the course of two days others came forward, making in all *two hundred and sixty*?—a number, the magnitude of which is truly wonderful, when we consider the influence used by the clergy and landlords on the other side, and the absence of such motives on the minds of those who took part with the Remonstrants. Why was not this fact mentioned to Mr. Montgomery?—Because it would have opened his eyes to the insignificance of that party in the congregation into whose hands these Reverend

Gentlemen wished him to be thrown. View their statement alone, and we have no doubt it would lead any person, not otherwise informed of the circumstances, to imagine that the adherents of the Synod constituted a majority, or at least a very considerable proportion, of the congregation; and such was clearly its effect on the mind of Mr. Montgomery, of Rosemount. After such premises, so fairly stated and so satisfactorily established, we can only wonder at the modesty of the petition with which this part of the document concludes. "We therefore respectfully request your countenance in retaining the original right of the orthodox members of the congregation to the use of the meeting-house." They might as well have requested the landlord to dispossess the majority of the congregation of the farms which some of them hold under him as tenants at will.

On Saturday, January 30th, Mr. Montgomery issued his proclamation, declaring that, *at the request of the Presbytery of Bangor*, he had agreed to allow the use of the meeting-house to the ministers appointed by them to supply the dissatisfied members with preaching. On the following day, Mr. Macaulay preached in the chapel, and Mr. Watson, having been excluded by armed police from the regular place of worship, performed divine service in the vestry. The Sunday following, Mr. Henderson, of Lisburn, appointed by the Bangor Presbytery, preached, the pulpit being vacant in consequence of the arrest of Mr. Watson at the door of the chapel, after the Riot Act had been read by a Serjeant of Police. It was Mr. Montgomery who gave the order, "*Seize that man!*" Mr. Henderson, the brother-minister of Mr. Watson, before leaving Greyabbey on his return to Lisburn, addressed the following note to the strenuous landlord and magistrate. The harmony which exists between the matter, the devotional style, and the very date of Mr. Henderson's billet, cannot fail to strike every attentive reader. In another place, Mr. Henderson says he is a young man, and has his character to make. It would be well for him if this were true.

"Sunday Night.

"SIR,

"The trouble that you have been kind enough to take on the subject of the present unhappy differences in Greyabbey, *cannot be too highly appreciated*. I cannot permit myself to leave this, without expressing my acknowledgment for

your well-timed interference to-day, for the preservation of good order. By the blessing of God, I trust that the present cause of annoyance to you as a magistrate, and a friend to the promotion of the pure and holy religion of our blessed Lord, will, in a short time, be completely and satisfactorily removed.

"For your attention to the interests of the people, be so good as to accept my thanks in my own name and that of the Presbytery of Bangor.

"I have the honour to be, Sir,

"Your very obedient servant,

"ALEXANDER HENDERSON.

"To W. Montgomery, Esq."

On Sunday, February 14, Mr. Morgan, of Belfast, preached in Greyabbey, Mr. Watson having been arrested by the police at a short distance from his own dwelling when on the way to the Meeting-house. After service, Mr. Morgan conversed with Mr. Montgomery, learned from him, without any expression of disapprobation, that Mr. W. had been seized that morning and was still in custody; spoke of the great trouble which Mr. M. had taken; proceeded to make arrangements for preaching the ensuing Sunday; and put into his hands a long letter from Mr. Cooke, urging him to take away the chapel from the majority of the congregation, and bestow it on the ninety-seven dissentients. The explosion of public indignation against the author of the treatment which Mr. Watson had received, and all his abettors, could now no longer be restrained. In every society, place, and connexion, except their own, it was the subject of un-mixed reprobation; there seems some ground for suspecting that Mr. Montgomery began to fear lest his zeal had carried him farther than was either right or safe. However that may be, an interview took place between him and two of the leading Remonstrant ministers, the Rev. Henry Montgomery and the Rev. Fletcher Blakely, of the particulars of which we are not informed; but such explanations appear to have been made as satisfied Mr. Montgomery, of Rosemount, that he had been extremely rash and ill-advised in his proceedings. The following notice, which, according to his customary etiquette, he soon after caused to be affixed to the Meeting-house door, indicates something like a return to common sense. It has been publicly declared, however, on authority, that Mr. Watson never, directly

or indirectly, by himself or others, gave to Mr. M. the declaration of his faith which the notice alleges.

"NOTICE.

"It is with the most heartfelt satisfaction that I have to announce to the peaceable and well-disposed among the inhabitants of the parish of Greyabbey, that the dissensions which have too long existed in the Presbyterian congregation are in a course of amicable arrangement, to the discomfiture of the turbulent and ill-disposed, of which, I am sorry to say, there are some few who, however, being well known and watched, should they not discontinue their factious cabals, will, they may rest assured, feel the power of the law. I have now to inform those members of the congregation who applied to the Presbytery of Bangor for preaching, on the ground of their minister, Mr. Watson, being an Arian, that he, the Rev. John Watson, has declared himself to be a subscriber to the Westminster Confession, and distinctly disavows Arianism. The necessity, therefore, which induced me to accede to the request of the Bangor Presbytery, to permit their ministers the use of the Meeting-house, now no longer exists, and that permission is hereby withdrawn. Agreeable to the desire expressed by me in a former notice, I hope, shortly, to receive, on the part of the Remonstrants, proof of their conformity in discipline with the original Presbyterian Church; this is all that can be now required, Mr. Watson having, by his declaration, I trust, satisfied the people as to the point of faith. Should, therefore, the Presbytery of Bangor wish to offer any statements, in addition to those already forwarded to me, I have to request that it may be done with all convenient despatch, as the question being now much simplified, I feel that it cannot be of difficult solution.

"WILLIAM MONTGOMERY.

"Greyabbey, Feb. 16, 1830."

Some farther communications, in which a certain Mr. Alexander Montgomery, who, we believe, is of the profession of the law, appears to have had a share, soon afterwards took place; and had the effect of opening the eyes of Mr. Montgomery, of Rosemount, to the delusions which had been practised upon him. The following letter from that gentleman to the Rev. Henry Montgomery, contains the expression of his somewhat tardy repentance:

“ *To the Rev. H. Montgomery.*

SIR,

“ I have to thank you for transmitting to me the copy of the Minutes of the General Synod, held at Cookstown, in 1828; which I shall, as you request, return on the earliest occasion. Should I see Mr. Alexander Montgomery, as I expect, to-morrow, I shall give both it, and also the book of 1829, to his charge.

“ These documents, and your very civil communication, have completely opened my eyes to the deceits that have been practised upon me. No man, unless his errors be intentional, can or ought to be ashamed of acknowledging them; and I am free to admit, that the representations which had been made to me, from a quarter and in a manner that I could hardly discredit, gave me a most false impression of the conduct and proceedings of the Remonstrants in this parish. I now feel myself called upon to give you the most ample assurance, that those erroneous impressions are completely erased from my mind; at the same time, hoping that you may be induced to accept the apology which I now, with perfect sincerity, offer, for having ever entertained them. That my motives should have been misapprehended by you, is most natural,—as certainly appearances were strongly against me. I am little known beyond my own private circle; my pursuits have been such as not to place me before the public; nor am I at all ambitious of that distinction; but those who are acquainted with my disposition well know, that of all men I am the last who would even listen to a suggestion which I thought could, in the slightest manner, infringe on the liberty of the subject, much less exercise my authority, as a Magistrate, with an oppressive intention, or to promote party views. In the conversation I had last week with you, I mentioned, that it was farthest from my intention, at any time, to interfere with religious disputes; or, in this instance, to take any part, as was imagined, with the Synod. This statement I now give to you under my hand, confirmed by the assurance, that I am about to have the some-time promised lease of this Meeting-house drawn up, to be granted in trust for the congregation of the Remonstrant Presbytery of Bangor. I have attentively examined the Overtures and Protest; I have compared them with the Westminster Form of Presbyterian Church Government; and am sure, it must be evident to the weakest understanding, that the Overtures are in direct contravention of their

Code. I shall only add, that so perfectly am I convinced of their being subversive of the liberties of Presbyterianism, that were I a member of your Church, while I declare myself a Trinitarian in *faith*, though certainly not according to the *doctrine* of the Westminster Confession, I should most assuredly be a zealous Remonstrant.

“ I trust that you will permit me to subscribe myself now, and for the future, my dear Sir, with esteem, your sincerely obliged,

“ WM. MONTGOMERY.

“ P. S.—I beg you may consider yourself at full liberty to make whatever use of this letter you please.

“ *Greyabbey, Feb. 26, 1830.*”

In our opinion, this apology is manifestly incomplete, inasmuch as it makes no mention whatever of the aged and respectable minister who had been so grossly and scandalously ill-treated by Mr. Montgomery himself, and by others at his bidding; and it is altogether unsatisfactory in its attempt to palliate his misconduct (*error* Mr. M. is pleased to call it) by the imposture which was practised upon him. Surely Mr. Montgomery has not to learn that there are certain things which *no* deception will justify, and some which are hardly to be authorized by the best authenticated statements. Such were several of his own acts towards the Rev. John Watson. It is too bad to exclude a man from his meeting-house on one Sunday—arrest him the next—arrest him a second time, and drag him about the country for six hours in an inclement season, on that which succeeded—and think to excuse it all by saying, “ I was under a mistake.”

The Synodical Presbytery of Bangor being now deserted by their former dupe, thought it vain to proceed farther in the business. Their whole trust had been in Mr. Montgomery, of Rosemount. That prop having slipped from under them, they took the opportunity of their next meeting to declare their unshaken attachment to the cause of Religious Liberty, their heartfelt hatred of religious discord, and their abhorrence of the treatment which Mr. Watson had received. In their remarks on these resolutions the members were sufficiently complimentary to themselves; and the public were no doubt greatly edified by the exhibition of the concealed liberality which was on this occasion brought, for the first time, to light. According to their own statement, there is yet a great deal of virtue in the Presbytery of Ban-

gor. We subjoin a copy of their declaration, merely premising that Mr. Henderson, *who preached for Mr. Watson* on the day of his first illegal arrest, and who in his note so piously expresses his gratitude, and that of the Presbytery, to Mr. Montgomery for the trouble which he took on that occasion; and Mr. Morgan, *who both preached and prayed for Mr. Watson* on the day of his second arrest, and orally made to Mr. Montgomery his acknowledgments to the same effect,—the same *ipsissimi* Messrs. Henderson and Morgan concurred in voting the following resolutions, all of which were carried unanimously;—a truly admirable concord!

Resolved—1st. “That this Presbytery deeply lament the dissensions which, for some time past, have prevailed in the congregation of Greyabbey, particularly as we had hoped that the measures adopted at our Meeting in October, by direction of the Synod’s Committee, for ascertaining the mind of the people on the subject of separation from the Synod, would have secured peace.”

2d. “That it is to us subject of sincere regret, that the Congregation, which had not by any public act withdrawn itself from the jurisdiction of this Presbytery, and was, therefore, still to be considered as under its care, was not left, uninfluenced by others, to express its own free and unbiassed opinion on a question of so much importance.”

3d. “That as a Presbytery, and as individuals, we disclaim having at any time excited discord among the people. We disavow any participation whatever in the arrest of Mr. Watson; and we express our abhorrence of the treatment he received.”

4th. “That, to restore the harmony of the congregation, we recommend to such of them as still adhere to the Synod, to have their public worship conducted, for the present, in some other place than the meeting-house—at the same time retaining their right to whatever property they may possess in it, till the question of the property of the house is finally determined.”

5th. “That a correspondence shall be opened with the Remonstrant Presbytery, proposing a poll of the congregation, on the principle, that the minority shall resign the house to the majority—the latter paying to the former such a pecuniary compensation as may be considered equal to their property in it.”

Thus, then, stands the case at present. Mr. Watson and his people have been restored to the possession of their meet-

ing-house, with promise of a lease which will render any similar interference on the part of the landlord impossible for the future. Mr. Montgomery has publicly expressed his sorrow for his rash conduct, and denounced the evil counsellors under whose advice he acted: the Synodical Presbytery of Bangor has reprobated the behaviour of its former idol, now that he can no longer serve their purposes: Messrs. Morgan, Templeton, and Henderson, have each published letters attempting to vindicate their characters—attempts which have not been successful: the Remonstrant Presbytery of Bangor has, it is understood, recommended the suspension or the dropping of the legal proceedings which had been advised against Mr. Montgomery on account of his abuse of authority as a magistrate: and the Rev. William Porter has written against any compromise of such a kind as may leave it open to Mr. Montgomery, of Rosemount, or any other landlord and magistrate, “to play such tricks before high Heaven” on any future occasion.

[The facts and documents contained in the foregoing summary have been extracted from *the Northern Whig*. A voluminous correspondence has been carried on in its columns, between Messrs. Morgan, Templeton, and Henderson, on the one hand, and the Rev. Henry Montgomery on the other, with reference to some minor details in his speech published in our last number. It has ended, as was to have been anticipated, in the triumphant confirmation of every one of his statements. Great as have been the services of this illustrious man to the cause of justice and liberality, in former periods, we are persuaded we but speak the common feeling when we say that his exertions in the affair of the Greyabbey congregation and minister have been inferior to none of his former efforts in zeal, ability, and perseverance, and have added much to his already large claims on the public gratitude. Let the Presbyterians of Ulster, let the friends of truth throughout the world, thank God that if, in the present troublous and unquiet time, there exist many who are disposed to injure and oppress the conscientious men who deviate from the popular creed,—there exists likewise a HENRY MONTGOMERY to expose and defeat their machinations; and, by the influence of his character and his eloquence, to deter many who would otherwise be but too ready to run the career of injustice.]

IRELAND.—We insert with much gratification the following list of subjects of a course of lectures to be delivered in the Presbyterian Meeting-house, Great Strand Street, Dublin. May this first attempt, of the kind, to attract public attention in Ireland to the principles of Unitarian Christianity meet with such encouragement as shall occasion its being followed up by a series of similar efforts, and may the Divine blessing be on those who have so honourably come forward in the work, crowning their labours with abundant success !

March	21.	Rev. Dr. Drummond.	The Unitarian Christian's Faith explained.
	28.	Joseph Hutton.	The Father the only True God.
April	4.	James Armstrong.	The Sin against the Holy Ghost.
	11.	Dr. Drummond.	Scriptural Views of the Character of God.
	18.	James Martineau.	Doctrine of Vicarious Sacrifices.
	25.	James Armstrong.	Mystery.
May	2.	Dr. Drummond.	Election and Reprobation.
	9.	Joseph Hutton.	Final and efficient Causes of the Obscurity of some Parts of the Sacred Writings.
	16.	James Martineau.	Scripture Doctrine of Reconciliation.
	23.	James Armstrong.	Baptism in the name of the Father, Son, and Holy Spirit.
	30.	Dr. Drummond.	Terms of Final Acceptance with God.
June	6.	James Martineau.	Unitarianism fully adequate to the Spiritual Wants of Men.

To commence at Half-past Two o'clock.

We have just received a full and interesting account of the proceedings at a meeting held in Dublin, on the 17th ult., for the purpose of organizing an Irish Unitarian Christian Society, which will appear in our next number.

CHURCH OF IRELAND.—March 6, Sir John Newport moved for the appointment of a Commission to inquire into the state of the Irish Church: he moved at the same time an address to the King, recommending the suspension of every appointment by the Crown to a benefice, until the repairs on the cathedrals, if any should be necessary, were paid out of the revenues of the benefice. Sir John stated, that the plan on which Irish parishes were united, rendered the parish churches of no use to a great proportion of the inhabitants; yet all were called on to contribute equally to the repair and building of these churches, Catholics as well as Protestants. The condition of the curates, too, called loudly for inquiry. He had in his hand a letter from a clergyman, seventy-nine years of age, of unimpeachable character, who had been a curate for fifty-seven years, at a salary which had varied from 40*l.* to 75*l.*, and at present amounted to 69*l.* He had been under the government of six different bishops, all of whom admitted his merits, though each in succession disregarded his claims. One of these dignitaries was the Bishop of Ferns, who could see nothing to reform in the Irish Church. The state of the pluralities was another subject to which the Commission should direct its attention.

Sir ROBERT INGLIS thought that the present progress of improvement in the Irish Church rendered the proposed Com-

mission unnecessary. He should therefore move the previous question.

LORD F. L. GOWER had no wish to wrap the situation of the Church in mystery. He objected, however, to that part of the motion which recommended the application of the revenue of a vacant benefice to the repair of the cathedral; for he apprehended, that although, when benefices became vacant, they might remain so, it was obligatory on the Bishop to sequester the revenue for the use of the next incumbent.

“ He therefore had a distinct legal objection to this portion of the proposed resolutions; besides which, he thought it improper to mix up with a motion for information, any thing so like a radical change of the present state of the law. He concluded by moving, by way of amendment, that an address should be presented to his Majesty, praying for the appointment of a Committee to inquire into the state of the parish benefices of Ireland—into the annual value of the several parishes—into the contingences of their respective churches and chapels—into the possibility of dissolving the existing unions—and into several other details.”

Mr. TRANT declared that the object of the Commission was to reform what needed no reformation. If the Church of England was to be pulled down, let it be pulled down by honest hands.

LORD L. GOWER's motion was agreed to.

FRANCE.

IN the political excitement which necessarily attends the present critical state of the French monarchy, we rejoice to find that the attention which has of late been directed to religious topics is not withdrawn. By different private communications we learn, that the plan for erecting an Unitarian church or chapel in Paris is persevered in, and its accomplishment only delayed by certain forms and cautions which it is requisite to observe. The principal persons in this attempt are proselytes from Catholicism. A daily religious newspaper has recently appeared at Paris, called the *Gazette des Cultes*, which is conducted on liberal principles, and "has already excited no small sensation from the open and skilful manner in which it has attacked the various abuses of the Catholic church." A new series, in an improved form, has commenced of the *Revue Protestante*, which promises an able advocacy of Rational Theology and Religious Liberty. Residents in France, both English and native, assure us that Unitarian opinions are rapidly spreading in that country.

NOTICES.

THE Half-yearly Meeting of the Somerset and Dorset Unitarian Association will be held at Yeovil, on Good Friday, April 9. The morning service will commence at eleven o'clock, and it is expected that there will be an evening service also.

THE Eight Anniversary of the Unitarian Congregation, assembling in the Meeting-house, Moor Lane, Bolton, will be held on Easter Sunday, April 11. The Rev. Dr. Hutton, of Leeds, will preach in the morning and evening; and the Rev. E. R. Dimock, of Warrington, in

the afternoon. The congregation and friends will dine together on the Monday.

THE Rev. J. KETLEY has accepted the unanimous invitation of the congregation assembling in the Flower-gate Chapel, Whitby, the pastoral charge of which was recently resigned by Rev. J. Ashton.
Whitby, March 10, 1830.

British and Foreign Unitarian Association.

THE COMMITTEE of the UNITARIAN ASSOCIATION have recently resolved to offer a Premium for the production of THREE TRACTS, to be approved by them, the object of which shall be the introduction and promotion of Christian Unitarianism among the Roman Catholics, the Jews, and the Mahometans respectively.

It was also resolved, that the Essays be sent to the Committee with a Motto affixed, and accompanied by a letter superscribed with a similar Motto, and containing the name of the Author. The letter of the successful Candidate only to be opened, and the other Manuscripts to be returned on application for the same.

That Six Months from the date of this notice be allowed for the production of the Tract addressed to the Catholics, and that the Premium for such Tract be £10.

That Twelve Months be allowed for each of the other Tracts, and that the Premiums be £15 for the Tract to the Jews, and £20 for the Tract to the Mahometans.

The Essay to consist of 48 pages of the size and type of the first department of this work.

*Walbrook Buildings, Walbrook,
London, March 1, 1830.*

CORRESPONDENCE.

THE interest which we presume to be felt by a large portion of our readers in the recent proceedings in the North of Ireland has again induced us to postpone several articles which are intended for insertion, especially in the Obituary department.

The correction of the Manchester Notice last month reached us too late.

We hope to hear from L. as he proposes.

"A Supporter," &c., shall be answered next month.

Communications received from W. J.; A Constant Reader; J. H.