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THE WATCHMAN.

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

THE rise, progress, and present influence of *Methodism*, is a subject to which we propose to devote a few of our pages ; and the rather, because the system has not received that degree of attention which it merits. Its bearings upon some of the great interests of humanity are direct and most important, though, owing in part to the complicated nature of the system, and in part to the incessant care of its hierarchy to keep all of it they can in concealment, few even of those who watch the signs of the times know the nature and extent of the power which has been growing up in the midst of us.

We know of no institution, except that of Ignatius Loyola, which can, with propriety, be compared with Methodism. In both we find the same skill of organization, the same gradation of orders, the same union and concentration of effort, and, we regret to add, pretty much the same servility in the many, and domination in the few. That Methodism is as yet guiltless of the moral injuries inflicted by Jesuitism on society is admitted, but how long, except it be restrained by public opinion, it will remain dissimilar in this respect, they can best judge who have read its history, considered its principles, and observed some of its more recent acts. We are not ignorant, but on the contrary rejoice to know, that both Wesley and Ignatius Loyola were instruments of signal benefit to many of their fellow-men. Let their good not be extenuated. It would not, we are sure, be easy to estimate its amount. But the good effected by the Jesuits did not prevent them from eventually becoming a curse to kings and nations : or rather, the good they did, and the effective means they had for doing good, paved the way for the enormities to the commission of which they too quickly passed. And so

may the good which every candid mind will acknowledge to have accrued from Methodism, prove the forerunner of innumerable evils. To do something towards precluding this possibility is our object, in the pursuit of which we can hope, in several *statistical statements*, only to approximate to the truth ; for though we have given some little attention to the matter, we have succeeded only in part in procuring *statistical information*. The number of Methodists in Great Britain, Ireland, and America, including several seceding branches, can hardly be less than one million of souls. Out of this number, there were last year under the direction of the English Conference about three hundred and eighty thousand. To these and to their priesthood we shall limit our attention. These three hundred and eighty thousand are all "in society," as it is termed ; that is, they are "the church," to use the language of the Calvinists—persons admitted to the enjoyment of religious privileges, of which the congregation, as a congregation, is destitute. Over these there are captains of tens, and captains of twenties, and captains of hundreds—in other terms, class leaders, local preachers, itinerant preachers, superintendants, and finally Conference, each subordinated to his superior in regular ascent till you arrive at the summum imperium ; and subordinated in such a way that the opportunities of religious improvement, of social intercourse, the exercise of moral influence, the preservation of a good reputation, and, to no small extent, success in business and comfort in life, depend upon obedience to the superior's will. This representation will make it clear to all, that the Conference possesses a wide and extensive channel, down which they may pour whatever principles they please ; and that, supposing each part of the constitution to discharge its functions, they sway a power of no ordinary magnitude. But their influence rests not here. It is not easy for us to say what is the proportion which the members of the Methodist body bear to the audiences which attend their public services. It can hardly, we think, be more than one-third. Assuming this, about a million of persons are in this kingdom under the influence of the Conference. It is true that those who are not "in society," are not in bonds so numerous as are the initiated ; but many of them are probationers for admission ; all of them (speaking generally) approve the principles taught in the pulpits ; and the majority of them are under that degree of moral influence which always arises when men are brought into close connexion one with another : so that the English Conference, which is the supreme dictator, has an influence more or less direct, and of greater or less magnitude, over a million of the inhabitants of this country. We pass over the fact that more than a million of persons in America feel somewhat, and about sixty thousand in Ireland a considerable portion, of its power. Out of the million of persons in Great Britain, how many there may be who are masters of families we have no means of ascertaining ; but it is evident, that if we suppose a fourth of these to have children and servants under their controul, and to infuse into their minds the principles which they themselves take from their spiritual guides, the number of souls under the influence of the Conference will be considerably increased. In addition, the children who are educated in their Sunday-schools are, to a great extent, imbued with the peculiarities of their system. Their number we do not *know*, but have reason to believe it not less than a hundred thousand. From these data, we may, we think, infer, that about two millions of persons, young and old, are at the present moment subject to influences from the English Conference. These influences relate not merely to matters purely religious, but to moral and political

questions. The esprit de corps prevails nowhere more strongly than among the Methodists. It extends its sway from religion to the ordinary pursuits of life. In almost all things they act, if at all, in a body, and, as a body, act rather in consequence of orders received from the higher powers than from individual convictions. They are truly a church militant. The president of the Conference is the Generalissimo ; he with his staff officers, few we understand in number, issues the word of command, and all the army begins to move ; he cries "halt," and forthwith they stop ; he saith to this man Go, and he goeth, and to another Come, and he cometh. This union of action is observed in all matters of great concernment ; in relation to charitable institutions, human rights and human wrongs, the interests of the race and the interests of individuals, the election of a member of Parliament, and the election of a parish apothecary. Nor do we hesitate to say, that to our apprehension it proceeds mostly in the wrong way. The influence of the Conference is, for the most part, anti-liberal. They are, as will appear in the sequel, tyrants themselves, and they seem generally to incline to the side of tyranny. It has, in fact, been put forth as a plea in their favour, that they have checked innovation, been pillars to the state in perilous times, and prevented thousands from becoming absolute Dissenters.

The number of Methodist itinerant preachers throughout the world, exclusive of those who minister to the several swarms that have left the original hive, is, we are told on authority, 2801. Of these, 1017 are under the controul of the English Conference. More than thrice that number, we should think, are engaged as local preachers ; so that about 4000 persons are now employed in diffusing abroad the principles of Methodism, that is, in building up and extending the influence of the Conference.

Another source of influence is the disposition of money. But in this particular we are greatly at a loss. The Conference have taken care, and notwithstanding opposition on this point, do still take care, that very much shall not be known of their pecuniary concerns. From inquiries which we have made, we have reason to think that the average amount of the salaries of Methodist preachers is about £200 a year. This will make the money paid to those who are in connexion with the English Conference £203,400. In addition to this, the Conference is the sole owner of all the chapels through the kingdom, of a school-house at Kingswood, near Bristol, and an academy at Woodhouse Grove, Yorkshire, worth together not less certainly than £10,000, independently of the patronage arising from the appointment of teachers and other functionaries. Then the Conference has in its hands the publication of the books which the Methodist public purchases, and by itself or agents the distribution of all monies raised for charitable objects, the aid of the poor, the support of Sunday-schools, the maintenance of superannuated preachers. These things considered, it will be clear that the power of the Conference arising from the money under its directions must be very considerable. Another question remains—Who is the Conference ? In whose hands does all this power rest ? The Conference is thought to consist of all the Methodist travelling preachers, but in fact a small party rules the connexion. The *legal* Conference consisted at the time of Wesley's death of one hundred members, to whom he conveyed all his rights. The survivors and successors of these have all legal power in their own hands, and in fact they reserve to themselves the privilege of electing the President and Secretary of the Conference, whose power is all but supreme, and permit as many more of the remaining preachers as they think fit to be present

at their sittings. Out of these hundred persons, there are, we are informed, some few ambitious persons who rule the rest, and through them and other subordinate agents, the whole of the connexion, and that too not according to the laws of Methodism, but in direct contravention of these, and according to their own will and with a view to consolidate their own power. Now, one thing is too obvious to be passed over. There is not one representative of the people in the Conference. Let all its members have equal rights, still its constitution is radically and shamefully defective. The Conference is a pure hierarchy, a pure aristocracy. The priesthood in it is the supreme and only power. The merest novice in history will know what to expect from such a body. But they are a hierarchy with most lofty notions. Yes, these priests who but yesterday were earning their bread in the sweat of their brow, now talk and act in the most priestly manner, talk of their inherent rights, their legitimate pastoral authority, their aversion to democratical principles, and act in defiance of remonstrance, spurning restraint, and in the supremacy of their own wills. A few whose names have been of late much before the public, are the dictators of the Conference. To them, all the rest are little better than puppets. But what their servants lose of power in obeying the dictators, they regain in the sway which each in his sphere exerts over his inferiors.

Jabez Bunting, cum paucis aliis, rules the Conference, the Conference rules the preachers, the preachers rule the leaders, the leaders rule the people. This outline does not contain all the grades. Each district, each circuit, has a ghostly leader, supreme in his sphere, beside stewards and trustees to do his bidding, and people to do—what? to pay his demands. This is the only function which we can find the people exercise. And if any of those who are over them, to lead them as others direct, presume to demur and remonstrate, the thunders of excommunication, not altogether a brutum fulmen, are launched to put to silence the audacious mortal. How is it the people endure all this? Partly because they are used to it, partly because they are not for the most part over well-informed, partly because they are terrified into obedience. Yes, the old trick is not seldom resorted to of frightening the people into obedience by intimations of spiritual danger and final destruction. The frequency of such intimations is quite disgusting. If but a wish for liberty is breathed, the agency of Satan is assigned as the cause; if wishes lead to action, the soul that thus sinneth is stated to be in peril. In a popular history of Methodism, the writer, a Methodist preacher, intimates that Mr. Kilham, a seceder, came by his death through a special judgment of God in consequence of his secession. Nor is it surprising that people who are conscious of having derived great spiritual improvement from the ministry of Methodist preachers should forget or forgive many a serious fault; and thus they become accessory to creating an evil, which, except they speedily recover themselves, they will be able neither to controul nor to estimate.

The chief part of the power which the priesthood possessed in the darker ages, arose from the same feeling of gratitude and confidence towards them, occasioned by a sense of the blessings of which they were the immediate instruments. How shamefully, how wickedly, that power was abused, few need now to be informed, and few, therefore, one would think, would require to be exhorted to withstand all undue assumptions on the part of the clergy, on whatever basis they might be grounded. Not but they, the ministers of Christ, deserve to be esteemed very highly for their work's sake. But the

moment they make their sacred functions a stepping-stone to power, they sin against their brethren, their profession, their own souls, and, above all, against their Master, and merit condemnation, not praise. At the same moment they ought also to be checked, if needs be, restrained, and stript of their means of doing harm. At the same moment, we say, for in this, if in any thing, the maxim should be attended to—*obsta principiis*. In no hands is the growth of power so easy, rapid, and luxuriant, as in those of the priesthood. Their functions, their character, and their influence, all contribute to help forward any ambitious and sinister designs. Therefore stop them at once, if you wish to stop them at all. If these assertions needed confirmation, it would be found abundantly in the History of Methodism. The rise of Methodism is the rise of the power of the Conference. They have both gone step by step from the earliest period to the present hour, and to see the system of Conference power in its full and oppressive bearings, a retrospective glance is requisite.

Methodism is not yet a century old. It arose in the commencement of the last century as a natural consequence of the scepticism which prevailed in the world, and the indifference which prevailed in the church. It was nearly cotemporaneous with the revival of Unitarianism; both were occasioned by the re-action of the public mind; the fanaticism of Methodism, according to the law by which one extreme begets another, and the simple, rational, and heart-satisfying faith of Unitarian Christianity, as a return of the heart and of the mind to those great principles of belief which are essential to our moral health and our moral comfort.

The circumstances which modified the character of Methodism are to be found in part in Mr. Wesley's character.

Mr. Wesley was of a warm, susceptible, and enthusiastic temperament. The Phrenologists ought to have found on his head the organs of wonder and veneration fully developed; the first leading him to magnify unusual circumstances into acts of special providence; and the second to feel and to express the sentiments which relate to supernatural powers, (real or supposed,) and to the invisible world, in a manner at once energetic, sublime, and overpowering. To whatever proximate cause we may choose to assign it, he was so constituted by nature as to have a strong sense of the mysterious and the invisible, and his life, therefore, was to him a series of miracles and a continued act of devotion. The circumstance of his being (with the rest of the family) rescued from a conflagration was, in his estimation, a special miracle. The remembrance of it left him only with the loss of life. To preserve the fact from oblivion even after his death, he was anxious, and when in the fifty-first year of his age he thought the hour of his dissolution at hand, he ordered the description of himself, "a brand plucked out of the burning," which alluded to his rescue, to be engraven on his tomb. He was raised up, he believed, not in the ordinary way of providence, but by God's special appointment; to use the words of the inscription actually placed on his tomb, "This great light arose by the singular providence of God to enlighten these nations," &c. Throughout his life, consistently with this illusion, he believed himself acting under the immediate influence of God. This is the tenor of his language, "While I was meeting the bands, my mouth was opened to reprove, rebuke, and exhort, in words *not my own*. *All trembled before the presence of God*. I was forced to cut off a rotten member, but felt such love and pity at the time as humbled me unto the dust."

Under the influence of the feelings and convictions now mentioned, it is no wonder that he assumed extraordinary power, and that his assumptions were nursed instead of being withstood. He seems to have thought himself, and to have been deemed by others, if not an apostle, an apostolic man. All his associates, even Whitfield, and his brother Samuel Wesley, he treated as his inferiors and servants, expecting them, as “sons in the gospel,” to use his own figure, to be docile to him their spiritual father.

John Wesley was also a man of extraordinary confidence in his own judgment. He hardly knew what doubt and diffidence meant. He never distrusted his own conclusions. This self-confidence, which was in reality a blemish in his character, he interpreted into the witness of God with his spirit. From this feature of his character arose one of the peculiar doctrines of Methodism, viz. that of assurance; and from this arose also, in part, the extraordinary influence which he exerted over all with whom he acted. In full self-confidence he impressed his opinions on all within the sphere of his influence. He became positive, dictatorial, and intolerant of all diversity of sentiment. Those who would submit their wills to his, he chose as associates; others he rejected in their advances, or cut off when in alliance with him, as rotten branches. Sitting in the Conference, he might with literal truth say,

I am monarch of all I survey,
My right there is none to dispute;

and throughout the whole of the connexion, whether priest or people, he spread the principles, the observances, the opinions, and the institutions which seemed good to him. One mind formed, arranged, and animated the mass. Wesley was not made to endure a second or a rival. The preachers who were united with him were not his brothers, but his “assistants,” bound, on pain of being cut off, to administer *his* laws according to *his* will.

We have also to observe, that John Wesley was a high Churchman. His attachment to the form of church government established in this kingdom was unusually great. He loved the principles on which it was built; he loved the power which they put into the hands of the few to the exclusion of the many; he loved it so much, that when he found he could not have it in the legitimate way, he set up business on his own account, outstripped Bishops and Archbishops, and made himself Pope. We are not supposing that he had not a strong desire to benefit his fellow-creatures. We know he had, but we are speaking of the principles in connexion with which this desire acted, and by which it was modified. Wesley was a high Churchman, and so he acted through life. He was attached even to the form in which church principles are vested, but he was attached more to the principles themselves. He therefore left the form in order to possess the power which the principles promised to give him, but he left it no more in any case than was essential to establish his own dominion. His lofty notions as a Churchman indisposed him to the employment of lay preachers. He endeavoured to gain “assistants” in the church. Failing in this, he at length, and by degrees and with difficulty, brought himself to authorize uneducated and unordained men to teach the gospel; I say authorize, for so it was. They received their commission of him, went as far as he allowed, and no farther, and were only by piecemeal admitted to exercise the various functions of the Christian ministry. In these facts another source of power may be seen.

Wesley was the bishop of his diocese, and his diocese was the whole kingdom, wherever Methodism gained a footing. In fact, he was more than a bishop, for a bishop has his superior, but in spiritual matters Wesley had none; he was the autocrat, supreme, and alone the governor of priest and people. To the office of preaching he called whom he chose—had him to do as he chose, (the alternative was well known,) enduring no demur, much less rivalry. To the people he gave, as befits a sovereign prince, the constitution which seemed good to him; he gave laws as one who had a right to dictate; on all occasions of discipline or legislation, he spoke as one who was *de jure* as well as *de facto* the sole arbiter of his people's lot. A striking, and a somewhat forcible, instance of his self-conceit, and his attachment to the exercise as well as the possession of power, occurs in what may be called the chamber scene. In a retired apartment he assumed the office of a bishop, and *ordained*, with *episcopal* ordination, three preachers for America, (one of these presbyters *made a bishop*,) and three for Scotland.

Another cause of the unlimited power with which he ruled the priesthood that were under him is to be found in the disparity in respect of education and rank in life between himself and those whom he called to the office of Christian instructors. They were, with a very few exceptions, ignorant men, utterly destitute of education, and bringing to their work only a knowledge of the Scripture and a strong infusion of fanaticism. Such persons must have felt their insignificance when compared with their leader—a man of no ordinary attainments, of no ordinary talents. Besides, considerable knowledge and mental activity and strength were essential not only to rule the body at large, but in the arrangement and maintenance of many minor particulars. These requisites no one possessed but Wesley himself, and, therefore, all the more important acts were his. In consequence, his power was every where felt, and by every leading event increased and confirmed. The assistants of John Wesley were not only ignorant but poor. By the call which he gave them they were raised in society, their comforts increased, and their ambition awakened. A sense of this would keep them depressed in the presence of their lord, and a wish to retain their newly-acquired advantages and opportunities render them obedient to him whose breath could unmake as it had made them, and send them back, as it did some, to toil with their hands to earn their daily bread. When these opportunities of gaining power were united with Wesley's determination to be *aut Cæsar aut nihil*, it is not a matter of surprise that his success was great, and that his followers looked upon him (to use the words of one of them) "as their chief pastor under Christ." Being master of the priests, he became thereby, if in no other way, master of the people. He was *Dominus Dominorum*—the ruler of the rulers. Each preacher was his functionary, himself obedient to his will, and securing the obedience of others; securing it because on this condition he held his office, and because the more obedient the people were to the sovereign, the more so would they be to his representatives. But that which chiefly gave Mr. Wesley his power over the people remains to be mentioned. He became the sole proprietor of all the chapels built during his life-time. This he was enabled to do by the ignorance and poverty of his early converts. The first "preaching-house" was built in Bristol. This he settled on eleven feoffees; but as he saw on reflection that such a settlement would trench on his power, he destroyed the deed; in the words of an authorized history of the Methodists, "he

cancelled the writings, and took the whole management respecting the building into his own hands, believing, as he had said, that the earth was the Lord's and the fulness thereof, and in his name he set out, nothing doubting. This mistake being corrected, he never made another in a similar matter. Of every chapel that was built, he took care to be the sole legal proprietor, and on his death the power which hence accrued to him, he left, with all his other claims on the Methodist body, to the one hundred persons whom he constituted the Conference. It would have been in vain for his converts at Bristol to have demurred. The money by which the "preaching-house" had been built, was not raised by them, but begged by Wesley. They were as ignorant as they were poor, and on both these accounts were as powerless as a man of Wesley's temperament would have desired. In the erection of other places of worship also, the ignorance and poverty of the people tended to forward the views of the great high priest; and long before there existed in the body the elements of an opposition, usage had sanctioned what usurpation commenced.

Thus, in consequence of peculiarities in his own character, and in consequence of peculiarities in the condition and circumstances of those with whom he was thrown into connexion, John Wesley acquired a power to which there is no parallel since the days of Loyola. While he lived, he ruled sole and supreme over the Methodist body in this kingdom, and at the approach of his dissolution, he devolved all his power to one hundred preachers of his own nomination. And here a circumstance occurs to our memory, which shews partly the extent of his power, and partly the extent of his self-estimation. After he had executed the deed by which he vested all that was his in "the hundred," it was urged upon him that these persons might become the oppressors of their brethren, that is, not the people, for of their rights no thought was taken, but the priesthood. This danger he felt. What did he to prevent it? Did he revoke the deed and substitute another? He thought it sufficient to express his solemn wish that "you will never avail yourselves of the deed of declaration to assume any superiority over your brethren." This wish was in part, and only in part, attended to. From Wesley the power of which we have spoken passed over to "the hundred." The survivors and the successors of these persons have all the legal power, and a few out of them—"a faction," as some Methodists themselves term them, exercise all the actual power. From a monarchy, the government of the Methodist body has become an oligarchy. At the present moment, the power exercised is all but equally great with that which Wesley himself enjoyed. The only difference is—a difference, as far as the people are concerned, for the worse—instead of one master there are now several.

But the opposition which the people made, and the liberties which they exacted, the secessions which the dissatisfied (and justly) have been forced into, together with the recent arbitrary conduct of the preachers, and the actual condition of the body, must be reserved till another opportunity.

SONG OF MOSES.

(From 'The Pyramids;' a Poem shortly to be published by subscription.)

A SOUND of mighty Wings !
 Darkenings and flashings of a rushing Cloud !
 The waving of a dim-seen Robe that flings
 What makes the pale stars proud !
 The SHADOW of a SPIRIT dims my eye—
 A Gloom of Glory and a Night of Fire !
 SOMETHING I feel, but see not, darkens by—
 Poor mortal lyre,
 Break—or crush thunder from each quaking wire—
 ELOHIM, hail !

Israel—thy LIVING FEAR !
 Fall prostrate, Race of Abraham, HIM before !
 The PRESENCE of THE INVISIBLE is near—
 Tremblers of dust, adore !
 Veil every face, and with the hush'd lip's prayer
 Sue the DESTROYER of ALL LIFE to save !
 Look not upon the glory-burning air—
 Each look's a grave !
 My spirit sinks in the o'er-glorious wave—
 ADONAI, hail !

From Sinai's crown HE comes !
 From Seir HE spreads forth HIS tempestuous wing !
 From Paran's peak shine the cherubic glooms—
 The Mountains know their KING !
 Lo, dark with awe the tents of Cushan stand—
 The curtains of the Land of Midian quiver !
 His glittering sword is in HIS cloudy hand—
 HE lives for ever !
 His ages sweep, an everlasting river—
 JEHOVAH, hail !

The SHADOW leaves my soul—
 But gleams of growing Light remain behind,
 As white with foam the labouring waves still roll,
 Though past the driving Wind !
 The Seals are open'd of the Book of Night—
 Chaldæan-like I read the stars' deep lore—
 Secrets of sunset-time float o'er my sight,
 Once more ! once more !
 I gaze—I read—I tremble—and adore—
 ENLIGHTENER, hail !

Ours is a WARRIOR-GOD !
 Gloriously hath HE triumphed, and hath thrown
 Those who, unblest, the ocean-pathway trod,
 Into the waters lone !

Hark to the shriekings of their agony !

Lo, horse and rider, car and charioteer,
Hurl'd in the earthquake of the billows high—

No GOD to hear !

Vain the mad outcries of their dying fear—

DELIVERER, hail !

A King with all his War !

Wherefore, Dark Piles ! doth Pharaoh build a Tomb,
Whose bones shall whiten, with his broken car,

Deep in the Red-Sea's womb ?

Safe on the shore the Seed of Promise stand—

Their GLORY fights their battles in the Deep !

With undrawn swords they see the Memphian band

Sleep the dread sleep,

While their GOD leads the charging waters' sweep—

AVENGER, hail !

Wanderings of many years !

The herbless Desert spreads its sands around !

I hear the taunts, I see the hopeless tears—

Streams from the cleft rock sound !

The palm—the ostrich—and the camel's bell,

Tinkling the tawny boundlessness along !

The white Tent-City round the Oracle,

Whence the LORD'S song

In a strange land swells from the pilgrim-throng—

UPHOLDER, hail !

Mountains on fire with GOD !

Lo, labouring Sinai travails with its awe !

The eternal rocks with burning earthquakes nod—

Forth goes the Fiery Law !

A pile of darkness and a peak of fire,

Beneath THE BOWER of the HEAVENS descending !

Hear the seraphic trumpets nigh and nigher,

With thunders blending,

And in a still small VOICE the dreadful chorus ending—

APPALLER, hail !

Murmurs of Promis'd Streams !

But oh those Streams roll crimson'd dark with slaughter !

A Land, that flows with milk and honey, gleams

Beside yon palmy Water !

Young Nile of Canaan ! dear thy voice shall be,

When Israel's sword the summer sheaf shall reap,

When the bent spear shall prune the vineyard tree,

And none shall weep

Through all the happy land where those blue murmurings creep—

PEACE-GIVER, hail !

A Shepherd on a Throne—

He quits the sheep-hook for the rod and sword !

Champion and Father of his people shewn,

Judah's all-kingly lord !

Poet of God—Israel's sweet singer—he
Loves to live back into his mountain-days,
To lift Night's veil of starry mystery,
And, in high lays,
To meditate at even-tide THY praise—
STAR-ROLLER, hail !

The Golden Towers of God !
Daughter of Zion, lift thy head on high !
Thine is THE ETERNAL's most divine abode,
Sole Earth-Shrine of the Sky !
Thou hast the Holiest of all Holies ! there
The Cherubim their blazing wings outspread
O'er the dread Ark, whence the SHECHINAH's glare,
Gloriously shed,
Turns the sun dark upon his evening bed—
LIGHT-DWELLER, hail !

A double Stream of Kings—
Watering, from one rich Source, Samaria's Mount,
And Shiloh's Holy Hill !—Wherefore, proud Springs !
Forget ye your pure Fount ?
Israel serves other gods, and thence their heads
Bow down in battle to the Stranger's spear !
Where'er its gloom the unhallow'd Green Tree spreads,
They leave their FEAR,
And from each High Place call on gods that cannot hear—
LONG-SUFFERER, hail !

Voices of woe and wail !
By Babel's Stream I see the Captive Band !
Mute hang those harps upon the willows pale,
So sweet in Judah's land !—
A dim Hand writes upon a fiery Wall—
Points the calm Seer, and stares the speechless King !
The Halls of Nimrod sound the Proud One's fall—
While with strong wing
The avenging Eagle swoops, and the freed Exiles sing—
REDEEMER, hail !

Harpings of mighty Seers !
The gifted Strikers of the fateful chords,
Mingling the bridegroom's song, the bondsman's tears,
In everlasting words !
One o'er the rest, the Monarch-Prophet, towers !
An angel touches his pale lips with flame !
He strews the desert-future with strange flowers,
In the high name—
But let the Morning-Star the Sunrise nigh proclaim !
INSPIRER, hail !

Faint wax the Visions now !
A Cloud of phantom-ages loads my soul !
A glimmering halo shews a Thorn-Crown'd Brow—
Apart the dim glooms roll !

Far days of grief and glory ! I behold
 Darkly a Form as of the Son of GOD !
 A bloody Tree—black Sun !—My veins run cold—
 WHOSE armless rod
 Smites the new Tomb ? The Dead the Earth hath trod !
 AWAKENER, hail !

Sunburst of Gladness, hail !
 Lo, Heaven with Earth, and Men with Seraphs blending !
 Rent is the Universal Temple's Veil,
 And one full hymn ascending—
 Loud as the voice of many waters, sweet
 As songs of Cherubim !—No more ! No more !
 Dust must not yet the strains of Life repeat,
 But, aw'd, adore
 The OMNISCIENT'S ways divine, and HIS pure will explore—
 FIRST, LAST, all hail !

Crediton.

THE EDUCATION OF THE HUMAN RACE.

SYSTEMS of theology are as much the dread of some devout Christians, as they are the delight of others. Some hold it to be profane, others to be a matter of religious obligation, to compare and adjust the scattered facts and reasonings of scripture by the assistance of our divinely-bestowed faculties ; to reduce to a parallel truths which appear to be divergent ; to bring to light hidden relations ; to display the mutual influences of the greater and lesser lights of the spiritual world. Some, in all humility, read and receive, grateful for what they can understand, submissive under difficulties, and undisturbed by apparent contradictions ; while others not only believe that revelation is conducted on a plan, but that if the revelation can be understood, so may the purpose for which it was given, and the arrangement in which it is offered. The first class is, at present, incalculably the most numerous ; yet there is a sufficient diversity among the system-makers and system-finders to shew that Christianity is but little understood as a whole, and that the rational faculty cannot, in more than a few instances, have been efficiently directed towards this point. It is surprising that between the watchfulness against speculation of the many, and the eager curiosity of the few, the systems of foreign theologians should have attracted so little notice as has been bestowed on them in this country ; and especially that the system proposed by Lessing, which is in various respects remarkable, should have failed to alarm and to interest the timid and the inquiring.

The Hundred Thoughts, in which are condensed the results of Lessing's inquiries into the scheme of revelation, were presented to the readers of the *Monthly Repository* in a faithful translation, so long ago as 1806. It does not appear that they attracted the attention which their originality, if not their truth, deserves ; and it may therefore effect some good purpose to bring them forward again, not in the form of a reprint, which is rendered unnecessary by the reference I have made, but as the occasion of some remarks on the design and arrangement of that revelation which I examine with unhesitating confidence and surpassing interest, because I believe it to be

divine. The propositions of Lessing form the ground-work of the observations which follow. My design is rather to engage the interest of the reader in an inquiry of extraordinary importance, than to advocate propositions which, individually or collectively, must stand or fall by their own strength or weakness.

The system is grounded on the conviction that the object of the Divine Government is to secure the ultimate perfection of all mankind. The evidence in favour of this design is the same by which the attributes of Deity are ascertained, and it therefore forms no part of the present inquiry, which relates solely to the means used to secure this object. The rational faculty is the appointed instrument of human perfection. It is the endowment by which the race is distinguished from all inferior orders of beings; the sole faculty to which all events bear a relation, to which all circumstances are subservient, through which the dispensations of Providence are rendered important, by which Providence itself is recognized. The cultivation of this faculty is therefore the chief object of the Divine care; the improvement of this endowment the most blessed effect of the Divine benignity.

In the constitution of nature, as its laws are ordinarily administered, provision is made for the gradual development of reason in individuals; and through them, in successive generations. As no two individuals are exposed to the operation of precisely similar influences, the improvement of individual minds is the sole means of the advancement of the race, according to what are called the natural methods of the Divine Government, and the progress towards perfection must therefore be extremely gradual. The object of a revelation is to quicken the progress, and not, as is usually supposed, to change or supersede it. As, by a beneficent ordination of Providence, the perception of every new truth invigorates the perceptive power, the exhibition of facts which it would have required ages to establish by inference, must assist, in an incalculable degree, the development of reason; and this assistance is rendered yet more valuable by its extension to masses of people; by its equal adaptation to a multitude of minds. Lessing calls this assistance education. "Revelation," he says, "is to the whole race of mankind what education is to the individual." "Education is a revelation made to a single man; and revelation is the education of the whole race of mankind which has taken place, and still continues to take place." To serve the purpose of an analogy, this mode of expression may be allowed; but it is not sufficiently accurate to be brought forward as an aphorism. Education does not consist in the exhibition of facts, nor chiefly in the inculcation of principles, but in the formation and strengthening of those powers by which facts are to be ascertained and principles deduced. Regarding education generally, however, as a means of improvement, the analogy is sufficiently close; and revelation, in its comparison with reason, may be described as a special, superadded to a general, system of education of the human race.

The first object to be attained by a special system of this kind was to antedate men's perception of a divine moral government. A few individuals might, by natural means, and after a great length of time, have formed some conception of such a providence; but the necessary operations of the mind are complicated, and such as presuppose a considerable degree of intellectual advancement: and even when clearly established in the minds of a few, such a conception could not be easily or speedily imparted to the many.

The work was effected by the Judaical revelation ; and how was the method suited to the object ?

As the great truth which was the object of this revelation was to be recognized by mankind at large, the object would have been lost if the special mode had been employed on every nation. If a separate revelation had been made to each people, each would have been occupied with the manifestations granted to itself, and the Universal Father would have been regarded by each as a national God. No one nation could have compared the various dispensations and ascertained the point to which they were severally made to tend. The experiment would have been too vast. For any practical purpose, the world at large is too undefined a spectacle to the world at large. A revelation to individuals would still less have answered the purpose. Such a diversity of experiences would have created perplexity in the minds of those who might be disposed to observation and inquiry ; while the careless would have failed to recognize any common object among dispensations so various. Nothing remarkable and interesting to the race could have speedily arisen from the separate convictions of insulated minds. The mode of human education would in this case have been too diversified, as in the other too vast. These imperfections might be avoided by the selection of a single people, who, by being educated apart, might be an object of attention to the entire race, while they afforded an unquestionable instance of the allotment of prosperity in reward of obedience,—of the accommodation of condition to character. Such was the method adopted.

The time, the place, the circumstances, were all suited to the object in view. The Jewish people was surrounded by nations capable of observing and disposed to observe its peculiarities, their origin and consequences. Placed in the midst of these nations, enduring through their vicissitudes, or undergoing changes as peculiar as its internal institutions,—changes whose commencement was never unforeseen, and whose results were ever remarkable, the Jewish nation could not but be a conspicuous object, and human reason could not resist the conviction which was pressed upon it, that, as obedience to a certain law was always followed by national prosperity, and disobedience by national affliction, the giver of that law must be a Moral Governor.

It was necessary that the people designed to exemplify the existence of a moral government should be uncultivated, i. e. should have made but little progress under the general system of education. The special process could not be so complete as to enable the subjects of it to become the preceptors of others, unless they themselves had gone through every stage. Instead, therefore, of selecting the most enlightened of nations, and causing it to start from an advanced point, Providence called out from the most abject slavery and the most debasing ignorance a people who were destined soon to outstrip the more civilized nations by whom they were oppressed.

What was the nature of the religion of the Jews during their Egyptian bondage, we have no means of ascertaining ; but their history affords internal evidence that they had no firm trust in God, and that they inclined to the superstitions of their task-masters. Moses was far more enlightened than the generality of his nation ; yet he had no notion of a ready obedience ; and when charged with a message to the people, requested to know by what name the Deliverer should be announced. The people had no expectation of a deliverance, and only submitted to the necessary means while signs and wonders were wrought before their eyes. During each interval

of these miraculous acts, their faith declined, their courage failed; they relapsed into superstition, and into abject content with their enslaved condition. Their cry was still, "Let us alone, that we may serve the Egyptians." No further evidence is needed to prove that they were a rude and ignorant people; that their Theism was impure; and that the conception of a divine moral government was not yet generated.

A provision had, however, been made for a favourable beginning, by the acts which had distinguished Abraham as the founder of a great nation. By his peculiar dispensations among the patriarchs, God had established a claim on the remembrance and the affections of the Israelites, which kept "the God of their fathers" from total oblivion even in an idolatrous land. The history of Abraham was preserved in remembrance, not only on account of the promises connected with his covenant, but from the singularity of its events and consequences. The manifestation of Deity in these events was never doubted; and communications announced from the same Deity could not but be listened to more readily than messages from a strange God. It is plain, however, that the title by which he was endeared to them confined them to the narrow conception of a national God. They were not prepared for a more enlarged idea of Deity; but while retaining this, they were prone to idolatry, and ready to offer homage to any god who might at the moment appear the most powerful or the most indulgent to their prevailing desires. It appears to have been long before they were willing to relinquish the liberty of choosing their God; and that they were brought to this point at last by a sense of helplessness in the grasp of irresistible power. They were at length convinced that their God was the Mightiest, and therefore, and not because they believed there was no other, they became his servants. Their deliverance from bondage proved that the Egyptian deities were inferior to Jehovah; and the conquest of Canaan cast contempt on the gods of the neighbouring nations. But there was no proof yet admitted of the non-existence of these gods; and for a great length of time the Jews seem to have prided themselves,—not on having attained to the knowledge of the One God,—but on having a more illustrious Deity than any other nation.

At what period the Jewish people arrived at the recognition of the unity of God we can only conjecture. Lessing believes that this grand advance in their theology took place during the captivity, and in consequence of an acquaintance with the religious worship of the enlightened Persians. The Hebrew Scriptures, however, bear witness abundantly to the erroneousness of this conjecture. They prove, not perhaps that the strict unity of Jehovah was recognized by the bulk of the people, but that their prophets and wise men acknowledged him as the Creator of the whole world, the Father of all the families of the earth; not only as the mightiest among the gods, but as God in distinction from idols of metal or stone. It seems impossible, for instance, to read in connexion the 104th, 139th, and 115th Psalms, i. e. to bring together declarations of his universal creative power, his omnipresence, and the utter helplessness of the idols of the heathen, without being convinced that the unity of the God of the Hebrews was the fundamental truth of the Psalmist's religion.

Reason and revelation were both employed in the discovery and acknowledgment of this important truth, and, as in every other instance, were adapted to yield mutual aid. The power of Jehovah was displayed by miraculous revelations; but it was the province of reason to compare this power with that which was attributed to the heathen gods, and to ascertain,

first, its magnitude, and afterwards its illimitable nature. Revelation having been employed in accelerating the progress of reason, was now, in its turn, enlightened by reason, while it was still used as a means of further improvement. We nowhere learn that the strict unity of Jehovah was made an express object of revelation previous to the appointment of the law; but materials were, from the first, offered to the reasoning power from which this great truth might be and was inferred. This reciprocal influence, characteristic of the entire scheme of providence, and of each individual dispensation, was productive of the most important consequences in the present instance. The conceptions of the worshipers of Jehovah were enlarged, corrected, and ennobled. A new light was cast on the records of their history, and on the purpose of their separation from the rest of mankind. The existence of a divine moral government, which had been perceived long before, was now more justly apprehended, and understood in a larger sense.

The unity of the Moral Governor is clearly essential to the perfection of his government. If he be not supreme governor, his administration must be weak in some point or another; if he be not sole governor, it must be inconsistent. While his power is supposed to be limited or divided, the confidence of his subjects will be partial and wavering. While, therefore, it is generally and justly supposed that the Jews were rendered a peculiar people for the purpose of preserving and spreading in the world the knowledge of the Divine unity, it should be remembered that this great truth is itself made subservient to an ulterior object,—the exhibition of a divine moral government. A fundamental doctrine is useless till something is built upon it, and the conviction of the unity of the Godhead derives its sole value from the inferences which may be deduced from it. It is because these inferences are all-important, that the truth is of surpassing value.

The exhibition of a moral government had immediately followed, as a necessary consequence, the revelation of the attributes of Deity, or rather it accompanied that revelation, for the two objects are so closely connected that it is almost impossible to separate them. Those attributes were displayed in the administration of the government, and the provisions of the government were explained by a reference to the Divine attributes. The one attribute of Deity which led to the conviction of his strict unity was power, and this belief in his unity,—the perception that good and evil, threats and promises, wrath and mercy, proceeded from the same ruler of human affairs—generated that union of love and fear which renders men the subjects of a moral government. Thus the knowledge of God's nature and providence were acquired together.

In the first stages of moral discipline, before the faculties of comparison and inference are developed, the mind must be governed by absolute and direct precepts, and not by general principles. We give a particular command to a child, where we should propose a general principle to an adult. Therefore, as the subjects of the Mosaic administration were infants in mind, a precise ritual was ordained as the object and test of their obedience. Such moral instructions as could not be embodied in an external ritual were yet connected with it by the penalties to which the disobedient were sentenced. Reason had not yet advanced so far as to be capable of forming a rule or even a clear conception of duty, and it was therefore assisted by the imposition of a law which could not be essentially misunderstood or perverted. The law was made efficient for this purpose by sanctions peculiarly adapted to the condition of the Jewish people. As they had not attained sufficient

comprehension of mind to discern remote, invisible, or intangible consequences of present actions, they were made subject to sensible and immediate rewards and punishments.

These rewards and punishments were invariably administered as promised or threatened ; but they were usually national and not individual. This was a wise provision. Their efficiency, as a mode of discipline, was secured by their regularity, while the minds of the people were enlarged by the extension of their hopes and fears to national objects.—Besides, if reward and punishment had been accurately measured to every individual, no way would have been left open for the conception of a future state. Though it was not the Divine purpose to reveal this truth under the first dispensation, it was manifestly unfit that the system should contain any provision which must retard its subjects in their discovery of any truth at which they must at length arrive. No notice of a future life is to be found under the Mosaic dispensation ; but neither does it contain any thing inconsistent with the doctrine, nor interpose any obstacle to its recognition by reason.

The administration of reward and punishment was not the less invariable because averted by relapse or repentance. In such cases, the repentance and relapse became new occasions for the exercise of the sanctions of the law. The infliction of punishment was, indeed, often delayed ; and this delay proved one of the most powerful means of exciting the hopes and fears, and therefore the love and awe, of the people. It was especially necessary to their spiritual cultivation that they should experience the long-suffering and mercy of Jehovah, as well as his justice ; that love should be united with fear, and even overbalance it. As they were led to the recognition of his supremacy and afterwards of his unity, by displays of power ; as no refuge from his presence existed, and as entire national obedience to the law was impossible, the people would have regarded him with unmixed terror, if it had not been for a counterbalancing conviction of his tenderness and benignity ; and terror, in this instance, as under all despotisms, would have nullified the purposes of a moral government, and carried back human reason, instead of accelerating its advancement. As it was, the motives of hope and fear were so proportioned, the reciprocal influences of reason and revelation so adjusted, as to enable the Jewish people, in an early period of their discipline, to recognize Jehovah as one, and themselves as the subjects of a divine moral government ; and thus to plant them firmly on one eminence in the road to spiritual knowledge and happiness.

The following selection from the Hundred Thoughts of Lessing will afford a sufficient recapitulation of the points touched upon in this essay.

“ Revelation is to the whole race of mankind what education is to the individual person.”

“ Education is a revelation made to a single man ; and revelation is the education of the whole race of mankind.”

“ Education gives nothing to man which he could not also have derived from himself, though with more difficulty and more slowly. It gives, therefore, nothing to mankind which human reason, left to itself, would not have acquired ; but it gave and still gives to man the most important of these things more easily and earlier.”

“ As God neither could nor would make distinct revelations to (all nations or to) every individual, he selected a single people, that he might give them an education apart ; and that he might begin from the very beginning, he selected a people, too, the most uncultivated and rude.”

“ He at first caused himself to be announced to the Jewish people as the God of their fathers, in order to make them for the present acquainted and familiar with the notion of a God belonging to them alone.”

“ By the miracles, by means of which he led them out of Egypt and established them in Canaan, he shewed himself at once to be mightier than any other god.”

“ And in proceeding to shew himself as the mightiest of all, (but only one can be mightiest,) he accustomed them, by degrees, to the notion of the one God.”

“ But to what purpose, it may be asked, was this education of so rude a people, with whom God might thus begin at the very beginning? I answer, that he educated in them the future preceptors of the human race; and it was only men springing from a nation so brought up who could become so.”

“ But of what moral education was a people susceptible who were yet so rude, so incapable of abstract thinking, and so entirely in their infancy?— They could have none but what resembled the age of childhood; that is, an education of rewards and punishments, which were objects of sense and immediate.”

“ It might well happen that the records of the Mosaic institutions did not contain the doctrine of future retribution; but they ought on no account to contain any thing which could retard the people for whom they were written, on their way to this great truth. And what could have more retarded them than if perfect retribution had been promised them in this life?”

D. F.

(To be continued.)

THE BUTTERFLY.

(Translated from the French of Mons. A. De Lamartine.)

BORN with the spring, with the roses to die,
On the wing of the zephyr to float through the sky,
To descend on a floweret just closing to sight,
To be drunk with sweet perfume, with azure and light,
To shake off the dust from his young tender wing,
With a breath to the high vault of heaven to spring:—
This fate, so bewitching, the butterfly knows;
Thus the deathless desires of the soul ne'er repose,
Nor satisfied ever with roaming abroad,
Must find their true rapture remounting to God.

Clonsheagh, Dublin.

M. B.

TRUE WORSHIPERS: A TALE.

FAR among the hills of a northern county lies a village whose inhabitants, being secluded from intercourse with any society but their own, retain a primitive simplicity of manners. Tidings of what is passing in the world reach them only when the agents of the factors by whom some of the people are employed pay their periodical visits of business, or when the carrier's cart returns from its weekly trip, bringing a store of the few comforts and luxuries which they cannot produce among themselves.

One frequent guest was, indeed, made welcome among them, for many a year ; but his visits were too short, and his conversation was too precious, to be much devoted to secular affairs. His connexion with the inhabitants was singular, but a source of great and permanent advantage to them and satisfaction to himself. Edwards was a poor man, engaged every day and almost all day long in the same employment as his friends in the village ; but his education had been somewhat superior to his circumstances, and he had improved to the utmost the advantages he had enjoyed. He had a clear head and a warm heart, and the ardour of his mind was early directed to the most important subjects in which the understanding and the affections can be engaged. From being a religious man, he became a religious teacher ; and, destitute as he was of all pretensions to learning, far as he was from claiming any superiority over his hearers except in experience, his devotional services were not only acceptable to the people, but were attended with a very remarkable success. Early in the morning of every sabbath he arrived at the village, and collected the people for a short service. At noon, they assembled again, and in the evening, Edwards was preaching for a third time at a town five miles distant. For many years his sabbaths had been thus spent ; and as he grew older, his zeal did not relax. Before any symptom of infirmity appeared, he began to look around and ponder how the religious instruction of his people should be provided for, when he should no longer be equal to his present exertions. The village contained neither church nor chapel ; no Methodist ever had set foot in it, and its very existence was known to few. Edwards was as modest as he was zealous ; and he shrank from making known what his exertions had been, and from bringing strangers to witness the extent and rewards of his usefulness : but, at length, remembering that at seventy-three it was presumptuous to reckon on a prolongation of bodily and mental vigour, and that his duty to his friends in the village required him to find a successor, he took the necessary measures. His peculiar qualifications had brought him acquainted with some young men who were preparing for the duties of the ministry, and to their notice and care he recommended his little flock. No time was lost in relieving him of a part of his Sunday labours, and in accustoming the people to follow another voice than that which had so long led their devotions. The introduction of these young preachers formed an era in the history of the village. The room in which they had been accustomed to assemble, though the most commodious in the place, was too small and inconvenient for the purpose ; and the stupendous conception of a meeting-house having been familiarized to their minds by their new friends, they were easily excited to the effort of erecting one. Masons and carpenters offered their gratuitous labour, and their families the little they could spare from their earnings. The remaining funds came, they knew not how or whence, through the hands of the young preachers. Very soon the white walls of the new chapel

were seen rising among the trees which crowned a little eminence at the outskirts of the village. The labourer stopped to survey the work as he returned from the field : the children peeped into the vestry where they were to learn their Catechism and read the Bible ; and here and there an aged woman wished that another Whitefield might deal forth the spirit and power of the gospel within those walls.

When all was completed, a day was appointed for the opening service, at which several ministers and other friends to the cause had agreed to attend. It was the wish of all that Edwards should take a share of the honourable labours of the day, as he had been the prime mover in the work which was now accomplished : but it was so painful to the old man to be brought into notice by any call but that of duty, that the point was yielded, and he was allowed to enjoy the scene in his own way,—as a spectator. He was, however, the most distinguished person in the throng ; and while the reverend gentlemen were entertained with all due courtesy and respect, a heartier welcome and a kindlier smile were reserved for the old man. His grey hairs won him more respect than clerical robes could have done ; and his complacent smile seemed to give new pleasure to the day.

Though the building could conveniently accommodate three hundred persons—the whole population of the place—the number of visitors was so great that it was evidently impossible that all could obtain admittance. When every bench was occupied, and the aisle filled, a crowd still remained without. A young minister, who was well known to the people, therefore invited those who could not find room to follow him to the hill-side. He took his place under a tree, and an audience of some hundreds seated themselves round him. It was one of the early days of autumn, mild, bright, and calm. Not a leaf was stirred ; not a sound arose to interrupt the voice of the preacher, which might have been heard to a great distance. Though quite unprepared for preaching, the occasion afforded sufficient inspiration, and he discoursed with vigour and simplicity, and with so much earnestness, that he forgot the time, till informed that the congregation within was about to begin the closing psalm. He immediately brought his discourse to a conclusion, and gave out the same psalm. The doors of the chapel were thrown open, and all voices, as well as all hearts and minds, were united in the swelling hymn. If any stranger had chanced to pass by at this time, he would long have remembered that music, and felt the impression of the solitary voice which preceded it. Of the force of this impression I can judge from my own observation. It was powerful enough to open the lips and dispel the reserve of one who had seldom, if ever, been known before to speak on any subject connected with religion.

I refer to a gentleman who lived in the neighbourhood, and at whose house I was on a visit at the time. I had a general idea that he disapproved of the use of forms in religion, but whether this dislike extended to all outward observances, I knew not. On all occasions when the conversation referred to the most interesting of all subjects, he shewed a sensitiveness for which I was at a loss to account. He was neither careless nor contemptuous ; but profoundly and uneasily silent. The conversation was frequently directed to the topics which he would fain have avoided ; for, of his many friends, none could penetrate the mystery which hung around this recess of his mind ; and some were urged by curiosity, others by a better motive, to attempt to gain some insight into his views. But it was in vain. This day afforded the first occasion, and I was made the first depositary of any communication of the kind.

I had joined the congregation on the hill-side. Towards the conclusion of the service, I observed with some surprise and more pleasure that my friend L—— was standing among the trees at a little distance, and (as I knew by his attitude of attention) within hearing of the preacher. Before the last notes of the hymn died away, he was gone; but not towards home. As I was about to enter the village in company with some of the visitors, I met him, and immediately turned back with him. As we passed within sight of the chapel, we observed Edwards standing in the door-way, speaking to the children of the Sunday School, as they were about to depart with their books.

"Your primitive preacher is in his glory to-day," observed L——. "He is idolized by the people here, but what would be thought of his services in the next cathedral?"

"Primitive preaching would be misplaced in a cathedral," I replied. "But if the worshipers were to admit his teaching to be primitive, and follow him hither to listen to it, they would afford it the highest possible praise."

"There is but little probability, I imagine, that Edwards's services would suit any but those who have heard no others."

"They would suit only hearers of simple habits and tastes."

"And narrow minds."

"Not exactly so. Many a scholar, and many a divine, might hear him with profit and pleasure, if they bring with them the true spirit of religion. Yet he is not the man one would set in the pulpit of a metropolitan church, to lead the devotions of an enlightened society."

"You admit then that the best, i. e. primitive preaching is not suited to an enlightened society."

"It is with regard to the spirit, and not to the mode, that I call primitive preaching the best. The best mode is that which is most suited to the auditory."

"I cannot," observed L——, "believe that religion destined to be universal which must needs be altered and accommodated continually as the fashions of thinking and feeling—mere fashions of the world—change and succeed each other."

"You make no distinction between the spirit and the form," said I. "The same spirit pervades all the preachings of Paul, yet what can be more various than their forms? The same gospel appeared under a different aspect to the Romans and the Hebrews, and a third mode of address was made use of to the polite Athenians. If Paul had lived to this day, can you suppose that his teaching would not have varied with every century and been adapted to every auditory? Would he have used the same discourses for a conclave of Cardinals and for the Vaudois? Would he use the same mode of address in an university and to this little flock among the hills?"

"If forms are instituted and modes adopted only to be dismissed or changed," replied L——, "it would surely be better to dispense with them altogether, and let the religion of every man be between himself and his God. While these people were left to be religious in their own way, they were at peace with each other and happy among themselves; but now that their religion is made a matter of external observance, there will soon be an end of this state of things. The Methodists will be upon us presently; the Baptists will be instituting their ceremonies, and by and bye we shall have a church, and the children will be devoutly taught to bow to the east. And so religion will degenerate."

“If inseparably connected with unvarying forms,” I replied, “religion must indeed degenerate; witness the absurdities which would ensue if the whole Christian world were to become followers of Ann Lee, and dance because David danced before the ark. But religion would not only degenerate but expire, if deprived of expression.”

“You surely dishonour religion in saying so.”

“By no means. The best honour is paid to religion by shewing that it is adapted to our nature. Our nature is not wholly spiritual, and we cannot therefore entertain a continual regard to objects which are never presented in a sensible form. While we are composed of body and spirit, the spirit of truth will be apt to escape us unless it be occasionally embodied. It follows, that while our attention is incessantly attracted to sensible objects, the best mode of keeping religion awake in the soul, is to associate it as extensively as possible with these objects. The common error, and that of which you complain, is, that religion is thus associated with a limited range of objects; connected, by an arbitrary human will, with particular times, words, and actions, and disconnected with all others.”

“It is of such a peculiar connexion that I complain: but surely, by extending the connexion, you still further degrade religion.”

“Let us rather say that sensible objects are thus spiritualized. Destined as they are to decay, a species of immortality is conferred on them by making them the elements of a spiritual life; and that this is the process ordained, and which cannot be safely interfered with, our whole experience teaches.”

L—— seemed inclined to question this assertion.

“Instead of appealing to your own experience or mine,” I continued, “let us go back at once to the most eminent instance of spirituality on record. You will not question that the intellectual nature of Christ was formed and perfected through the instrumentality of sense.”

“Certainly.”

“Nor is there more room to doubt that his spiritual nature was developed by the same means. Extraordinary as was his illumination, immeasurable as was the depth of inspiration imparted, we have no ground for supposing that the influences of sensible objects were, even in his case, dispensed with. Bodily as well as mental suffering conduced to his perfection. Human affections, doubtless originating in the usual ministrations of a mother’s love and a father’s watchfulness, trained his mind to a higher species of filial duty; and as he taught, so he must previously have learned, lessons of divine wisdom from the flowers of the earth and the storms of the sky. Above all, we know that prayer, private and social prayer, audible and secret, prayer at the grave of a friend, blessing at the breaking of bread, were his accustomed methods of nourishing devotion in himself, as well as exciting it in others.”

“But do you not suppose that all this was in condescension to the weakness of others?”

“By no means. How should we thus account for the hours spent in private devotion, and for the absence of all intimation that religion may subsist without aliment, which in a gospel intended to serve a more enlightened age, would not have been omitted?”

“And yet how abundant were his reproofs of formality in religion! The ablutions of the Pharisees, the sanctimonious observances of the Sabbath, the rivalship of Jerusalem and Gerizim, and a hundred other superstitions, were most perseveringly exposed and condemned by him.”

"True ; and in this he was followed by the apostles, as when Paul argued against the adoption of Jewish rites by the Gentiles, and wrote concerning meats offered to idols. But this condemnation was of the arbitrary relations established between things that have no natural connexion,—the indissoluble association of objects which should be joined or put asunder as expediency may direct. It has nothing to do with the point in dispute between us. That a devotional spirit may and must be instilled and preserved by means of reference to external objects we learn from the gospel itself, from every discourse of the great Teacher, from every incident of his life."

"He is, here, scarcely a rule for us. His being was absorbed in the promotion of one object ; and it cannot be expected that we who live for a different purpose should infuse the same solemnity into every action as the 'man of sorrows.'"

"I differ from you in two respects," I replied. "I believe the office of every Christian to be the same as Christ's, though no other priest is honoured with the same endowments and privileged with the same powers. I think you mistaken in supposing that every word and action of our Lord was solemn. His office imparted dignity unparalleled, and his experience of suffering must have occasioned peculiar thoughtfulness of demeanour ; but when I read his parables, his familiar allusions to passing circumstances, when I learn that he sought the society of a family who were certainly not withdrawn from the petty cares of daily life, I cannot but think that his cheerfulness was congenial with that of his associates, and that the peculiarity of his office was not always obtruded. When he took children in his arms, he probably adapted his words to their capacities ; and at the moment when he drew nigh the vessel on the surface of the waves, it is hardly probable that Peter would have desired to go down to him if the familiarity of a companion had not been recognized in the words he uttered."

"And yet with what solemnity is every word read in your places of worship, and in your families !"

"True, and this seems to me a great mistake. All that we find in the Bible is given forth as if it had no relation to our customary objects of interest. The most awful ascriptions of glory to God, and the most familiar conversation at the social board, are read in the same tone ; and as far as manner can effect it, the direction to 'draw out and bear to the governor of the feast,' is made of equal importance with the command, 'after this manner pray ye.'"

"We find no notice, however, of light amusement, of the slightest approach to mirth, in the intercourses of the teacher and apostles, or even of the disciples."

"We must remember how small a part of that intercourse is recorded, and that this small portion has a relation to the permanent interests of our race. Circumstances of merely temporary interest are lost, and of this nature are the slight recreations and innocent familiarities which I cannot suppose to have been ever banished from the intercourses of men. But I find nothing to lead me to suppose that the lives of holy men were a series of unrelaxing efforts, that their anxieties were not relieved by the transient pleasures of daily life, and their toils suspended by cheerful recreations. If I did, I should feel that their religion could never be mine."

"It has always struck me that there is an incongruity between the impetuosity of the actions of Peter and the measured solemnity with which they are spoken of."

"True ; and in the mind of Paul we recognize those characteristics which

are commonly combined with buoyancy of spirit and the power of perceiving unsuspected relations between different objects: and you know what is the usual result of this union."

"You mean wit. I quite agree with you: and the evident traces I find of it only point out to me how every mental qualification may be devoted to the furtherance of the highest objects."

"How is this declaration consistent with your disapprobation of giving expression to religion?"

"Circumstances have changed entirely since the times of Paul," answered L——. "He preached because the gospel was unknown; but every man, woman, and child, in this village, has the Bible to learn from, and I see not why they need any other guide."

As I was about to reply, we suddenly encountered a group of visitors, and L——. turned to take his leave.

"If you will come again to the chapel," said I, "you may have the opportunity of observing whether the people are liable to imbibe any superstitions, and whether any aid is afforded to the study of their Bibles."

"I do not question their learning much," he replied, "but I doubt whether such information is necessary, and whether more harm than good may not be done by connecting their religion with external observances."

As the time fixed for the afternoon service approached, I looked round with some anxiety to see who were appointed to preach within and without the chapel. The assemblage was as large as in the morning, and the arrangements were therefore the same as to the placing of the people. The preacher who took his station under the tree had never before addressed his present auditory, and not frequently, I imagine, any other. He was very young, his voice seemed scarcely equal to the exertion which it was necessary to make, and he wished, as I was told, to decline the duty now imposed on him, on the plea of being unprepared. His audience soon discovered, however, that a ready mind and a warm heart were a sufficient preparation. Their fixed attention encouraged him; the scene animated him; and for myself, I can answer, that I was conscious of no stray thoughts but an occasional wish that L——. might be within hearing.

The dedication of the Temple by Solomon was the portion of Scripture read, and this also formed the subject of the discourse. After briefly explaining the causes of the peculiar sanctity by which the temple at Jerusalem was distinguished from all other places of worship, and relating the overthrow of the glories of the last noble edifice, the preacher fixed the attention of his hearers on the fact that the worshipers of the sanctuary were accustomed to offer their devotions without a superstitious regard to place and circumstance. Though an edifice, consecrated by a manifestation of the Divine presence, was appointed for their homage, that homage was to be offered elsewhere, as before; and when the Hebrews were struggling in battle, pining in captivity, or engaged in the daily duties of their distant homes, their devotion was not to be suspended, but rather animated, by their periodical returns to the mercy-seat. The application was obvious, but not therefore the less interesting, or the less adapted to the audience. Here, as in every other corner of the world, each man knows best the plague of his own heart; here (as "there is no man that sinneth not") there are careless transgressions, followed by grief and supplication; here, as elsewhere, there are inward rejoicings, prompting to thankfulness, and therefore incitements to communion when the doors of the house of prayer are closed, and to supplications that God will hear from heaven, his dwelling-place, and hearing,

forgive. The services of this new and humble temple were, therefore, never to supersede the offices of private, the obligation to perpetual, devotion; and however highly and justly the opportunities of social worship might be prized, they should be made to nourish rather than relax the disposition to watch over and feed the hidden flame of devotion, which needs to be tended day by day, and hour by hour.

The illustrations of this duty were drawn from the familiar but not coarse details of the usual events in the lives of the hearers, and of their common occupations, and were so pointed that they could scarcely fail of recurring with the recurrence of the day. The father's irksome toil, the mother's midnight watch, the weariness of sickness, the first expansion of a parent's hopes, the inward complacency of self-conquest, were touched upon as occasions for devotion, which could not be supplied by the services of social worship; which institution was only appointed as one of the means to a most important end.

"Is there any superstition here?" said I to L——, on joining him after the service, of which he had been a witness.

"Surprisingly little for so young and so ardent a preacher," he replied. "But though he may be able to distinguish between what is essential and what is accessory, one cannot expect that his hearers should, unless led directly to it as they were to-day."

I had looked round in vain for Edwards, whom I now ascertained not to have been present at the afternoon service. He was gone to the house of mourning. A young couple in the village were hourly awaiting the death of their only child, an infant; and Edwards had visited them in the hope of administering comfort. He did not join any of the parties of strangers who prepared for their departure as soon as the afternoon service was closed; and it was supposed that he would follow early in the morning.

It was interesting to witness the unusual bustle which pervaded the village this day. The hospitable inhabitants hastened the evening meal, that the strangers might not be benighted on their return. The men saddled the horses and prepared the carriages, while their wives spread the table; and all were liberal in their invitations to their guests to come again whenever they should be disposed to honour the place with their presence. The inhabitants, almost in a body, accompanied those of the young men who returned on foot, and did not leave them till they quitted the valley, when the final greetings were exchanged. I proceeded a few miles further in company with one or two friends. When we reached the ridge of the last hill from which the village was visible, we turned to look back once more. The sun was setting, and the shadows had already gathered round the dwellings, and settled beneath the clump of trees which sheltered the meeting-house. Scattered groups of people were seen at various distances along the winding road, and some who had taken a shorter path through the fields had already arrived at their homes, as we knew by the lights which here and there twinkled through the windows. The little chapel, which, but a short time before, had been filled and surrounded by busy throngs, now presented a beautiful picture of repose. No gravestone as yet arose within its green enclosure. It had this day been hallowed by the spirit of devotion; but it was a glad and kindly spirit, not yet saddened by mementos of mortality. I could easily interpret the pleasure which shone in the countenances of my companions, as they looked back and beheld their work, and anticipated the time when the office on which they were entering should enable them to

build up nobler, and sanctify indestructible temples to the service of their Lord.

It was quite dark when I re-entered the valley. As the night was warm, and the day had been one of unusual excitement and fatigue, I sauntered slowly on my way. I quitted the road for the fields, and when about half a mile from the village, arrived in front of a poor cottage. I had not been aware that I was approaching a dwelling, till, on turning a corner, I saw a bright gleam from the open door and unshuttered window reflected in the pool below. The circumstance of the door standing wide seemed to give me liberty to look in as I passed; and having looked in, I could not but stop. A young woman, whose countenance, though now composed, bore traces of many tears, was sitting on the side of a bed, on which lay an infant, as I supposed, asleep. The husband was leaning over the table, shading his face with his hand. Edwards was there, and at the moment of my approach he was putting on his spectacles and opening the Bible which lay before him. Another glance at the child and a moment's consideration convinced me that its sleep was the repose of death, and added to the deep interest with which I listened to the words which Edwards read, and the observations which he afterwards made. The story of the Shunammite woman was naturally his choice, and he then read a few verses from the 18th of Matthew, explaining at their close, that trust in the Giver of life is no less a duty now than in those remarkable times when the spirit was occasionally revived in the lifeless body: and that the assurance that no little one is forgotten by God ought to sustain the submissive spirit under the loss of a child, though the bereavement may be more painful than that of a limb or a sense. When he proposed prayer, I hastened away, but lingered within sight of the cottage in the hope that Edwards might come out and join me, which he soon did.

"This has not been a day of unmixed happiness to you, my good friend," said I.

"Which of our days are so, Sir? Joy and mourning go hand in hand through life."

"The grave-yard of your chapel will be occupied almost as soon as its doors are opened."

"Yes, Sir. The child will be buried on Sunday. I supposed that some grey head would have been laid there first, and not the very youngest among us."

"I hope you have left comfort behind you," said I: and I told him what I had seen.

"At times like these, Sir," he replied, "one may have more hope of doing good than when life runs smooth. The minds of these people are weary and their spirits weak, and they are ready to follow any friendly voice, and to listen to any kind words."

"A friend of mine," said I, "who thinks that religion ought to be solely between a man and his God, might perhaps think differently, if he had been with you now."

"No doubt, Sir, there is much in every man's heart which is known only to his God; and I feel very sure that religion may be kept alive by communion with him alone; but I judge, from all that I can understand and observe, that it is also intended to be a social bond. If it had not been, I should think our duty would have been set down for us in some regular form, like a code of laws, and not conveyed in such various ways as we find it."

“ True,” said L. “ There are not many distinct propositions in the holy law. It is not a formal collection of precepts : and it seems to me that some of its most important instructions are to be gathered from parables and conversations ; and that its highest truths are to be inferred, and not merely read and allowed.”

“ I think so, Sir ; and surely people who take a common interest in these things can help one another to discover these truths. As long as men have a different experience and different views, they may help one another to understand their duty, as well as encourage each other to practise it. If we look upon it as a matter of feeling, it is yet more clear how one mind may comfort and aid another. These poor people would, I doubt not, have prayed, and turned to their Bible, this night. But if each had done so in solitude, they might not have been able to compose their minds so soon, or they might not have found so great a variety of consolations as now that a friend, less deeply afflicted, has thought for them and felt with them ; and I trust God has blessed our united prayers as he will bless their solitary communion with him.”

“ Or as I trust he will bless the devotions of the congregation on the sabbath. I suppose you will adapt your service to the occasion.”

“ I shall, Sir. For the sake of the people as well as the mourners, it is desirable that no such occasion should be lost.”

On the Sunday morning, the parents and friends repaired from the burial-ground to the chapel, where Edwards addressed the congregation in his usual style of “ primitive preaching.” In consequence of the frequent renewal of our conversation, I found little difficulty in persuading L—— to accompany me. From his habitual command of countenance, I could form little judgment of what was passing within ; but if he marked, as I did, the general spread of a kindly sympathy ; if he noted with what seriousness the fathers looked upon their children, with what tenderness the mothers pressed their infants to their bosoms ; if he approved the reverent stillness of the people, and the quietness with which they dispersed to their homes, he must have seen that (whatever be the abuses of the practice) it is good for men to meet in the house of God ; and he might have been convinced that, however sacred is the communion between the spirit and its Father, a relation of spiritual brotherhood also exists between man and man.

HUMANITY TO ANIMALS.*

THERE is a current expression amongst us, “ the merciful man is merciful to his beast,” which is often repeated as a quotation from Scripture, but which is not so, and was probably taken from Prov. xii. 10, “ a righteous man regardeth the life of his beast,” to which it approximates in sound, and from which it varies not much in sense. The diversity is probably owing to a loose and careless mode of quoting ; and yet it is curious that there really is a propriety in the variation, so far as regards the change of the word “ righteous” for “ merciful.” The former term designates strict justice, that

* *Humanity to Animals the Christian's Duty : a Discourse.* By William Hamilton Drummond, D. D. Hunter. Pp. 48. 1830.

which the law requires ; the latter denotes goodness flowing beyond the law, and shewing a kindness for which a man is honoured because it was not exacted of him. Now there is actually this difference, as to the treatment of animals, between those who live under the laws of England, and those who were governed by the institutions of Moses. The attempts made in our legislature to repress cruelty to the inferior animals have, probably, in not more than a single instance, and that an unsuccessful one, been founded on any assumption of a right in the animals themselves to good treatment ; they have regarded those animals merely as the property of man, and prohibited cruelty because it diminished their worth to the owner, on the same principle that the violation of any other kind of property exposes the depredator to make reparation or suffer punishment. This is a very different principle of legislation, although it may undoubtedly serve the cause of humanity. It is not the cruelty that is (directly) repressed ; but the theft, or destruction, or injury of property. It is not the animal that is protected, but the owner. Moreover, it seems, incidentally, to sanction, with the right of property, the right of barbarity also. The kind-hearted man, therefore, who thinks that whatever lives should enjoy life, that whatever feels should feel pleasantly, and acts upon the notion, does more than the British law requires ; he is more than just or righteous ; he is merciful. But this was not the case in Judea, at least as to many cases ; there, a humane conduct was legislated for ; care for animals was commanded ; its exercise was not free and spontaneous mercy, as with us, but justice or righteousness ; it was obedience to the laws ; a duty by the laws of the land, as it ever must be by the laws of God, which make kindness a duty, and mercy itself justice, which we are bound to render, as we cannot be saved but by its reception.

Michaelis, in his *Commentaries on the Laws of Moses*, has exhibited in the following brief paragraph, the spirit of that code as to the treatment of animals :

“ It was, then, enjoined by Moses, that when a man saw even his enemy’s beast lying under the weight of his burden, he must help up with him (Exod. xxiii. 5) ; that the ox must not be muzzled while treading out the corn (Deut. xxv. 4) ; that on no account must any beast be castrated (Lev. xxii. 24) ; that a cow, ewe, or goat must not be killed on the same day with her young (Lev. xxii. 28) ; that a kid was not to be dressed with its mother’s milk, that is, with butter made of milk, but with oil (Exod. xxiii. 19) ; that when a man found a bird’s nest without the limits of his own land, he was not to take the dam with the young, but allow *her* to escape (Deut. xxii. 6, 7) ; that their cattle were, as well as themselves, to enjoy the rest of the sabbath (Exod. xx. 10) ; and that even the game was to have a jubilee on the sabbatical year, and be allowed to feed in the fallow-fields unmolested. (Lev. xxv. 7.)”

It is not, however, from the formal adoption of the Mosaic principle in our legislation that we hope for the suppression of those disgraceful scenes which so frequently occur in this country. Our reliance rests on the improving state of the public opinion and feeling. Much good has been done in enforcing the existing laws upon this subject, by the “Society for the Prevention of Cruelty to Animals,” instituted in London in 1824 ; but perhaps the most efficient measure they have adopted has been that of influencing the public mind by “appeals from the press, and the delivery of discourses from the pulpit.” Dr. Drummond, amongst others, has been moved by their request to labour in this field of utility, and the result is before us in a sermon well worthy of his great name and talents.

After adverting to the terms of the grant made to Adam, and renewed to

Noah, of dominion over the world and its inhabitants, and commenting on various provisions of the Mosaic law, Dr. Drummond thus introduces the further scriptural illustration of the subject; we regret that our limits will not allow us to quote, as we intended, the whole passage from p. 4 to p. 11:

“As animals occupy no unimportant place in the Bible, I trust I may be excused if I endeavour to shew a few of the valuable purposes which they serve in its hallowed pages; under the hope that my observations may help to remove that contempt in which they are held by many, and procure for them a larger portion of sympathetic regard than they generally enjoy. If all notices of animals were removed from that volume, what a comparatively dull and uninteresting work would it become! Half of that beauty and sublimity, in which it so eminently excels, would disappear. The poet's song would lose its spirit, and the prophet's fire seem almost extinct. But they are brought continually before us, as if to impress us with a sense of their importance, and a consequent regard for their rights. They furnish the inspired authors with the richest and most varied imagery, and the allusions to them are innumerable. They are connected with all states and conditions of society; with morals and government; with the habits and affections of the mind; with the security of the good, and the terror of the wicked; with the past, the present, and the future; with the rise and fall of empires, the economy of Providence, and the attributes of God. In the order of creation they had precedence of man; and in the government of nature their agencies are combined with the human and divine. Many of the works of God were created and adapted to their peculiar use. The great Jehovah himself is represented by Moses as saying, ‘I HAVE GIVEN them every green herb for meat.’ And this idea is beautifully amplified in other passages of the sacred volume. Thus David, in the 104th Psalm, says, that God ‘sends the springs among the valleys, and they give drink to every beast of the field. The birds build their nests in the cedars of Lebanon—as for the stork the fir-trees are her house. The high hills are a refuge for the wild goats, and the rocks for the conies. The young lions roar after their prey, and seek their meat from God. In the great and wide sea are creeping things innumerable;’ and if it bears the fleets of nations on its bosom, the leviathan plays therein, and claims its recesses as his dominion. ‘These all wait upon God that they may receive their meat in due season. That thou givest them, they gather. Thou openest thy hand, they are filled with good.’

“Animals are of very frequent occurrence in the language of prophecy. Thus, when Jacob, at his last hour, foretells the future character and fortune of his descendants, he says of Judah, that he is a lion's whelp—Issachar is a strong ass—Dan a serpent by the way—Naphtali a hind let loose—and Benjamin shall ravin as a wolf.

“Thus, also, are other characters in Holy Writ justly and forcibly described. Jesus is the lamb of God—idle, avaricious watchmen are dumb, greedy dogs—the Scribes and Pharisees serpents, and a generation of vipers—Herod is a fox—and the devil a roaring lion.

* * * * *

“Two of the most beautiful similes in Holy Writ are taken from the tenderness of birds for their young. When Moses informs the Israelites with what care Jehovah had watched over them and protected them, he says, ‘As an eagle stirreth up her nest;’ or, as it may be better rendered than in our common version, ‘As an eagle with affection watcheth over her young, and cherisheth and spreadeth her wings over them, so he (Jehovah) took him (Israel) and bore him on his wings.’ Deut. xxxii. 11.*

“Our Saviour's commiseration of Jerusalem, for the calamities which he foresaw impending over her devoted walls, is pathetically heightened by the comparison to a hen's protection of her brood: ‘O Jerusalem, Jerusalem,

* “See Robertson's *Clavis Pentateuchi*, Note pp. 690, 691.”

thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings !' Matt. xxiii. 37.

"To these we may add another of great beauty and pathos: 'He is brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he openeth not his mouth.' Isa. liii. 7. The author of the 102d Psalm, in that state of profound affliction which courts and delights in solitude, compares himself to the pelican of the wilderness, to an owl or bittern of the desert, or to a solitary bird sitting watchful and sad on the house-top. When David laments over Saul and Jonathan, he tell us that, 'they were swifter than eagles, and stronger than lions.' When he speaks of the virulence of his enemies, he says, 'They have sharpened their tongue like a serpent, the adder's poison is under their lips.' When he longs to escape from their noise and violence, he wishes for the wings of a dove. How strongly does he depict the Divine protection afforded to the good man, when he addresseth him thus! 'Thou shalt tread upon the lion and adder, the young lion and dragon shalt thou trample under foot.' Speaking of his future dignity, he says, 'my horn (the emblem of power) shalt thou exalt, like the horn of the unicorn.' When he longs for devotional enjoyments, he declares that his soul 'panteth after thee, O God, as the hart panteth for the water-brooks.' And in that noble Psalm, in which he invokes the elements of nature, the princes of the earth, and the celestial hierarchies, to celebrate the praises of Jehovah, he forgets not also to invoke 'beasts and all cattle, creeping things and flying fowl.'

"Our blessed Lord often employs similar imagery. When he sends forth his disciples, he informs them, that he sends them as sheep among wolves. When appealing to the natural feelings of his auditors, he asks, if any father among them would give his son a serpent instead of a fish. Among his prudential precepts he cautions us, 'Not to give that which is holy unto the dogs, neither to cast our pearls before swine.' He compares the growth and extension of the gospel to that of a small seed which becomes an umbrageous tree, and lodges the fowls of the air in its branches. Prophesying the destruction of Jerusalem, he adopts the proverb, 'Wheresoever the carcase is, there will the eagles be gathered together.' And when he depicts his own forlorn situation in the world, he says, 'The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head.'

* * * * *

"To Solomon we are indebted for the well-known sentiment, 'A righteous man regardeth the life of his beast,' (Prov. xii. 10,) or, more literally, 'A just man knoweth the soul;' i. e. he understandeth the nature and habits of his beast, and provides for them accordingly. A cruel man, from self-interest, may take care of his horse and his kine; but a just man has such a regard for them as the spirit of mercy naturally inspires, and which, independently of all selfish considerations, induces him to shew a tender concern for their comfort.

"Though our blessed Lord has not given us any express command for humanity to brutes, this duty is inseparably blended with his general exhortations to benevolence and compassion. His beautiful allusion to the care with which God feeds 'the fowls of the air, which neither reap, nor sow, nor gather into barns,' seems to warn us against injuring or abusing what is the special object of divine regard. Again, he tells us, that not a sparrow falleth to the ground without the knowledge of God; a consideration well suited to make us beware how we sport with the lives of God's creatures. He desires his disciples to join the wisdom of the serpent to the harmlessness of the dove; and no man guilty of an act of cruelty, though to a worm or a fly, can be truly said to conform to the spirit of this precept. That benevolence which our Lord inculcated, and which pervades all his discourses, is not limited to persons or places, to times or circumstances. It is not a special act, but a universal principle which flows freely forth to all creatures capable of being

affected by its influence. It returns good for evil, and rejoices in the felicity of all animated beings. One of our Saviour's peculiar blessings is pronounced on the merciful: '*Blessed are the merciful, for they shall obtain mercy.*' 'Blessed,' also, 'are they who hunger and thirst after righteousness.' But we have just seen, in the declaration of Solomon, that lenity to brutes is a characteristic of righteousness. And, therefore, we come to the just logical conclusion, that they who practise humanity to brutes are by the Saviour's decision '*BLESSED.*'"—Pp. 4—10.

The subject is then argued in that powerful, luminous, interesting, and convincing style, of which Dr. Drummond is known to our readers to be master; for this, and for the excellent practical admonitions founded on his reasonings, we must refer our readers to the Sermon itself. But our author has not left us here. He has added a number of notes on various collateral topics which, by the diversified entertainment and interest they produce, but always in harmony with the tendency of the discourse to which they are appended, cannot but very efficiently promote his beneficent purpose. Of these we must introduce some specimens.

A French Jesuit thought that animals were animated by demons:

"See a work entitled, '*A Philosophical Amusement, concerning the Language of Birds and Beasts,*' written originally in French, by Father BOUGEANT, a learned Jesuit.

"'*Religion,*' says he '*teaches us that the devils, from the very moment they had sinned, were reprobate, and that they were doomed to burn for ever in hell; but the church has not as yet determined whether they do actually endure the torments to which they are condemned; it may be thought that they do not yet suffer there, and that the execution of the verdict brought against them is reserved for the day of the final judgment.*' Hence he infers, that God, not to suffer so many legions of reprobate spirits to be of no use, has distributed them through the several spaces of the world to serve the designs of his providence. Some busy themselves in tempting, seducing, and tormenting men. '*God with the others makes millions of beasts of all kinds, which serve for the several uses of man: * * * and what care we whether it be a devil or any other creature that serves and amuses us?*' The thought of it, far from shocking, pleases me mightily. I with gratitude admire the goodness of the Creator, who gave me so many little devils to serve and amuse me. If I am told that these poor devils are doomed to suffer eternal tortures, I admire God's decree, but I have no manner of share in this dreadful sentence; I leave the execution of it to the sovereign Judge; and, notwithstanding this, I live with my little devils as I do with a multitude of people, of whom religion informs me, that a great number shall be damned.'

"Hildrop, from whose works this passage is extracted, speaks of the hypothesis with just abhorrence. Surely it was undeserving a serious refutation."—P. 34.

Most nations have their favourite animals:

"It was a practice among ancient idolaters to sacrifice birds to the infernal gods, and to let others go free in honour of the gods above. Relics of this superstition are still extant. '*Superstitionis hujusce reliquias plebs hominum etiamnum retinet; qui rubeculas et hirundines, casu captas, multa cum religione dimittere solent, ne aliter infortunii aliquid iis eveniret, et Deum nescio quem Avernuncum minus propitium experirentur.*'—SPENCER, Lib. iii. p. 489.

"It is curious to find how, among almost every people, some animal is thus peculiarly favoured. Oppian informs us, that to kill a dolphin was deemed impious by the fishers of his day.

"'*The dolphin ne'er must bleed,
Detesting heaven resents th' inhuman deed.*'

“ We learn from Sonnini, that the Turks as well as the Greeks pay great respect to the weasel. It was formerly worshiped in the Thebais. The Greek women carry their attention so far as not to disturb it; and they even treat it with a politeness truly whimsical. ‘ *Welcome,*’ say they, when they perceive a weasel in their house; ‘ *come in, my pretty wench; no harm shall happen to you here; you are quite at home; pray make free,*’ &c. They affirm that, sensible of these civilities, the weasel does no mischief; whereas every thing would be devoured, add they, if they did not behave to this animal in a courteous manner.

“ The Pagan nations of Siberia also (the Jakhuti for instance) have their favourite animals: the goose, the swan, or the raven, which they treat as sacred, and forbid to be eaten by any of their tribe.”—STRAHLENBERG’S *Siberia*, p. 383.”—Pp. 36, 37.

UTILITY OF ANIMAL DESTRUCTIVENESS.

“ The mutual destruction of animals, is a great, a necessary, and most beneficial law of nature. The author of the ‘ *Philosophical Survey of the Animal Creation,*’ observes, that ‘ it is at least five thousand years since one part of the living substance has waged continual war with the other, yet we do not find the law of nature has to this day occasioned the extinction of any one species. Nay, we may add, it is this which has preserved them in that state of perpetual youth and vigour in which we behold them. Its effects are exactly the same as that of the pruning-hook with respect to shrubs which are too luxuriant in their growth, or of the hoe to plants that grow too close together. By the diminution of their number, the others arrive at greater perfection.—p. 106.’

“ The same author observes, that ‘ the superabundance of any one species is sufficient to spread a general mortality over the whole animal creation.’

“ The increase of some animals almost exceeds calculation. Pennant affirms, that 1,274,840 individuals may be produced from a single pair of rabbits in the short space of four years.

“ Mr. Charles Fothergill, in an excellent little volume, entitled, ‘ *The Philosophy of Natural History,*’ observes, that ‘ the principle of increase is much more powerful, active, and effective, in the common *grey rat*, sometimes called the *Norwegian rat*, (*mus decumanus* LINN.) than in any other animal of equal size.’ He calculates, that if ‘ no check on their increase should operate destructively for the space of four years, a number not far short of *three millions* might be produced from a single pair in that time.

“ ‘ Now, the consequences of such an active and productive principle of increase, if suffered continually to operate without a check, would soon be fatally obvious. We have heard of fertile plains being devastated, and large towns undermined in Spain by *rabbits*; and even that a military force from Rome was once requested of the great AUGUSTUS to suppress the astonishing numbers of the same animals, which overran the islands of Majorca and Minorca; but if *rats* were suffered to multiply without the restraint of powerful, positive, natural checks, not only would fertile plains and rich cities be undermined and destroyed, but the whole surface of the earth, in a very few years, would be rendered a barren and hideous waste, covered with myriads of famished *grey rats*, against which man himself would contend in vain.’—pp. 137, 139.”—Pp. 37, 38.

HUMANITY OF A SAINT.

“ It is gratifying to meet with the following traits of *zoophily* in the character of one of our great national saints: ‘ A crane had one day taken its flight across the seas from Ireland, and by the time it drew near the shore of Iona, was so spent that it was obliged to alight in the water. The saint foresaw that this was likely to be its fate, and had already ordered one of his monks away, though it was at the most distant part of the island, to take up the poor bird, and save its life. Bring it, said he, to the nearest house, feed

it, and take all the care you can of it for three days until it be well refreshed, and recover its strength, so as to be able to cross the sea again to its native home!' The monk obeyed, and the saint was thankful. 'For this act of mercy and hospitality, may God command on thee his blessing, my dear brother.' 'What a beautiful picture,' says the late editor of Adomnan, 'have we in this chapter of the benevolence of Columba!'

"Another incident of a like nature occurs in the account which we have of the transactions of the saint's dying day. He had been to see and to bless the provision of his monks, from whom he was on that day to be taken away. On his return to the monastery, he sat down on the way to rest him. His old white horse, which used to carry the milk vessels betwixt the monastery and the fold, observed him, came where he was, reclined his head on his breast, and, as if sensible of his master's near departure, began to express his grief by groans and even tears. Dermit offered to turn him away, but the saint forbade:—Let him alone, said he, let him alone, for he loves me, and I will not hinder him on this occasion to drop his tears in my bosom, and shew the bitterness of his grief. To thee God hath given reason; but see (that they might not be despised) he hath planted affection even in brutes; and, in this, even something like a prescience of my departure. Now, my faithful and affectionate friend, be gone, and may you be kindly cared for by Him who made you!'—SMITH'S *Life of St. Columba*, pp. 102, 103."—Pp. 47, 48.

And now, dismissing Dr. Drummond's discourse with our hearty commendation to our readers, we shall add a few remarks on this topic in that peculiar point of view in which it connects itself with other topics, of far higher importance and interest—leading us to conclusions about human nature itself, conclusions which are a basis for reasonings on the Divine character, and which, by raising our view from the relation of beasts to man, to that of man to God, indicate truths belonging to the highest order of Christian doctrines, and claiming our firmest faith while they inspire our brightest hopes.

Let not man plead nature on behalf of cruelty, nor slander creation to palliate his own want of feeling. The constitution of nature supposes destruction and renovation; but it avoids useless suffering; and renders what is introduced subservient to the multiplication of life and enjoyment: it is certainly the destiny of many species to prey and be preyed upon, to devour and be devoured. It is idle to resolve this into the sin of man, and not the plan of God. It was never otherwise here, save in the dreams of poets or the blunders of theologians. It was so in paradise itself, or else creation then was not half finished. Every thing shews it to have been the plan. Nor is it deficient in wisdom or benevolence. Unless animals lived on each other, scarcely one in a thousand (perhaps much fewer) could ever have lived at all. Vegetation could do but little for them compared with what they do for each other. As to each, death by violence is not worse, generally better, than by acute disease or gradual decay; and as to the whole, it is a provision for the thousand-fold multiplication of existence and pleasurable sensation. Paley's chapter (in his *Natural Theology*) on the goodness of God, is well worth reading on this subject. As things are, the suffering is less than on any other plan, and it is the means of boundlessly-increased enjoyment.

There is, then, no countenance to, the needless infliction of suffering in the constitution of nature. Happiness greatly preponderates; and the sacrifices which are made, are made to the general good. Whether there be such a thing as wanton cruelty, the superfluous infliction of pain, even with the most ferocious animals, is a question which on full investigation would probably be negatived. Generally, at least, when animals slay it is to eat.

There may be some mortal antipathies, instincts which have their use, but they are exceptions. Were it not so, which does it become man to follow—the unthinking brute, or the intelligent Creator, whose tender mercies are over all his works? Let him even consult his own nature. Cruelty is not natural to him. We may ever trace it to corruption and perversion.

It is the abuse of conscious power, and nothing is more corrupting than power: it corrupts governments, it corrupts religions, it corrupts man. The temptation is greatest with those unused to it, and who possess a much smaller share than those about them. Children often shew a propensity to hurt insects. Original sin, say the orthodox. There is no need for that solution. The suffering is not thought of; is certainly not the source of the little tyrant's enjoyment. But this is perhaps the only case in which they have a living creature in their power, while they continually feel themselves in the power of others. In this country the most offensive sights of this sort are the treatment of horses, &c., by servants and drivers. They flow from the same source, though not with the same excuse of ignorance. It is a libel on beasts to call this brutality; we might as well call murder humanity. These are the only creatures which they command; and they visit with interest the harshness of their superiors. "He my Neger," said the black, as a triumphant vindication of the stripes he was showering on his ass. Example had made him regard this as a necessary demonstration of his "little brief authority."

Interest is another common source of the mal-treatment of animals, especially in a commercial country. They are property, and the great question is how to make them the most valuable property. They are considered not merely as capable of being useful to man (and generally with most enjoyment in that utility), sensible of pain and pleasure, and sent into the world by its Maker, their and our Maker, to have their measure of enjoyment, but as so much money's worth; and if, even by agony, they can become so much more money's worth, why avarice promptly makes them so, and boasts of the increase.

Man's pleasure is often their pain. He plays on their antipathies; and as their blood flows, and their limbs are mangled, he enjoys the excitement of the contest. Some species are only to be killed by amateur butchers. The enjoyment of the chase is about in proportion to the prolongation of the animal's suffering. Some are tortured to death to pamper the appetite by the flavour which their agonies impart. So far can pleasure blind and stifle to all considerations but its own gratification.

In warfare that generous animal, the horse, is doomed to exertions, toil, wounds, and slaughter, together with his master. But battles are the sacrifices of the evil principle, and groans the music of his worship, and it is fitting that all should correspond.

We need not wonder that these motives should produce cruelty to animals when we remember that they have had the same result as to our fellow-men. Often have they been maimed and slain by the caprice of power, and apparently only to shew its extent. They too have been property, their bones and sinews valued, and their backs worn by the lash, and their blood coined into gold. In the Roman amphitheatres they were the victims to pleasure; gladiators perished by thousands to make sport for the shouting multitude. In the Maroon war the runaway and rebellious slaves were chased by blood-hounds, and there was the excitement of hunting men. What else indeed have wars often been but the mighty hunts of the Nimrods of the earth?

The righteous man, according to the Jewish code, but who, with the

larger allowance of our laws, must be merciful, has too keen a perception of suffering to enter into these pleasures. His palate has no relish for the delicacies of torture; and he can take wholesome exercise without making it the flight for life of a harmless creature. He knows that man is the lord of all; but that mercy is the charter of his sovereignty, and its exercise essential to his title to dominion. To clear so much money is not with him an incontrovertible vindication of causing so much pain. He has pleasure in seeing pleasure. His heart gladdens within him as he walks forth and sees earth, air, and sea, all full of life, and full of joy. He says with Paley, "It is a happy world after all." And he is happy that it is so. He would make it more so. As the Celts passed not without throwing their stone to increase the monumental pile of the dead, so he casts his benevolent contribution to the mass of living joy. He bows to the necessity of pain and slaughter, but thinks there is an equal necessity for life and pleasure. The humanity of the Jewish law is not with him one of the beggarly elements to pass away. He obeys its spirit without a penalty; perhaps pays for his observance the penalty of a little ridicule from the less scrupulous.—Now this is humanity, viz. human nature. It is merely acting up to what our hearts teach us, when they are unperverted by passion within or the world without. We cannot agree with the philosophers who resolve all acts of kindness into selfishness, who say that man only relieves a beggar because he may himself become one, or that beggar be of service to him. The foundation is deeper than this. There is a provision for benevolence in our frame. There is a mechanical provision for it. The sight of torture produces sensations in some measure corresponding with those of the sufferer. The screams of a dying animal are no natural music, though habit may make them not shocking. We have seen that cruelty may be traced to the mightiest motives that operate on man. The formidable array of the triumphant army shews the resistance it had to overcome. Unless nature had been the enemy, the feeblest inducements would have claimed their place in the enumeration. In human nature, then, considered absolutely, we find one reason of the fact that "the righteous man regardeth the life of his beast."

We find another, in human nature considered relatively to inferior natures. Man is a God to them. He may not have the swiftness of one, or the strength of another, but he can check that swiftness and command that strength. Knowledge is his power, and reason the basis of his throne. Like others, he has the consciousness of superiority; he aims at his own interest; he loves pleasure, and he can strive in the contest which he deems honourable; but in him all these are modified by the genuine dictates of his nature and his principles, i. e. by benevolence: and hence, instead of inciting to cruelty, they dispose him to compassion and care. They make him a benefactor even of brutes. He feels that he has power; that they are comparatively helpless; and therefore he protects instead of injuring. Their very feebleness is a safeguard. The general horror at any one who would hurt an infant is an emanation from this principle. The child is strong in its weakness, and secure in its defencelessness. Its inability to resist is an appeal which (with the exception of the most depraved) paralyzes all hands and softens all hearts. He feels this appeal from ten thousand creatures, whose sensations, through all their extent, he could annihilate. With him 'tis excellent to have a giant's strength, but tyrannous to use it like a giant. And if his power can be put forth for good, nothing lives too mean for its exercise.

As to his interest, he thinks it not merely his interest to amass riches, but to

form such habits as become the immortal child of the God of love. Whatever prevents the predominance of a gross and earthly selfishness in his bosom, whatever keeps his feelings well tuned to sympathy and kindness, whatever adds to his hoard of complacent recollections—this is his interest; he follows it.

What is pleasure to others is not so to him, if there be cruelty in it, because in that there is a reflected pain to him which overpowers all the agreeable sensations which are connected with it. Pain cannot be his pleasure; so he avoids its infliction, unless good ends, other than his own gratification, are to be answered by it. His beast writhes not under those ebullitions of vindictive fury which often avenge the inconvenience of the master. Training is necessary for those employed in the service of man, and that may imply blows. With him they are no heavier than required. His superior wisdom and foresight supply the defects of their want of reason, and make them his instruments. It is certain that the domestic animals multiply more rapidly than those in a wild state, and their security and apparent enjoyment are greater. The existence of a superior nature on the world of their habitation is evidently useful for the whole.

The frame of man disposes him to benevolence: the relation of a superior nature is for good to the inferior, and God formed that frame and constituted that relation. May we not infer something as to his character and plans? By the way we may remark, that this mechanical provision in us for compassion, this propulsion to benevolence in us, indicates our duty, shews us in what the perfection of our nature consists, and marshals us the path to real happiness. Not to cultivate our capacities for goodness is as absurd as depriving ourselves of a sense, and shutting out all the improvement which its use will bring, and all the enjoyment it would furnish. Without a benevolence, wide as the range of being, soaring to the throne of God, crouching to the very insect, and spreading its streams wide over the level of humanity, man fails of answering the end of his existence, and is but a blighted plant. All else were made for man, but man himself was made for this. His being is a means to this end—without it all is vanity.

The benevolent tendency of human nature in two ways proves the benevolence of God; 1st, design shews the disposition. A contrivance for final evil implies the malignity of the contriver. If hatred had been essential to man, we might fairly have judged it essential to the Maker of man. The object of a plan must be one which the author regards with complacency. Hence benevolence is lovely in the sight of God. It must be pre-eminently so, for he has made man on purpose to exercise it, and to be happy in its exercise. The more enlarged benevolence is, the greater is the happiness of its possessor. In whichever direction it advances, it opens sources of enjoyment. It goes on voyages of discovery, and comes back laden with mental wealth. Felicity grows with it unto perfection. Then the love of God must be boundless. The universe basks in his smile, and he looks down, blessed, on his work.—2d, Whatever of good the creature has, must exist in a far higher degree in the Creator. “He that planted the ear, shall he not hear; and he that formed the eye, shall he not see?” is a mode of argument most strictly applicable, and finally conclusive, to moral excellence. He that made the heart of man for benevolence, must be a rich fountain of love, which, unexhausted, can supply the universe. As our strength is derived from his omnipotence, our knowledge from his omniscience, so is our goodness from his benevolence, and it is as inferior as they are to the Infinite Original.

In the relation of a superior to an inferior nature, in the higher power,

wisdom, skill, of man than beasts, and his capacity of pleasure in their enjoyments, we found another solution of the good man's care for the lower animals. Such a relation, in a far higher degree, God bears to us; with this additional circumstance, that our existence, and that relation, are on his part wholly spontaneous. Are they feeble compared with us? Much more are we compared with him. Does the consciousness of power dispose the good man to a kind use of it? Much more does his absolute controul of our destiny so dispose a good God. We are as infants in his arms, or insects beneath his tread. At any instant can he wither our being. Were he malignant, he would torture us; were he indifferent, we should survive or perish, enjoy or writhe, by chance, as worms in the path of the heedless. The union of power with benevolence makes Omnipotence itself only the pledge of absolute safety and final happiness.

Is the consciousness of reason, of greater wisdom, with the good man, only a prompting to guide and correct and provide for the inferior tribes? What then are the promptings of benevolent Omniscience but to lead the blind by a way which they knew not, to correct the short-sightedness of man, and by the best adapted instruction and discipline, here or hereafter, train him for endless felicity? The power which vainly shews itself in wanton inflictions, the interest which must be forfeited, or advanced by the pain of inferiors, the pleasure which consists in their sufferings, can by no possibility, by no supposition short of blasphemy, be ascribed to Him. He fights no battle with his helpless offspring. He has no glory to build on their destruction. He rejoiceth in the infinity of his bounties.

The plans of God, as they relate even to this transitory state, and including the short-lived beings that perish momentarily and for ever, are then benevolent. Strongly then may we infer that they are so, as relating to rational and immortal beings, and extending through futurity. Strongly may we infer that as here no animal is too mean to be included in them, no man is so vile as to be excluded there; but that the grand result will be the destruction of vice, the annihilation of misery, the universal, ultimate triumph of purity and bliss. Into such plans let us enter, and while they inspire our glowing devotions, may they form our characters also, and make us meet for heaven, and agents for leading others there.

Amplly are these conclusions confirmed by revelation, through all its discoveries, from the promise to Abraham, that in his seed should all the families of the earth be blessed, to the vision of John, in which he heard every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, saying, Blessing and honour and glory and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever. Amplly are they sanctioned by every display of the Divine character, from the first revelation of the Jehovah of Moses to the glorious delineation of the Father of Christ. From what multitudinous sources, like the noise of many waters, rise the declarations that GOD IS LOVE! This is the language of the laws of nature, and this the emphatic teaching of miracles. This reason proves by demonstration, and revelation asserts with heavenly authority. The sunbeams inscribe it wherever they fall, and the flowers of earth are its lovely hieroglyphics. Inanimate being is its recording pillar, and vital existence is its living witness. From beasts to men, from men to angels, ascend the brightening illustrations of its truth. The Voice of Time loudly proclaims that God is Love; and the echo resounds in gladness through the long ages of eternity.

CRITICAL NOTICES.

THEOLOGY.

ART. I.—*Three Letters addressed to the Rev. Henry Girdlestone, on Christian Unitarianism and the British Reformation Society.* By Jerom Murch, Minister of the Unitarian Congregation, Diss, Norfolk. Pp. 69.

MR. GIRDLESTONE is a popular clergyman at Norwich, who has lately published a pamphlet on Christian Unitarianism, containing an imaginary conversation between an Unitarian and a Trinitarian, and preceded by some remarks on the establishment of the Branch Reformation Society.

Mr. Murch, the recently appointed minister of the Unitarian Society at Diss, has done honour to himself, and justice to the cause of Unitarian Dissent, by pointing out the futility of the clergyman's objections; and by plainly, yet forcibly, stating some of the arguments for the Unitarian doctrine. As this part of his subject scarcely admits of novelty, yet requires to be brought up as occasion offers in all the districts of the kingdom, we shall present to our readers, as a specimen of the animated, yet temperate style of the pamphlet before us, the following remarks on the necessity of Reformation in the Church of England. Nor will our readers be insensible to the claims of a subject most intimately connected with the present state of public affairs.

"As my object is to suggest the necessity of reforming the Church of England, by a more just distribution of her revenues, and by summoning her ministers to greater exertion, I shall not now enlarge upon her doctrines. And while pursuing my object, let me not be misunderstood.—I am free to confess my decided aversion to all Established Churches. I acknowledge no right in human legislators to decree what the people must believe, or to attach peculiar advantages to the profession of peculiar opinions. Actions, and not opinions, should be conformable to the laws of earthly magistrates. I would not, however, be supposed to advocate a rash and sudden demolition of the present system; it appears to be entwined with the affec-

tions, and, at present, essential to the happiness, of many pious Christians, and therefore I would recommend a *gradual* removal of the evils that exist. I would suggest to the new reformers the necessity of exertion in order to obtain a considerable reduction in the incomes of the highest dignitaries of the church. I would suggest an abolition of pluralities, and a more equitable remuneration of rectors and curates. The tithe system is a subject of general complaint, and occasions unnumbered disputes between the clergy and their parishioners. Religion is frequently wounded by those who profess to be her friends and advocates, in consequence of her forced connexion with the world. The National Halls of learning ought surely to be open to all who are able and willing to partake of their advantages. Subscription to articles of faith is well known to be the cause of innumerable crimes. Falsehood, equivocation, and deceit are notorious in reference to that unjust requirement. When will these acknowledged evils be removed? When will knowledge be obtained, and religion be promoted, without the aid of unscriptural and unrighteous regulations? That happy period cannot be far distant. The signs of the times are too plain to be mistaken. There are very few who discern them, and expect no change in the Established Church. Meetings have already been held for the purpose of hastening that change. Soon may such efforts be made in every part of our land. If the Aristocracy will not act with the people, let the people act by themselves. Their voice has seldom been heard in vain. Let them use strong, general, persevering exertion, and they will speedily procure a reformation of the Church of England."—Pp. 66—68.

Satisfied as we are with the spirit and general execution of this animated pamphlet, it were an ungracious task to point out the verbal errors, typographical, yet by no means unimportant, which more experience in authorship will serve to prevent. But there is one expression which we cannot allow to pass without animadversion. Mr. M. solemnly assures his opponent that Unitarians do not consider

Christ as "*a mere creature*" (p. 42). As we are sure that Mr. Murch did not mean to imply that Christ was the Creator; and either Creator or a "*mere creature*" he must be; we are totally at a loss to divine what he did mean. The description of Unitarian notions of the Messiah which immediately follows, is perfectly consistent not only with his being a "*mere creature*," as all of us believe, but with his being a "*mere man*," as most of us believe; a mere man, that is, by the simple humanity of his nature; but endowed with knowledge and power from on high, and exalted of God to be a Prince and a Saviour.

ART. II.—*Unitarianism not Christianity: a Letter addressed to Mr. Jerom Murch, Minister of the Unitarian Congregation, Diss, Norfolk.* By a Trinitarian. Rivingtons. Wilkin, Norwich.

It has seldom fallen to our lot to read a less able and more vulgar defence of Trinitarianism than this. The author, whoever he may be, seems unacquainted to a degree we should hardly have imagined possible in this age, with even the most usual terms of controversy; he abuses the Reverend gentleman for not perceiving that the phrase "*Son of God*" is designed to teach us, not what every simple-minded reader would suppose, the subordination of Jesus to the Father, but that the Son himself is the supreme God; he kindly asks if his opponent's "*peace and pleasure rises high* in consequence of the Saviour's dignity sinking *low*, even to the level of his sinful fellow-man;" he more than insinuates that his adversary "*glories in the hope of proving our Redeemer unworthy of our love and adoration*;" and politely concludes by affirming that "*Unitarianism is not Christianity*." We will give one short specimen of his powers of argumentation:

"Your judgment may recoil at the idea of beholding the Creator of the world suspended on the cross, when by one word he could have annihilated the universe and the wretches who had dared to sit in judgment upon him. But the fact is not less true, because your judgment revolts at the contemplation of the awful scene, so powerfully described by the Evangelists. My judgment recoils at the idea of the torture of the African slave when writhing under the lash of his merciless fellow-creatures; my heart sickens at the thought of the Gentoo

widow immolating herself upon the funeral pile of her departed husband! But in spite of the abhorrence I feel, and the revulsion of my judgment at the bare contemplation of these enormities, practised in this enlightened age, and, as it were, under the eye and by the sanction of Christianity—yet, Sir, the *fact* remains unshaken!"

So, then, the enormous, the appalling, the blasphemous notion of the actual *death of the Deity*, is held to be a matter of no greater difficulty than belief in the miseries of an African slave, or the immolation of a Gentoo widow! When will Trinitarians perceive and fairly meet the real question at issue? They tell us that the Atonement was valueless if offered by a creature; that the Creator alone could redeem by the sacrifice of himself. The Divine Nature, then, according to this view, was the real sacrifice. We cannot descend to recrimination; but yet, if this doctrine be seriously maintained, we can scarcely forbear asking the Calvinist who it is that approaches nearest to Atheism; the Unitarian, who never for one moment can admit the non-existence of the Deity, or he who believes that there was an instant when death was the triumphant power? There are contradictions which nothing can reconcile. Not even Omnipotence, with reverence be it spoken, can cause the same essence to be and not to be in the same moment of time; but if the Divine Nature or Essence cannot without the most dreadful impiety be allowed ever to have been extinguished for an instant in death, what then becomes of the argument for the Atonement founded on the necessity of a Divine sacrifice? If, on the other hand, the human nature only suffered and died, where is the offering of the Infinite, on which so much stress is laid? The Trinitarian, after quoting the well-known passage in Acts xx. 28, "*Feed the church of God, which he hath purchased with his own blood*," adds, "*Some, indeed, have pretended that 'the church of the Lord' is the true reading, but in the words of an able divine, I reply, that the phrase 'church of the Lord' never once occurs in the New Testament, but the words 'church of God' occur continually*." What this assertion has to do with the question, we cannot perceive; passages of Scripture are to be read as they were first written, and no manuscript of note or value reads "*the church of God*." The word "*Lord*" is, on the contrary, supported by all the most ancient and valuable MSS., and by citations from the most

ancient ecclesiastical writers. See Griesbach's note on the text in his second edition. Athanasius himself makes over the phrase, "blood of God," to the Arians, to whom he says it more properly belongs than to those who believe in the perfect deity of Christ.

The pamphlet is made up of the usual quotations from Scripture, interpreted as Trinitarians conscientiously interpret them, and, of course, liable to the usual objections from, we hope, equally conscientious Unitarians. We are not a whit nearer the truth because one more Trinitarian writer has told us that "Unitarianism is not Christianity;" because one professing Christian has accused another of having a pleasure in proving "the Redeemer to be unworthy of our supreme love and adoration." We rather think we are farther apart; for he who thus believes of his fellow-man, cannot love him; has put away "the very bond of perfectness;" and cannot but regard him as a being insensible to the strongest, the noblest, the most endearing of all claims — that which the Saviour of the world possesses on the love, reverence, and gratitude of his followers.

ART. III.—*The Impartiality of God: a Sermon.* By W. J. Bakewell. Pp. 22. Hunter.

THE universality of the Divine Benevolence, which is unhappily denied by some who deem it a crime to question the existence of the attribute itself, is vindicated with much earnestness, and in a spirit of filial love, in the Sermon before us. It is to be wished, however, that the truth which the discourse is designed to establish had been defended on a wider ground, and that the principle of the impartiality of God had been carried out to the point to which Christianity undoubtedly authorizes its extension. It is not enough to assert that what is required of men is in proportion to what is given, and that they who never heard of the law, shall not incur the penalties of the law. Many have yet to learn that the spiritual privileges enjoyed by the few are bestowed for the sake of the many, and that ultimate blessing to all is the object of such dispensations as are apparently the most unequal. In the eye of God there is a true equality of nature and destination among all classes of men. Till this truth is universally admitted, men will be just neither to God nor to each other; and no opportunity of asserting it should be

lost. As far as it goes, however, the argument of the present discourse is borne out by reason and scripture, and is corroborated by the kindly sympathies of the reader.

ART. IV.—*Two Sermons.* I. *The Duty of Christians to seek the Improvement of their Fellow-men.* II. *Christians the best Name for Disciples of Christ.* By J. G. Robberds. Pp. 23. Marshall, Newcastle. 1829.

WE have never been able to discover why beauty of sentiment and style should be incompatible with the simplicity which is an indispensable requisite in addresses delivered to a mixed auditory. The majority, however, differ from us in this, supposing what is plain to be common, what is simple to be trite. Let such refer to the little tract whose title we have given, and be convinced of their error.

ART. V.—*A Comparison of the Book of Common Prayer with the Scriptures.* Pp. 11. William Browne, Bristol; Hunter, London.

IT is scarcely to be hoped that this tract will produce any effect on minds by which the Prayer-Book and Bible, inconsistent as they are, are regarded with equal veneration. There are many, however, to whom it will be instructive to observe how far the religious systems of men fall short of the gospel in consistency, simplicity, and beauty.

ART. VI.—*A Family Prayer-Book, &c., &c.* By the Rev. J. R. Beard. Hunter. 1830.

THE advertisement of this volume informs us, that "At the request of many of the subscribers to the first edition of 'Sermons designed to be used in Families,' it was deemed desirable to publish, in a separate form, the Prayers added to the second edition of the same work. While preparing to carry these Prayers through the press, the Editor was urged to add such other devotional exercises as might render the publication useful as a general prayer-book." This has been done, in a way, we think, which merits the gratitude of the public.

The difficulties attending the composition of prayers for general use are great, and some believe them insurmountable. The variety of modes of feeling and expression is as extensive in

those which regard the Deity, as in any of inferior importance; and the religious emotions possess too much of individuality to be aptly embodied in a general or invariable form of expression. As long, therefore, as the present modes of worship are in use, it is desirable that as great a variety as possible should be introduced into the devotional portions. The volume before us affords this variety to such a degree as to remove some of the impediments which have been pleaded in excuse for the neglect of family worship. The pious thoughts of many minds, the devotional feelings of many hearts, are here offered; and where they lead, we hope many minds and many hearts will follow; for however peculiar may be the religious emotions, they can scarcely fail of finding congeniality somewhere in these pages.

In the volume of Sermons we were presented with an excellent discourse on Family Worship by the Editor. He has followed up his exhortations to devotion by a collection of original prayers, which are remarkable for their fervour, and for their legitimate scriptural expression. They appear to us to have opened up the sources of religious emotion. A higher incentive to their use we cannot offer.

ART. VII.—*A Sermon, preached at the Chapel in Flowergate, Whitby, at the Opening of an Organ, August 23, 1829.* By Joseph Ashton. Pp. 90. Baldwin and Cradock, and Hunter. 1830.

THE object of this discourse is intimated by its title. The aid to devotion afforded by music in the public services of religion is explained, and its employment justified. We are sorry that a recommendation of harmony as a means of soothing and softening the spirit, should be followed by details of a misunderstanding between the preacher and some of his flock, which it must be alike painful to the writer to relate and to his readers to receive.

ART. VIII.—*Two Sermons: Ist. On Christ's Love to Good Persons; and IId. On Doing all Things in the Name of the Lord Jesus.* Preached at Alnwick. By W. Turner. Davison, Alnwick. Pp. 26.

THESE discourses present a new proof of the earnestness of their respected author in the cause to which he has long

devoted his exertions. He has rendered an important service to that cause by having founded the Newcastle Unitarian Tract Society, and by continuing to supply it with useful publications, both original and selected.

ART. IX.—*The Reasonableness of Religion in its Doctrines and Institutions, with a Particular consideration of Believers' Baptism.* Pp. 94. By Benjamin Mardon, M. A. London: Hunter. 1830.

THE reasonableness of religion, a doctrine revived at the Reformation, has been, since that time, professed by every denomination of Christians, whether (as in the instance of the Catholics) their forms of worship are multitudinous, or (as in the case of the Quakers) their rites are few and simple, or, as in other cases, some forms are admitted and others rejected. Whatever may be the ritual employed, it is defended on the ground of its reasonableness, either as a matter of positive injunction or of expediency. The difference between the various parties lies in the comparative consistency of their appeals to reason; for the appeal is made by all. The writer of the little work before us is an advocate for the adoption of certain forms which he holds to be positive Christian institutions, and we find, as a preface to his arguments, an exposition of the design of Christianity as a religion of reason, and of the truth that the "meagre Christianity" of Unitarians was the Christianity of the primitive believers. Few will be found to dissent from the arguments contained in the first portion of his work: whether his defence of certain positive institutions (as he assumes them to be) can be allowed, his readers must judge from the evidence he lays before them.

The Christian institutions which he holds to be positive are the public and private worship of God, including the establishment of regular Christian societies; the ordinance of baptism by immersion; and of the Lord's supper. It may appear to some that these institutions cannot be maintained on the same ground; the last having been originated by Jesus himself, and the others subsisting before his time. To others it may appear that other rites may be justified on the same grounds. For fasting, for instance, there seems as much authority as for public worship. Christ practised and countenanced them equally; and if he defended his disciples for

not fasting like the disciples of John, he also declared that "the sabbath was made for man, and not man for the sabbath." Whether baptism was countenanced and practised by Jesus and his followers for the same reasons as the rites of the synagogue, is not questioned in the work before us, its arguments being solely employed in the establishment of the fact, that the rite was practised during the apostolic age, and mentioned in the command of the Saviour that his gospel should be preached afar.

The "righteousness" which Jesus declared it became men to fulfil is explained as relating to the observance of positive institutions, as well as the discipline of the heart. The expression of Divine approbation which was vouchsafed at the baptism of Jesus is supposed to have a reference to his obedience in this instance, as well as in all others. The fact that Jesus himself did not baptize is thought to be of no importance, since his presence, when the rite was performed by his disciples, is deemed a sufficient sanction, even were there no record of his express mention of the ordinance in his parting commands to his disciples. The instances of the conversion of the Ethiopian, of Cornelius, of Lydia and her household, and many others, and the references of Paul and Peter to the ordinance, and other evidences of its observance in the apostolic age, are then adduced, as having led the author to the conclusion that the rite is of divine authority, and that the obligation to it cannot be evaded. It follows of course, that the practice should be in all respects the same as in the apostolic age; that the sprinkling of babes may be a harmless, but is not an authorized custom, and that adult baptism by immersion is the true scriptural ordinance.

It is not our purpose to enter upon any arguments on the other side of the question. These we leave to be furnished by the readers of the work before us, if they should be in doubt either way upon the question; cautioning them, with our author, not to give way to prejudices arising, on the one hand, from the unpopularity of the rite, or on the other, from the greatness of the names which are ranged in the notes and appendix, as advocates of the ordinance. There are few who now believe this or any other external observance to be essential to salvation, and none, we trust, who deem it unimportant to arrive at a clear conviction on any subject connected with the duties of Christianity.

GENERAL LITERATURE.

ART. X.—*Travels in various Parts of Peru, including a Year's Residence in Potosi.* By Edmund Temple, Knight of the Royal and distinguished Order of Charles III. In Two Volumes.

IN "the all speculating year 1825," Mr. Temple (or Sir Edmund, whichever he is to be called) was appointed secretary to "the Potosi, La Paz, and Peruvian Mining Association." Never man, as he assures us, entertained more confident expectations of making a fortune. In September 1825, he set sail in "the Frolic" for Buenos Ayres; in July 1826, his drafts were dishonoured; early in January 1827, he broke up the establishment at Potosi, and turned his face homeward; and on the 26th of December he landed again at Falmouth, a little poorer than when he set out. For his own consolation and the edification of the public, on his return, he has published his journal; and what does that journal contain?—"Notes of every thing that I either saw, heard, or thought," says the author, "which appeared to me worthy of insertion;" so that "A Journal of various Events and Occurrences, during two years and a half," would have been (as he allows) an appropriate title. He treats us, in short, as the Queen of Sheba is said to have treated Solomon—he tells us all that is in his heart (and a very good heart it is, by the way, which is all in all in a feast of this kind). The book is undeniably *made up*, but it is very *well made*, and runs off very pleasantly. Inasmuch as it is an account of Peru, it is not worth much; but inasmuch as it is very readable and companionable, and (as one of the author's countrymen would say) "a Christian any how," it is worth a great deal. Of all the wanderers in South America who have been before the public, Mr. Temple gives the best (i. e. the most *favourable*) account of the natives: he is compelled to admit that they are lazy and dirty, ignorant, and, in some respects, uncivilized; but he touches slightly on all these points; he sees or hopes he sees that they are improving with the improvement of their condition; and he dwells con amore on all their good qualities. They are ignorant, says he, but they never steal. They are lazy, but they will do for love what they will not for money. "Often have I alighted from my horse at an unseasonable hour and asked for milk, offering dollars; the answer was invariably, 'No hai! No hai! Senor.' They would not take the trou-

ble of getting it for money. But when I added, 'I am very unwell, my brothers; do me the favour, and God will repay you;' my feeble voice, pale cheek, and sunken eye, bearing testimony to the truth of what I said; the sire of the family, or the matron, twisting her ball of thread from the silken wool of the *vicuna*, would then mutter something in Quichua, when instantly an *olla* (earthen pipkin) would be seized by one of the younger members, who would glide away in pursuit of the flock without a question as to payment. This," he adds, "is savage hospitality!" As a specimen of the hospitality and charitable habits of the higher classes, we may take his sketch of Donna Juliana Indalesias. "August 6th. I availed myself this day of a general invitation to dinner, given with unfeigned cordiality by Donna Juliana. She is known by the appellation of 'La buena Cristiana,' and never was distinction more deservedly bestowed." "For nearly an hour immense silver dishes were carried in and carried out with the various compositions of our repast. The first course consisted, as is usual in this country, of cheese and fruit, such as melons, apples, figs, chirimoyas, tunas membrillos," &c. "Each dish contained sufficient for a party of twice our number, and from every one I observed Donna Juliana take a large plateful, sometimes two platefuls, and saying something in Quichua, hand them to one of her Indians, who placed them in a distant corner of the room. When the cloth was removed, all the attendants, without any word of command, ranged themselves in a rank in the middle of the room, and suddenly dropping on their knees, sung or said aloud a grace that lasted full four minutes, in which the deep-toned voices of Padre Costas and Friar Francisco chimed in like bass-voles; whilst Donna Juliana, pressing her cross and beads to her bosom, her eyes devoutly fixed upon a beautiful painting of the Virgin and Child, which hung opposite to her in a large massive frame, accompanied the others in all the fervency of thanksgiving." "The servants now took away the plates which had been placed upon the sideboard, whilst Donna Juliana, in Quichua, seemed to give particular directions about each of them. I was curious to learn their destination, and being on a footing of the most friendly intimacy with Donna Juliana and her father-confessor, my inquiry was answered, 'to be given to the poor.' Every day in the year, at two o'clock,

several poor persons attended at the house of La buena Cristiana, and took their seats upon the staircase; some of them, aware, no doubt, of the lenient disposition of their benefactress, encroached even to the door of the dining-room, where a scene, rather unusual to a European, certainly to an Englishman, and one of interesting curiosity too, was daily to be seen—that of a tribe of beggars, assembled *en société*, in a respectable mansion, eating with silver spoons out of silver plates and dishes, without any watch over the property, or even a suspicion of its being likely to be missing." "I must not forget to remark that the reserved portions of sweetmeats were for the children who accompanied their parents; a trifling observation, perhaps, but it has its weight in describing the character of the venerable Lady Bountiful of Potosi." (Vol. I. p. 383.) Not so picturesque, but equally to the purpose, as a specimen of liberality and kindness, is Mr. Temple's description of his search for a lodging at La Paz. "'Paisano!" said I, to the first decent person who passed, (*countryman* being the term which strangers use in civilly accosting each other in this country,) "'Paisano!" said I, 'pray whose house is that?' pointing to a very large and respectable-looking mansion, with a fine old-fashioned gateway to the street. 'That is the house of Don Manuel Valdivien,' replied the stranger. 'Do you think, paisano,' said I, 'that I could obtain a lodging in the house?' 'Y porque no? And why not? There is plenty of room for you and your horses also: do you wish that I should accompany you?' said the stranger. 'What!' said I, 'have you any share in the house, or are you acquainted with Don Manuel?' 'No, not I,' said he; 'but seeing you are a stranger, if you need my services I will accompany you.' 'Mil gracias, paisano,' said I, 'I shall give you no farther trouble, for I shall go and present myself to Don Manuel and acquaint him with my situation.'" He did so, and was welcomed in the most cordial manner, his horses and mules ordered into the stable, and himself accommodated with a red damask bed, and sheets adorned with broad trimmings of lace. (See Vol. II. p. 73.) It is to be observed that there were many inns in the town, though they happened at that time to be full of merchants and muleteers, and not so provided as to suit an English traveller's taste. We have already hinted at the paucity of informa-

tion contained in these volumes ; information, however, there is, and we shall conclude with a novel and ingenious method of making boots all in one piece. "Take a horse, cut off his hind legs considerably above the hocks, pull the skin down over the hoofs, just as if you were pulling off a stocking; when off, scrape the hair from the skin with a sharp knife, and remove every particle of flesh that may have adhered to the inside; hang the skins to dry, and in the process of drying, draw them two or three times on your legs that they may take their shape, form, and figure. The upper part becomes the mouth of the boot, the round projecting part of the hock the heel. The whole operation may be performed, and the boots ready for use, in the course of a week. The people here do not even sew up the end of the foot, but allow the great toes to project for the convenience of the stirrup. The boots are very light, and, in every sense, 'easy as a glove.' I have seen some that had been tanned, and had soles added, which render them the perfection of comfort."—Vol. I. p. 151.

ART. XI.—*Clarke's Introduction to Heraldry, with Forty-eight Engravings.* Washbourn, Salisbury Square.

The Heraldry of Crests, with 104 Plates, containing upwards of 3500 different Crests, &c. Washbourn.

TEN editions have been sold of the first of these works; a portion of the second appeared several years since under the title of *Elven's Heraldry*; and the cheap and handsome form of the republication, together with the extent of the additions and corrections, reflect great credit on the editor and publisher, both which characters, in the present case, are united in one person. However lightly we may esteem "the boast of heraldry and pomp of power," the occasions are so frequently occurring in which a general acquaintance with this artificial science may be subservient both to pleasure and utility, that we readily give these volumes the introduction and recommendation which they deserve, as the best statement of its principles, and display of their application, which can be had at so moderate a charge. They are the grammar of a language whose characters the antiquarian is often compelled to decipher in his researches, and they give an intelligent interest both to our

observation of the ornaments of living greatness, and our wanderings among the ancient and perhaps mouldering piles where the men of history revelled in life or were entombed at death.

ART. XII.—*The Maid of Scio, a Tale of Modern Greece.* In Six Cantos. By Eleanor Snowden. 12mo. Dover. 1829.

THE reader of this little poem is favourably prepossessed at the outset. It has no preface; and, considering that the writer is a lady, and as we understand, a very young lady, the absence of all deprecation of criticism, all apology for publication, is an augury of a very creditable independence of spirit, and clear understanding of the relation between authors and the public. Whether the decisive act of publishing so early testifies an equally correct judgment of the interests of the writer, may be doubted. A poem in six cantos furnishes no easy ordeal of poetical talent; and however great may be the promise of this talent, the mere mechanical arrangement of a work of such length requires more experience than can possibly have been attained without considerable practice.

There is a degree of elegance in some passages of this poem, and a liveliness of fancy in others, which lead us to hope much from the writer's future efforts, if well and energetically directed. Let the reader judge if our hopes are well founded.

"Yet there is one who would not waste,

For all the gifts that mortals taste,
And all their fairy dreams of bliss,
A word, a thought, on scenes like this.

Ah, no! *her* heart could not forget
The toils, the wrongs, the woes of Greece;

Nor could she view, with eye un-
wet,
Those toils, those wrongs, those
woes increase.

'Th' enchantress, pleasure, smiles in
vain,

And lures her to become her own:
The loveliest of the maiden train
In secret weeps, and weeps alone.

There is a cool and lonely bower,
Fit shelter for a summer's hour;
A spot of solitude and shade,
For melancholy musing made.

The wild acacia scatters there
 Its graceful tresses all around ;
 The jasmine drops its blossoms fair,
 Profusely on the velvet ground.
 The cypress weaves its boughs on
 high,
 Forming a leafy canopy ;
 Giving the buds a tint of sadness,
 Like sorrow, shrouding the heart's
 gladness ;
 Save when a single star between,
 Like hope, gleams through the dark-
 some screen.
 With flowerets sweet the turf is set,
 The blue and milk-white violet,
 Resembling beauty's eye and brow,
 The summer sky and winter snow.
 Who would not seek that couch of
 bloom
 Rather than webs of Persia's loom ?
 Who would not that green curtain
 prize
 More than embroidered tapestries ?
 Beside, a wandering streamlet laves
 Its banks, with gently rippling waves.
 A sculptured Naiad bathing seems
 Reflected by the wat'ry gleams ;
 So exquisitely light and fair,
 A second Venus rising there.
 The lime exhaling rich perfume,
 Throws o'er the scene a twilight
 gloom ;

Lit by a pale and trembling ray,
 More soothing than the glare of day.
 And there is one in that recess,
 As still, as fair, as colourless,
 As perfect as the statue maid—
 Looking the goddess of the glade."
 Pp. 15—18.

ART. XIII. — *Notes on Haiti, made during a Residence in that Republic.* By Charles Mackenzie, Esq. 2 Vols. Colburn and Bentley.

WE notice this work just to mention to our readers the fact, that we cannot at present recollect to have met with any publication so full of flippancy, prejudice, and affectation. It is very amusing nevertheless. There is plenty of Haitian gossip in it, which the author, in serving up, has well seasoned with his own smartness. But almost every page, whether of reports or reflections, is tinged by his peculiar principle, which is, that the final end for which the Haitian community exists is, not as Mr. Bentham would say, the production of the greatest happiness to the greatest number, but the production, in order to the exportation, of the greatest quantity of sugar and coffee.

MISCELLANEOUS CORRESPONDENCE.

On Different Modes of Unitarian Worship.

To the Editor.

SIR,

No apology will, I trust, be deemed necessary for an attempt to call the attention of the readers of the Monthly Repository to a subject of such importance as the mode in which the devotional services are usually conducted in Unitarian places of worship. Although in the Essex-Street and York-Street chapels in the metropolis, and in some few places in the country, liturgies are used, our congregations have in general adopted, in common with the great majority of Dissenters, what is often called extemporaneous prayer, but is more correctly designated by the name of free prayer. If by extempore prayer is to be understood an address delivered on the

impulse of the moment, without previous preparation or consideration, (which is surely the correct meaning of the terms,) we should probably look in vain for advocates for such a mode of directing the public services of our churches, among any individuals belonging to our connexion. Nothing, indeed, short of the wildest fanaticism could lend its support to so absurd a practice. Still it should seem, from the statement given above, that the sentiments of Unitarians in general are favourable to free prayer in preference to the settled form of a liturgy. This has long appeared to me a great error, and as every review of my sentiments has tended to strengthen the conviction that a liturgy is much to be preferred to free prayer, I now beg leave to lay before your readers the reasons on which that opinion is founded.

Without going the full length of Dr.

Johnson's well-known observation, that those who attend on the service of a liturgy, go to pray; while those who attend on extempore prayer, go to hear another man pray; I cannot help thinking that there is a groundwork of important truth in the remark. It must be admitted, that it is highly important that, in offering addresses to the Deity, the mind should be, as much as possible, abstracted from all thoughts extraneous to the important duty in hand, and that the devotional affections should occupy and fill the mind as exclusively as the infirmities of our nature will permit. For the attainment of these ends a liturgy seems very greatly preferable to free prayer. In the former, the sentiments and the language in which they are conveyed, being already familiar to the mind, and associated with recollections of former acts of devotion, the whole soul is poured forth in expressions of adoration, undisturbed by any thing calculated to counteract or diminish the force of the devotional feeling. Where, on the other hand, the devotional part of the service is left altogether to the invention and selection of the minister, it must necessarily happen that the minds of the hearers will be much employed in a consideration of the quality of the composition; and, not unfrequently, doubts will arise in a reflecting mind, whether or not to join in this or that particular part of the service. To yield up the mind passively to the guidance of another, to adopt implicitly his sentiments, and to join in the services which are the product of his mind, whatever they may happen to be, cannot be expected from any reasonable being. It may, indeed, be said, that as the sentiments of the minister are well known before he is admitted to his office, there is little fear that they will clash with those of his hearers. This is, no doubt, to a certain extent true. A general agreement in their views respecting the doctrines of the Christian religion may be expected; but many particular differences may nevertheless exist; and, until the congregation has by degrees become acquainted with the devotional compositions of their pastor, they must either acquiesce without reflection in his prayers, or an act of the judgment must precede an assent to each particular sentiment. Now, this critical exercise of the judgment is quite foreign to the business of devotion, and tends to embarrass, distract, and enfeeble it. If, indeed, the same prayers be often repeated, (as is usually the case,) they will, in

course of time, become fixed in the memory of the congregation, and then the objection stated will no longer apply, because then the prayers of the pastor will, *in effect*, become a liturgy.

It has sometimes been stated, as a reason in favour of free prayer rather than a liturgy, that prayers in a stated form by degrees lose their effect on the mind, and at length are repeated with languor and want of interest. There seems but little force in this remark. Where a minister, using free prayer, has led the devotional services of a congregation for any considerable time, his sentiments and modes of expression become too well known to his hearers to admit of any striking novelty; and the languor complained of will be found, I believe, on investigation, to beset such a congregation as much as one where a liturgy is used. It may also well be doubted whether the interest felt in *novelty* in prayer, can be truly said to be at all of a devotional character. Devotion requires the whole soul to be absorbed in the contemplation of the Deity, the deep sense of his presence and protection, of the relation in which we stand to him, and of the infinite debt of gratitude which we owe him. It allows no time for a critical examination of the beauty of a devotional composition, nor a single feeling of admiration for the genius of its author.

The superior excellence of the liturgy of the Church of England, as a devotional composition, is felt and acknowledged by all. In its Reformed state, as it appears in the pages of the Essex-Street liturgy, it seems as well fitted to express the sentiments and to satisfy the judgment of the great body of Unitarians, as we can reasonably expect any composition to be. With all due respect for the talents of our ministers, I cannot think that their compositions are, in general, at all to be compared in point of excellence with this admirable form of devotion. Many parts of the liturgy of the Church of England are of great and undefined antiquity, and probably originated in early times, when Christianity operated with all the power and force of novelty, and enjoyed its highest triumphs in the piety and zeal of its professors, and the unshaken constancy and fortitude of its martyrs.

We complain, and justly, that our orthodox brethren greatly misrepresent our opinions. Perhaps these misrepresentations are oftener occasioned by want of knowledge, than by any evil intention; and are, in a great measure, the conse-

quence of our having no acknowledged symbol of our faith. This, however, is a distinction of which we think we have some right to be proud. We leave every man to form his own creed on reading the volume of divine truth, and long may we continue to do so. Still the misrepresentations existing in the world are greatly prejudicial to what we believe to be the cause of Christian truth. I sincerely believe that the general use in our churches of such compositions as the Essex-Street liturgy would go far to correct these misrepresentations; for that excellent form of prayer contains the clearest proofs of our admitting the divine authority of Jesus Christ as a teacher sent from God. Let any seriously-disposed person compare the liturgy of the Church of England, and that used in the Essex-Street Chapel, with the prayers which are contained in the New Testament, and the result can hardly fail to be favourable to our views of Christianity. In this point of view then, the general introduction of liturgies among us can scarcely fail to be an important benefit to our cause.

There are very many members of the establishment whose sentiments are believed, on very probable grounds, to be favourable to the views of Christianity entertained by Unitarians. Nothing would be so likely to induce these individuals to make open profession of our opinions, by becoming members of our congregations, as the introduction of liturgies. These persons may very reasonably object to joining a congregation where they have but little previous knowledge of the devotional services to be used by the minister, and no security that those services may be more consistent with their sentiments than those of the church which they are leaving. Rather than do this, they may prefer remaining in the Established Church in which they have been brought up, and in the services of which, though there is much which they cannot assent to or join in, yet a large portion remains of the purest devotional character, and perfectly agreeing with their sentiments respecting the doctrine of Christianity.

LUCIUS.

"The First Socinian in England."

To the Editor.

SIR,

THIS distinction is accorded by John Aubrey, the antiquary, to Lucius Carey, second Viscount Falkland, eldest son of

Sir Henry Carey, the first Viscount, and Lord-Lieutenant of Ireland. Lucius was educated in the University of Dublin, and while young was wild and mischievous, and prone to use the dagger in his quarrels. In time he grew serious, and became a very hard student. He had a house at Coventry, where he would sit up late at night to study, and often resort to the library at the school in that city; but he lived much at Tue, a pleasant seat near Oxford, which he inherited through his mother, who was daughter and heiress of Tanfield, Lord Chief Baron of the Exchequer. Aubrey says Lord Falkland's house was like a college, full of learned men. Chillingworth was his most intimate and best-beloved favourite; next in his estimation was Bishop Earle, author of *Micro-Cosmography*. He was likewise well acquainted with Sandys the traveller and translator, Ben Jonson, Edmund Waller, Thomas Hobbes, and all the excellent wits of the time. In the civil wars he adhered to Charles I., who made him principal Secretary of State with Sir Edward Nicholas. In that capacity he persuaded the King to the siege of Gloucester, which, as the city was bravely defended by Colonel Massey, so weakened the royal army that it led to the ruin of the King's cause. At the battle of Newbury, while the armies were engaging, Lord Falkland having nothing to beguile his attention, rode furiously into the fight, and was shot. The prevailing studies in England in Lord Falkland's early days were poetry and controversy with the Church of Rome. Bishop Earle would not allow his Lordship to be a good poet, but a great wit: "he writ not smooth verse, but a great deal of sense." His mother was a zealous Roman Catholic, and earnest to have her son of that persuasion. "And her son upon that occasion," says Aubrey, "labouring hard to find the truth, was so far at last from settling in the Romish Church, that he settled and rested in the Polish; I mean Socinianism. He was the first Socinian in England; and Dr. Cressy, of Merton College, Dean of Leighlin in Ireland, afterwards a Benedictine Monk, (author of the *Church History of Britain*,) a great acquaintance of my lord's in those days, told me at Sam. Cowper's (1669), that he (Cressy) was the first that brought Socinus's books [into England]: shortly after, my lord coming to him, and casting his eye on them, would needs presently borrow them to peruse; and was so extremely taken and satisfied with them, that from

that time was his conversion." Aubrey tells, that after Lord Falkland was slain, Chillingworth "was extremely discomposed, and wept bitterly for the loss of his dear friend." It is observed by Aubrey of Chillingworth, that "he was never sworn to all the points of the Church of England."

H.

Remark on the Prayer of Stephen.

To the Editor.

SIR,

I TAKE this opportunity to make a brief remark on the prayer of Stephen, Acts vii. 39, who at the moment of death, exclaimed, "Lord Jesus, receive my spirit." May not this be better rendered, "Lord Jesus, accept my life," as expressing his devout wish, that his death might be acceptable to God, as being the first martyr to the cause of Christ? His last request was, "Lord, lay not this sin to their charge;" which appears to have been benevolently granted in the person of one that "was gladly consenting to his death"—the miraculous conversion of St. Paul, that great champion and martyr to the same glorious cause of Christianity.

PHILALETHES.

On the Prophecies of Universal Peace.

LETTER II.

To the Editor.

SIR,

DR. HARTLEY, in his celebrated work alluded to in my last letter, states, in his 81st proposition, that "it is probable that all the civil governments will be overturned." And in his 82nd proposition, that "it is probable that the present forms of church government will be dissolved." It is to be regretted that this learned and acute writer has not given us the *data* on which he has founded his conjectures. To supply in part this deficiency, and shew that Dr. H. is justified in what he has advanced, I have been induced to offer you the paraphrase in my last letter, of the prophecy or prophecies contained in chaps. ii. and xi. of Isaiah. Independent of prophecy, many reasons, drawn from the signs of the times, and from the sandy and immoral foundations on which existing institutions are constructed, might be adduced to shew their instability; but I propose confining myself chiefly to these two prophecies.

In the former, the prophet says, speaking of the last days, or the Chris-

tian dispensation, "They shall beat their swords into ploughshares," "neither shall they learn war any more." We have in these few words information concerning a future event, deeply affecting the welfare of the whole world, as clear and positive as history affords concerning things that are past. The main difference is, that we are left without information as to the precise time when the event will take place. This knowledge, no doubt for wise and benevolent purposes, the great Ruler of the world has not thought proper to reveal to us. We may hence infer that peace, this great blessing of the Almighty Ruler, like most of his promised blessings, is contingent, and dependent upon ourselves: that it will not be produced by the miraculous interposition of Omnipotence, but by the agency of men imbued with correct Christian principles; and consequently that it is the duty of every good man to labour to promote it.

As all the civil governments of Europe depend on military force for their support, and as all the forms of Church government are in a great degree dependent on civil governments, or the sword, it seems highly probable, when this support shall be withdrawn, or when men shall beat their swords into ploughshares, that both civil and religious establishments will be overturned. This conclusion seems unavoidable, unless it should please the gracious Ruler of the world to effect by moral means, or by the operation of Christian principles, changes which have hitherto been brought about by the sword. The miseries still to be inflicted by armies and revolutionary wars, may be the appointed means of correcting the false notions Christians have derived from Pagan nations concerning war; or the gradual growth of the Christian principles already disseminated, may, without further sanguinary struggles, be the blessed means of dissolving military establishments. These establishments, it seems morally certain, must either be dissolved, or altogether changed, before this prophecy can receive its completion. Should this latter be the case, civil establishments, instead of being overturned, may only be reformed, and reformed Christian morals will then afford to the civil magistrate and to nations, a more effectual and permanent aid and protection than they have ever yet derived either from the sword, or from princely religious establishments.

Although the downfall of these latter may be considered as the natural and

unavoidable consequence of the overturning of civil governments; yet it by no means follows that the dissolution of the present forms of church government will affect the security, much less occasion the downfall, of civil governments. The reformation from Popery affords incontrovertible proof of the truth of this latter position: and the present state of North America demonstrates, when contrasted with Europe, that costly religious establishments are not wanted to give stability to civil governments, to repress crime, or to promote Christian morals.

The probability that great changes both in civil and religious establishments will take place, and that they will be produced by the dissemination of Christian knowledge, affords useful admonition to Christians in general, but particularly to princes, statesmen, and priests, to cultivate the gospel of peace, and to study it, even in preference to all other knowledge, in order to avoid a crisis which Dr. Hartley thinks probable. Whether those who bestow indiscriminate praise on existing establishments in Church and State, and deprecate all change, or those who advocate the cause of reform, are the real friends of religion and social order, is a question of the highest importance to the philanthropist and the Christian.

It seems not unreasonable to suppose that the prophet may allude to the crisis anticipated by Dr. Hartley when he says, "And he shall judge among the nations, and rebuke many people," as he adds, "they shall beat their swords into ploughshares." The judgments here spoken of, (see also chap. xi. 4,) may, it is possible, be comprehended in the dreadful wars that are already past; or these judgments may remain, wholly or in part, to be yet inflicted; but Christian nations, so called, evince little inclination, except when compelled by poverty, to live in peace, notwithstanding the severe calamities entailed on them by war. It seems, therefore, highly probable that these judgments are not yet fully inflicted.

The mercy and benevolence of Jehovah are uniform; and in this, as in every case where he threatens, a way of escaping his just judgments is pointed out. As these judgments are the appointed means of inducing men to beat their swords into ploughshares, wisdom, as well as a sense of duty, ought to lead Christians to anticipate the will of Jehovah; and, by the adoption of the pacific and philanthropic principles which

these prophecies inculcate, escape impending punishment. It may happen that some nations addicted to war and bloodshed have yet to suffer severely from the effects of war (or of these judgments) before they will adopt the alternative pointed out by prophecy. It may also happen that other nations may escape them by timely obedience to the Divine will, as plainly made known in these prophecies. This state of uncertainty ought to impress upon Christians who believe that God governs the world, the paramount importance of cultivating the gospel of peace; that, if it should please the Almighty Governor, the great changes and reforms that have yet to take place may be effected without further revolutionary and sanguinary conflicts. To ministers of the gospel this state of uncertainty, and the inferences deducible from these prophecies, appear to be peculiarly important; and to them, whose duty it is to make known the will of God, there is hardly any part of the Scriptures more pregnant with instruction; or, in the words of St. Paul, "more profitable for doctrine," in order "that the man of God may be perfect, thoroughly furnished to all good works."

If the prophecy contained in the second chapter of Isaiah holds out useful admonition to warriors and warlike princes, that in the eleventh chapter affords excellent instruction to ministers of the gospel, and to men in the higher and middle ranks of society. Instead of ministering to the pride or prejudices of these, it confirms the Scripture doctrine that "God hath made of one blood all the nations of the earth," that "with him the rich and the poor are all alike."

In my next letter I propose to shew, from the present state of the world, or the signs of the times, the probability that great changes, moral and political, will, at no distant period, take place. Before, however, I close this letter, permit me to submit to your consideration an argument, founded on analogy, in favour of what I have advanced.

Our present state of existence, as we have every reason to believe, is merely one of trial and probation, graciously intended, by the Giver of all good, to fit us for the peculiar enjoyments of a more perfect state of existence: a state in which the poor will be placed upon a level with the rich; and where piety, meekness, benevolence, and obedience to the precepts of Christ, will constitute true greatness. If we leave this world with dispositions fitting us for the happiness of heaven, we shall be capable of

enjoying it. But, if we want these dispositions, this happiness cannot be ours. On this principle it is said, that if persons of depraved and sensual habits could be admitted into heaven, it would be no heaven to them; their acquired habits and dispositions totally disqualifying them for its spiritual and refined enjoyments.

To fit the rich and the great for the joys of heaven, self-abasement, even to the extreme this prophecy seems to point out, appears to be absolutely indispensable; and it is very clear that, without this, heaven to them can afford no enjoyment. So far from this extreme self-abasement being visionary or impracticable, it was the constant theme of our Saviour's teaching, and he and his disciples were bright examples of it to their followers. The revelation he made to the world was, as regards the present life, with peculiar propriety designated *glad tidings* to the poor, and so it continued for upwards of two centuries; for during that period Christians regarded each other really, and not nominally, as brethren. That *in the evening time, when it shall be light, and when the knowledge of the Lord shall cover the earth*, our holy religion will produce similar effects upon the most extended scale, is a truth of which no one can entertain a doubt who has carefully examined the evidences of the truth of that religion.

That the moral regeneration of mankind here contemplated, will produce great political changes in the world, must be evident to every thinking person. That these changes may be effected by the sword of the Spirit, and not by the sword of the warrior, is the sincere wish and prayer of, &c., &c.,

PHILANTHROPOS.

A Choice Scrap for My Grandmother's Album.

THE Society of Friends, or Quakers, have taken the trouble to inform their neighbours that their *reasons* for *disowning* ELIAS HICKS are as follow:

"1. That the said Elias Hicks has asserted that we must always take things rationally.

"2. That he has asserted that we are not bound to believe any thing we do not understand.

"3. That he denies the external influence and the distinct existence of an Evil Spirit."

Now, therefore, it is fair to conclude,

1. That the Quakers take things *irrationally*.

2. That they believe *what they do not understand*.

3. And that they *own* the external influence and the distinct existence of an Evil Spirit.

We have, of late, witnessed much uneasiness expressed, in different ways, on account of the alarming *march of intellect*. But, (judging from the preceding extract,) whatever ground there may be for our fear of its *general result*, there certainly cannot be much cause for apprehension from any alarming *progress of wisdom amongst the Quakers*.

There is actually published, in "The Annual Monitor" for the present year, a "Testimony of Denial,"—stating that "Whereas Elias Hicks continues to offer himself as a minister *in union with the Society of Friends*, the necessity of issuing a document of this kind became *imperious* on the Society.—That he persisted in his errors after being waited on in the regular order, and was therefore *disunited from the Society*; of which he is, consequently, *no longer a member*.—The notoriety of his character and of his errors render it proper that the testimony of his disownment should be made public.—The following minute on this subject, and the testimony of denial, are therefore presented to the reader."

"Meeting for Sufferings, New York, 6th of 7th month, 1829.

"The Monthly Meeting of Westbury and Jericho communicated to this Meeting its apprehension that in consequence of the *great extent* to which the doctrines and opinions of ELIAS HICKS had spread, and the reproach thereby brought on the Society of Friends, that its testimony, issued against him, required further publicity.

"This proposition was deliberately considered, united with, and ordered to be put in practice.

"[Extracted from the Minutes of the said Meeting.]

"SAMUEL PARSONS, Clerk."

"The Testimony of the Monthly Meeting of Friends, of Westbury and Jericho, against Elias Hicks and his doctrines.

"Elias Hicks has been, for many years, in the station of a minister in our religious Society, and formerly well approved amongst us; in which character he has travelled extensively, and obtained great influence with the members of the Society; but from want of abiding in a state of humble watchfulness, in which, by the power of divine grace, he would have been preserved in the truth, he has become exalted in his mind, and

giving way to a disposition of reasoning, has indulged in speculative opinions, asserting that we must always take things rationally; and that we are not bound to believe any thing we do not understand; and he has denied the existence or influence of an Evil Spirit on the mind of man, distinct from his natural propensities. He has also imbibed and adopted *other opinions* at variance with those always believed and maintained by the Society of Friends. As we can have no unity with them, nor fellowship with him therein, *we do hereby disown him*, the said ELIAS HICKS, *from being a member of the religious Society of Friends*; desiring, nevertheless, that, through the operation of the Holy Spirit, he may be brought to a sense of his errors.

“Signed on behalf and by the direction of the said Monthly Meeting, 29th of the 4th month, 1829, by

“VALENTINE WILLETS, Clerk.”

The above is an *abridgment* of the published testimony of the disownment of Elias Hicks.—But, that our readers may be satisfied that we have treated the subject fairly, we refer them to *The Testimony in full*, published in “The Annual Monitor,” for 1830. (*Darton and Harvey, London.*) And we doubt not but that this, our brief notice, will tend much to promote the sale of that *little work*. We shall also feel a particular pleasure in doing every thing in our power *to forward the views* of the Society of Friends, as well as by giving this, their testimony of disownment, all the further publicity which they desire.

We believe the fact is, that the *Society of Friends, in America*, has divided into two parties; one of which (the majority in number, and who also retain the meeting-houses and other property of the original Society) has coincided with the said Elias Hicks, and supported him in his ministry.—We also believe that the *orthodox Friends in England* would have acted much more *prudently* if they had said nothing about the matter; because the *present times are rather peculiar*, and because it is much more easy to *keep people ignorant*, than to *make them so*.

The first charge brought against Elias Hicks is, that he has asserted that we must always take things rationally.—This, we must even confess, is also *our opinion*.—How, in the name of *common sense*, can any thing be taken *otherwise* than rationally?—Perhaps the Friends will tell us that it requires *uncommon sense* to answer this question.—But we rather think that the Friends have yet

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some important lessons to learn, one of which is, that spiritual subjects, so far from being *opposed* to rationality, are, really, in the greatest *accordance* with it. “God, when he makes the prophet, does not unmake the man.”

The second charge brought against E. H. is his assertion, that we are not bound to believe any thing we do not understand.—MOST CERTAINLY, WE ARE NOT.—There are, indeed, many things which man does not understand; but, *until he does understand them*, it is totally out of his power either to know, believe, or disbelieve any thing about them.

“But, though we understand not their *essence*, may we not believe their *existence*?”—Certainly, we may; and for this obvious reason—you *understand* that a *mystery exists*, therefore you may believe *its existence*; that is, you understand and believe that *something exists which you know nothing about*.—Indeed, it sometimes happens that you may clearly *understand* a stated proposition, without having sufficient ground to *believe* it.—You may sometimes believe that which is false, and you may possibly disbelieve that which is true; but you can neither believe nor disbelieve any thing *further* than you can understand it. Thus, you will practically find that your *belief* can *never*, by any possible means, *exceed* your *understanding*. And thus, we hope, the accuracy of our assertion is manifest to the meanest capacity.

As to the third charge, the disbelief of the existence of a supreme Devil,—the Friends are, most undoubtedly, at liberty to maintain their *belief* in him, with the most resolute pertinacity, as long as they please, (horns and all,) and much good may it do them.

It will be proper for us to add that we are entirely unacquainted with the said Elias Hicks, either as to his character or conduct; but, judging from the account of him which the Friends have just given us, we certainly think *the grey jackass* to be *the better horse*.

On the Term “Uncion.”

To the Editor.

SIR,

IT has been often remarked that words are not mere *signs of ideas*, but that they are also the *instruments of thought*; and that, when employed in the latter capacity, the ambiguities of which they are susceptible, render them the fruitful sources of error and sophistry. Hence to the theological mystic, whose business it is to confound distinctions, and to

make the worse appear the better reason, such words as are ambiguous or indefinite are altogether invaluable; and even rational Christians are inveigled into erroneous opinions and practices by sophisms of this description. I have been led to this train of reflection by the use which I find some intelligent persons make of the term "unction," as applied to the language of the pulpit. We are sometimes told that a preacher has a great deal of zeal and "unction," or that he has a great deal of talent, but too little "unction." I question if those who thus speak always know exactly what they mean; and of those who do employ the term in a definite sense, I question whether all understand it in the same sense, and whether all the senses of the term are rationally applicable in the circumstances in which it is habitually applied. The term, I need scarcely say, signifies "anointing," and is borrowed from the ancient practice of anointing persons to the offices of kings, and priests, and teachers. Thus we read in the Pentateuch that Aaron was anointed by Moses, and that his sons were anointed. Hence "unction" came to signify that the person anointed was invested with a sacredness and sanctity of character different from his neighbours, and the word came, in course of time, to be applied to all, whether anointed or not, to whom such sanctity of character belonged. The Christians of the apostolic age, among whom miraculous gifts were common, are said, by John, to have "an unction from the Holy One," from which they derived such instruction that they "needed not that any one should teach them." Do those who employ the term in these days mean to lay claim to such divine illumination? The fanatic will reply in the affirmative, the sober Christian in the negative. Why, then, should the latter employ a term so inapplicable to the character of his pretensions, and so calculated to confound them with those of the mystics, who regard all their own foolish ecstasies as proofs of inspiration, and their most irrational effusions as revelations from heaven? But I shall, perhaps, be told by some one, that he employs the word in a different sense. I answer, that this does not remove my objection to it, which is founded on its ambiguity. The enthusiast employs it in the scriptural sense, and only errs in applying it to the circumstances of modern Christians. The rational Christian, if he employs it at all, employs it in a sense altogether forced and unnatural. Dr. Johnson defines

"unction" to be "any thing which excites piety and devotion." But this "any thing" may either be the wild rant of Methodism, or the noblest strain of religious poetry, and surely these are things which, for the credit of pure and rational religion, ought not to be confounded together under a common application. To some the word suggests the idea of the reveries of Joanna Southcote, of Mr. Irving, or some other modern prophet, Protestant or Catholic; while its frequent employment, by persons of more enlightened and rational views, seems to shew that to them it brings into recollection some of the sublimest passages of modern composition, passages consistent with, and every way worthy of, the dignity of that rational nature with which the Deity has endowed his human offspring. Who can think of such an effusion as Addison's hymn, "The spacious firmament on high," and suffer for a moment the idea that the sublime, and, if you will, *enthusiastic* aspirations which it is calculated to rouse, should be confounded with that religious insanity which it is the tendency of the other class of productions to excite? The one is an elevating, a soul-ennobling emotion; the other is inconsistent with reason, and therefore degrading to man, and destructive of pure religion. Perhaps some of your readers may think that I have said too much on this subject, but I am persuaded that I shall in this respect appear most completely justified in the eyes of those who are best acquainted with the history of the influence of such equivocal terms on the opinions of mankind. My object is, that the zeal of the rational Christian and that of the fanatic should appear to the world to be, what they really are, two distinct and inconsistent things: and if my communication has this tendency, it will not be undeserving of a place in the pages of the Monthly Repository.

R. N.

On Lay Preaching.

To the Editor.

SIR, April 14, 1830.

WILL you permit me to offer a few observations on a letter, inserted in your Repository for April, from one who, styling himself "An Observer," wishes to ascertain whether lay preaching would be beneficial or injurious to the cause of religion. He says, "that when this subject has been treated, it has been generally with reference to the minister, and not to the people." I will endea-

your to confine my remarks to its probable influence on a congregation.

Your correspondent thinks, "that if the office were shared by many, the qualifications now centred in one would probably be diffused over a large number, and that worldly thoughts and worldly habits might receive a great check." This is indeed "a consummation devoutly to be wished," but, to effect it, all must become preachers; for the legitimate inference from this paradoxical hypothesis surely is, that it is only those who *teach* that *learn*; thus, the pulpit would be converted into a school-room for morals, and the *preacher* would be the only *pupil*. How pitiable would be the fate of the majority! for as the average size of congregations would supply at least fifty desirous to learn, the advantages of religious instruction would be limited to about one Sunday in the year. Even granting that each person would be more benefited while he officiated, there cannot be a moment's hesitation under which system a congregation, taken collectively, would be more likely to improve. But I would go further, and venture to doubt whether benefit would accrue even to the individual: love of display would be engendered, conceit gratified, vanity fostered, envy excited; but where would be religion? where the Christian graces?

Allow me to ask, whether the "Observer" would recommend throwing open the pulpit to all who may wish to enter? Is each individual to judge of his own fitness, or through what ordeal are the candidates to pass? I will not dwell on the disadvantages that might arise from the educated and the uneducated, the rich and the poor, following each other in close succession; for these distinctions are as nothing compared with the infinitely more important one between those who are worthy and those who are unworthy to fill the sacred office. Persons, in process of time, might presume to enter that spot, where only the voice of religion ought to be heard, and bring under discussion the heterogeneous mass of Deistical doubts: perhaps, on the following Sunday, an effort would be made to refute them; on the next, a rejoinder might be attempted; and thus the pulpit would become an arena for polemical discussion; much zeal might be displayed, but not the "zeal according to knowledge;" much ingenuity might be exhibited, without a particle of that wisdom which is alone "able to make us wise unto sal-

vation:" instead of "preaching Christ," each might preach his own crude notions, his own peculiar dogmas. And let it not be supposed a chimerical supposition, that such a result might ensue; for, were this system adopted, who would be most anxious to push themselves into notice? Not the humble, the pious, the consistent. The humble Christian is too deeply sensible of his own deficiencies; the pious Christian, estimating highly the advantages a hearer enjoys, wishes not to renounce them; and the consistent Christian is aware that, as his secular pursuits unavoidably engross much of his time, he cannot be so competent as those whose noble office it peculiarly is to "allure to brighter worlds and lead the way." Who then would aspire to the high station? Would it not be the presumptuous, the superficial, the dogmatical, those who, puffed up by a "little learning," are prompted by their vanity to display it? And what would religion gain—rather, would it not lose its awful sacredness, its chief attractions, its most powerful influence?

Those who, like the Athenians of old, would "spend their time in nothing else but either to tell or to hear some new thing," might crowd to such a temple to have their fancy amused, their curiosity gratified, their love of novelty satiated; but, under such a system, would "those who came to scoff, remain to pray?"—Would the sinner find stronger inducements to become virtuous?—the afflicted receive purer consolation?—the young be better trained in the ways of virtue?—or the aged find their path to "the valley of the shadow of death" strewn with fairer flowers? No; the turbid draughts brought by this motley group in unhallowed vessels, during their hasty visits to the fountains of salvation, could not be so invigorating as the pure streams drawn from the fountain head, by those who devote their whole lives to fertilize the barren soil, and prepare a rich harvest for the heavenly garner.

Let those who think they cannot *learn* unless they *teach*, gather around them their children and domestics; let each become the priest to his little flock, and then his labours will, "like those of mercy, be doubly blest, blessing him who gives, and those who receive." Let him attempt to give them as much valuable instruction as, with gratitude we ought to acknowledge, may be derived from the sermons of our ministers, and he will find that to accomplish this,

month after month, and year after year, required more varied knowledge, more persevering industry, more patient investigation, than he had imagined. This experiment will increase his respect for religion and its ministers, and whatever does this, must tend to check "worldly thoughts and worldly habits."

The "Observer" states, that "much

may be said on both sides;" may I, Sir, plead this as an excuse for having said so much? As I consider the hours I have spent in the house of God as the seasons of purest enjoyment this world can bestow, allow me to subscribe myself,

A GRATEFUL HEARER.

OBITUARY.

MRS. MARY MARSHALL.

1830. Jan. 17, aged 66, MARY, the wife of Joel MARSHALL, of *Loughborough*. Though for a long time her health had been very uncertain, yet she was spared from long suffering at last; her illness only lasted a short time, and appeared dangerous and very painful only for one day. She was ever distinguished for watchfulness and attention to the comfort of those around her. All the little attentions of domestic life—the comforts of home, she was careful to the utmost of her power to secure for those with whom she was connected, and with whom she lived. While her health and strength permitted, she was distinguished for the active exertions of her benevolence, as well as for piety and devotion, love to God, and zeal for the promotion of Christian truth.

MRS. MARIA HARRISON.

Jan. 30, at *Broughton*, near *Manchester*, aged 46, MARIA, the wife of the Rev. WILLIAM HARRISON.

A severe and protracted illness preceded the termination of her mortal career. She sustained the afflictive appointment with exemplary patience and resignation, and preserved, even under the consciousness of approaching dissolution, a state of mind undisturbed by the awful anticipation.

Mild and affectionate in her disposition, gentle and conciliatory in her manners, she was attentive to the comfort and happiness of all who were within the sphere of her influence; while, by the modesty of her deportment and the benevolence of her heart, she engaged

and secured the esteem of her acquaintance.

In the exercise of the domestic virtues, her amiable character unfolded itself with no ordinary degree of excellence. Unambitious of the gaieties of the world, she sought *her* pleasures in multiplying the endearments and discharging the duties of the family circle. Never was she more truly happy than when she could extend the comforts or promote the virtues of those with whom she was connected. Her maternal tenderness was prompt to devise, and assiduous to fulfil, every office by which she could promote the welfare of her children. She deemed no exertions too laborious, no sacrifices too painful, where this object could be subserved. Yet her attachment was not a principle of blind and foolish partiality. It was a judicious, well-regulated affection, and led her to the proper cultivation of their mental habits and moral feelings.

Her piety was sincere and without ostentation. It governed her secret meditations, it influenced her daily deportment. She was perfectly resigned to the will of her heavenly Father; she confided in his goodness and mercy; she derived consolation from the hopes and promises of the gospel; and, at last, without a struggle or a groan, sunk into the peaceful slumber of death.

Her gentle character, her meek and placid virtues, are engraven deeply on the hearts of her bereaved husband and children. Yet, while they deplore the great loss which they have sustained, they are consoled with the reflection that the memory of the "just is blessed."

MISS JANE BROWNE.

Feb. 2, at her father's residence, *Ditchling, Sussex*, aged 27, JANE, youngest and only remaining daughter of Mr. JAMES BROWNE. The nature of her disease was inflammatory, which carried her off in the short space of four days; during which time her sufferings were most acute; but having been brought up in a rational and enlightened faith in Christianity, she was enabled to avail herself of its soothing influence, and to bear her sufferings with exemplary fortitude and resignation.

Her remains were interred in the family burial-ground attached to the General Baptist Chapel, Ditchling, on Sunday, Feb. 7, when a Sermon was preached by Mr. Duplock, from 1 Cor. xv. 55, "Oh, death! where is thy sting?"

D.

MR. HENRY DAVIS.

March 1, after a short illness, at his father's house, aged 32, HENRY, the eldest son of the Rev. B. R. DAVIS, of Chowbent. He was interred, March 5, by the Rev. James Whitehead, of Cockeys-Moor. The profession of the deceased was that of a civil engineer; in which capacity he had been employed, nearly fifteen years, in the Union Foundry at Bolton. His affable and unassuming demeanour, and the general steadiness and integrity of his conduct, gained him the esteem and confidence of his employers, the affection of all his associates in that extensive establishment, and endeared him to a large circle of friends. Educated in the principles of Unitarian Christianity, these became the choice of his maturer years: but, as he was not himself under the influence of contracted views of religion, he numbered among his friends and associates persons of different religious persuasions. And, in proof that a candid and liberal disposition is, in general, the best and surest road to the hearts and affections of men, it may be stated, that all of these, who could conveniently do so, attended his funeral sermon, which was preached the following Sunday, by the Rev. William Johns; from the conclusion of whose discourse the following brief extracts have been selected:

"My fellow-Christians, the practical importance of the foregoing general remarks will be best evinced by bringing them more directly to bear on one mournful event—an event which your very numerous attendance here this day, and your aspect of sadness, testify that

you mourn with unfeigned sorrow, but which, I entreat you to consider, it is no less your duty to improve, by holy resignation and dutiful submission, and by being deeply impressed with all those moral lessons of instruction which it impressively suggests.

"Permit me affectionately to exhort those of you who feel this unexpected painful visitation with the greatest degree of severity, not to mourn as those who are destitute of Christian hope. Believe in that invaluable and heart-reviving assurance of the gospel of Christ—that all those who believe in him shall be raised incorruptible, and be for ever with the Lord. You are indeed allowed to shed the tears of affection, and to manifest the tenderest regards for the memory of such a son and such a brother. But the more you are affected with the sense of lost worth, the more you should be consoled for your loss, and the greater should be your assurance, that the temporary separation is to him an unspeakable gain.

"Let us all be exhorted to reflect how short and uncertain the present life is. You see from the present most impressive instance of mortality, that no strength of manhood, or prime of life, is any security against the fatal shafts of our mortal enemy. Death spares none. He respects no distinctions of age or strength or character. No circumstances of any kind prove an inviolable security against his ravages. He defies all our calculations, and disappoints our most sanguine expectations. We are not much surprised that the weakness of infancy, and the feebleness of age, should be subdued by his power; because we often see the flower wither as it bursts forth from the bud, and we know that when age has exhausted the vigour of the tree, it will inevitably fall. But our attention is painfully arrested when we behold the stately tree, arrived at the maturity of its growth and strength, lie prostrate before the blast. Nor does the suddenness of the storm affect us much less than the fatal catastrophe. How short a time must it appear to you, since you beheld our respected friend in his accustomed place in this house of prayer! How much keener is your affliction, because it has visited you so unexpectedly! The fatal disease, with all the subsequent mournful formalities, have been comprised within the narrow space of one short week. 'Wherefore, brethren, be ye also ready; for ye know not in what hour the Son of Man shall come.'

“ I exhort you once more to imitate the good example which our departed Christian brother held forth to you in his life and conversation. Regard the salutary examples exhibited to us in the conduct of our departed friends as a friendly light to guide you through the darksome and intricate path of life. The utility of such example is not lessened, it is rather enhanced, by being that of frail and imperfect creatures like ourselves. It contains nothing visionary, it inculcates nothing impracticable. There was much in the conduct of our lamented friend which is worthy of imitation. Remember his dutifulness as a son, and his fraternal attachment and affection. Remember how regularly he came in company with you to the house of God, and neglected not the occasions of social worship, as the custom of too many is. Consider his exertions in promoting the instruction of the young in your Sunday-school, and the interest which he took, and the part which he bore, in conducting your sacred harmony. Be informed, likewise, that his character and conduct in the worldly vocation to which Providence appointed him, was no less creditable to himself, on account of his knowledge, skill, and probity, than it was advantageous to the parties with whom it was his lot to be connected. After pronouncing this brief and hasty eulogy, to which your own recollection will add much that I have necessarily omitted—I solemnly exhort you—I adjure you by the memory of departed worth—‘ Go, and do likewise.’ ”

W. J.

MRS. SARAH HOLTOM.

March 3, at *Alcester*, in her 84th year, Mrs. SARAH HOLTOM, greatly esteemed by those who knew her best.

She was diligent in managing the affairs of her own household, attentive to the wants of every one under her roof, setting an example of the most active perseverance in the discharge of every personal and relative duty. She, too, was at the call of her neighbours and friends when labouring under any distresses of mind, body, or estate; she

often to her power, and beyond her power, administered to their necessities.

While health and strength permitted, she was constant in her attendance on public worship, bringing all her household with her.

Several months before she expired, nature seemed exhausted, but at intervals her mind triumphed over her weaknesses, and then she was pious, devout, and resigned to the will of her heavenly Father.

She long wished and prayed to go home, but bore up under her pains and infirmities with great fortitude; and when nature was quite worn out, breathed her last with the gentlest composure.

J. H.

Alcester, March 24, 1830.

MISS MARY HOUGHTON.

March 16, at *Prescot*, in the 20th year of her age, MARY, the daughter of the late Rev. PETER HOUGHTON. This young lady's character presented an edifying example of innocence and Christian simplicity; with the total absence of pride, affectation, or ill-will. She was regular and devout in her attendance on all public ordinances; and her general conduct was distinguished by the strictest propriety. A mysterious Providence has taken her away from a mother, whose constant and most valuable companion she was; from brothers, between whom and herself the warmest affection subsisted; and from a congregation, of which it was fondly hoped she would be a bright ornament for a long succession of years. These relatives and friends are consoled in their affliction by the belief that she is gone to the society of him who pronounced his blessings on such as she was, on the pure in heart, on the meek and the peaceable. And they hope, by the renewed and extended experience of the power of Christianity to support the mind under the greatest calamities, to gain a deeper and more influential sense of the unspeakable value of this most merciful as well as most holy of religions; and thus see the accomplishment of one of the good ends of this most painful visitation.

INTELLIGENCE.

Somerset and Dorset Unitarian Association.

THE Twenty-second Meeting of this Association was held at Yeovil, on Good Friday, April 9th. The Rev. S. Walker commenced the morning service with prayer and reading the Scriptures; Mr. Cree assisted him in the devotional part of the service; and Mr. Maurice, of Southampton, discoursed, in a very interesting and impressive manner, on "Mystery." The devotional part of the evening service was conducted by Mr. Teggin, and the congregation was again favoured with the services of Mr. Maurice. The subject of his second discourse was the following: "And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight."

At the meeting held for transacting the business of the Society, at the close of the morning service, it was resolved, that the next meeting be held at Taunton, on Tuesday, August 31st.

A numerous party of friends to the Association dined together in public, as usual. Mr. Maurice kindly presided, and gave much interest to the friendly meeting by his able discharge of the president's duty, and his judicious remarks on the objects contemplated by the Association. Several other gentlemen also addressed the company; and it was resolved that the following subject should be discussed in the afternoon of the next day of meeting: What are the best means of promoting Unitarianism in the counties of Somerset and Dorset?

On the whole, the proceedings of the day were highly satisfactory and gratifying to the friends who met together on the occasion, and characterized by great cordiality and harmony. It was not a little pleasing to them to be welcomed by the venerable Mr. Fawcett, to whom belongs the appellation—may he receive honour from it!—of "Father of the Association."

E. W.

Bigotry and Inconsistency of the Sunday-School Union.

(From the Westmoreland Advertiser and Kendal Chronicle.)

IN the course of last summer Kendal

was visited by a Mr. Wilson, as agent for a society recently formed in London for the purpose of extending the benefit of Sunday-Schools throughout the kingdom. Upon making the object of his visit known, a considerable number of persons attended by invitation at the Friends' Meeting-house, to learn the detail of the plan, and, if approved, to form a Committee for carrying it into execution in this town and neighbourhood. At this meeting were present several members of the Unitarian Society, anxious and prepared to lend their aid to any liberal and comprehensive scheme for the more general education of the children of the poor. Upon this occasion Mr. Wilson enlarged much upon the plan, as one in which all religious sects and parties might unite for the attainment of a common good; yet his expressions were so guarded, that some of his Unitarian auditors could not repress a suspicion that *they* were not to be admitted within the pale of the association. To put an end to all doubts, a deputation of the teachers of the Unitarian Sunday-School sought an interview with Mr. Wilson, which was acceded to, and took place at Messrs. Thompson and Parker's. The conversation having been commenced on the part of the deputation by thanking Mr. Wilson for having given some small books to several of their scholars, whom he had seen assembled at the door of their meeting-house, which they considered as a proof of his good-will, they proceeded immediately to state the object of their visit. In answer Mr. Wilson observed; that "UNITARIANS OR SOCINIANS WERE NOT ALLOWED TO JOIN THE UNION, BECAUSE THEY DID NOT ACKNOWLEDGE CHRIST, DENIED THE ATONEMENT, AND WERE IN MOST DANGEROUS ERROR: but the Catholics were admissible, because, though a corrupt church, they were Christians." Upon one of the party observing, that "no such exception was made in his speech at the Friends' Meeting-house, but that he had there advocated education on the broadest principle, and had besought for it the support of all religious denominations," Mr. Wilson replied, "Yes, for *religious* education—I did not mention any exception, *through fear of giving offence*: but I am the Agent of the Parent Committee, and though

they disclaim all sectarian prejudice, *Unitarians are excluded by an express rule*; and were I visiting one of their Sunday-Schools, I should think it right to tell the children the dangerous state they were in."

The deputation, intimating that their object was not to enter into any religious discussion, briefly observed, that "Unitarians acknowledged Christ, though not in the same way that he did;" and having ascertained that they were absolutely excluded, took their leave.

It is due to Mr. Wilson to acknowledge the civility of his manner and language; and it is proper to add, that no blame can be attributed to him for adhering to the rules of the Society, of which he is the agent. But it ought to be known, that some time previous to this interview, in a conversation with a member of the Unitarian society, Mr. Wilson was asked if "any Unitarians had joined the Union?"—to which he replied, he "*was not aware that any of them had done so.*" Was this cautious answer suggested by a fear of giving offence; and was this fear excited by a suspicion, that if the whole truth was told at once, the Unitarians would not be inclined to aid by their *individual* subscriptions a society which rejected their co-operation as a *body*, upon the ground of their not being Christians? To decide these questions in the affirmative may by some be thought unjustifiable, but it is certain that several Unitarians were solicited for subscriptions previous to this avowal of their inadmissibility into the Union, extorted by the deputation.

Another meeting has lately been held by the Sunday-School Union. As the Unitarian Dissenters may be blamed for not co-operating in so useful an institution with Christians of other denominations, the reason of their declining being unknown, and their conduct consequently liable to misrepresentation, I have thought it an imperious duty to state the matter as it really stands, leaving the justice of the interdiction to the impartial judgment of the public.

I subscribe myself,

*A Worshiper of One Supreme God, and
a Believer in the Divine Mission
of Jesus Christ.*

N. B. It is proper to say, that in the Sunday School attached to the Unitarian Chapel in Kendal, no particular creed or catechism is taught.

Abo University.

To the Editor.

5, Millman Street.

April 3, 1830.

SIR,

As I was enabled, through the kindness and co-operation of the Monthly Repository, to add considerably to the number of books which I collected for the Abo Library, may I request you will insert the accompanying letter I have just received from the Rector and Senate of that University.

JOHN BOWRING.

Viro Honoratissimo
JOHANNI BOWRING

Anglo,

Rector et Senatus

Imperialis Litterarum Universitatis Alex-
andreæ

in Fennia

salutem et officia.

Benevolentia aliorum funestum aliquem commiserantium casum nostrum, cum ipsa plurimum habeat consolationis, quantum levaminis nobis, in summas omnium rerum, animo liberalium artium exercitatione colendo inservientium, angustias conflagratione urbis Aboënsis adductis attulerint studia Tua, in comparandis societati nostræ literariæ quibus maxime indigere visa est subsidiiis enixissime posita facile vides. Accepta igitur nuper librorum copia quæ a tricenario parum abest numero voluminum, vel Tui, vel Te suasore conferentium amicorum, nominis nota plurimam partem distinctorum, maximo exhilarati gaudio, et Te, Vir Humanissime! beneficii tanti auctorem his literis adire, et Cancellario Universitatis, Principi Successori Imperii Russici Celsissimo, Alexandro, nova hæc fausta nuntiare properavimus.

Musagetam hunc Serenissimum, Augusto suo exemplo ubi salutifera reipublicæ nostræ capienda sunt consilia nobis nunquam non prudentissime præcuntem, nil quidem omissuram confidimus, quod ad liberalitatem Tuam rite æstimandam remunerandamque conferat, nostro autem officio ne deficisse videamur qui fructus beneficentiæ hujus primi percepimus, gratias quas Tibi debemus maximas persolvere volumus, rogantes ut pietatis quamvis in verbis tantum hæc conspicuæ fide et Tibi et popularibus, qui facti præclari adjutores fuerunt, persuadeas, gratissima mente condita hæc humanitatis Britannicæ documenta memoriæ ita prodituros nos, ut in sermonibus ac animis posterorum quoque perpetuo hæcant.

Dabamus Helsingforsie die XV. Januarii,
MDCCCXXX.

GUST. GABR. HÆLLSTROM,
Imp. Univers. Alex. in Fennia
h. t. Rector.

ANDR. JOH. LAGUS
JOH. HENR. AVELLAN.
DAN. MYREEN.
EN. GNBV HELARTIN.
CAROL. REGIN. SAHLBERG.
WILH. G. LAGUS.
FRED. WILH. TRIPPING. NICH.
N. G. SCHUTTEN.
W. TENGSTROM.
JOH. GABR. LINSEN.
BENJ. TROSTERN.
C. G. EKELEND.

ADOLPH. WILH. WEGELIUS.

Irish Unitarian Christian Society.

ON Wednesday, March 17th, (St. Patrick's Day,) a meeting of the friends of Unitarian Christianity in Dublin was held for the purpose of organizing an Irish Unitarian Christian Society. Though only one day's notice had been given, the attendance was respectable and encouraging, and the interest manifested in its proceedings general and decided. Jones Stevelley, Esq., having been called to preside, Rev. Jos. Hutton opened the meeting with prayer. The Prospectus recently issued by the originators of the Society, explanatory of their objects and the proposed means of accomplishing them, was then read. It is as follows:

"Many sincere and intelligent professors of the Gospel regard the state of the Protestant Religion in this country with feelings of regret and apprehension. Within the pale of the Established Church, no less than among Dissenting sects, a spirit of fanaticism and intolerance prevails. The grand essential doctrines of Christianity, in which all agree, are abandoned for the advocacy of mysterious and questionable tenets. In behalf of these, though but interpretations of men, the authority of evangelical truth is claimed; and Christians who cannot discern the evidence and admit the importance of these, are regarded with suspicion, and pronounced to be destitute of the genuine faith. Under the influence of these tenets the right of private judgment has been grossly violated, and a claim to infallibility is virtually asserted. The harmony of families is broken by the intrusion of controversial bitterness; the minds of professing Christians are filled with spiritual pride and selfish-

ness, in the place of that love which is the fulfilling of the law; religion is, in a great measure, disconnected from the great moral duties of life, and so far the design of revelation is subverted; and many reflecting minds, disgusted by the distorted and extravagant forms in which religion is usually presented, exchange an unintelligible faith for a cheerless infidelity.

"In the midst of these evils, which are well known to be neither imaginary nor trivial, it appears to be the duty of those Christians to come forward whose views of the Gospel do not contain those doctrines which revolt the rational and inflame the enthusiastic mind. Impressed by this obligation, a number of Christians have it in contemplation to form a Society on the following principles:

"1. That subjects of doubtful disputation in matters of religion, are subordinate in importance to the great principles which enter into the faith of every professing Christian; and that Charity is greater than Faith.

"2. That all human formularies of faith encroach on the right of private judgment, and virtually deny the sufficiency of the Scriptures.

"3. That the God and Father of our Lord Jesus Christ is strictly and *personally* One.

"The Christians who hold these views of revelation denominate themselves Unitarian Christians, because, being unable to discover from Scripture that Jesus is equal with the Father, they maintain the *personal unity of Jehovah*. This tenet, which it was the grand object of the Jewish revelation to disclose and preserve, on which Christianity is built as its immovable foundation, and which, above all others, imparts to religion its simplicity, majesty, spirituality, and power, appears to them to have been obscured and almost lost under a mass of anti-christian inventions; and they conceive that they cannot render a better tribute to the cause of the Gospel, than by rescuing from obloquy and neglect this its essential and eternal truth.

"The contemplated Society will embrace the following *objects*:

"1. To produce sympathy and co-operation among those who believe in the personal unity of God.

"2. To bring before the public mind, by publishing and circulating Books and Tracts, such reasonings and such information as may tend to establish or illustrate the doctrine of the strict unity of God.

“ 3. To extend, by the same means, the influence of the devotional and practical parts of Revelation.

“ 4. If at some future time the funds should permit, to employ or aid Missionaries to recommend those views of Christianity in which all Unitarian Christians agree.

“ The *means* of accomplishing these objects may be provided by occasional Sermons in their behalf, and by Yearly Subscriptions from Individuals, from Congregations, and from District Committees. It is proposed to fix on Five Shillings per annum, as a minimum for single Subscriptions, and Two Pounds for the Subscription of a Congregation or District Committee; and in all cases half the amount may be returned in Books and Tracts if required. By these means encouragement may be given to the formation of Congregational Libraries; and although the influence of these institutions does not directly extend beyond the Societies by which they are established, yet, until Unitarian views are professed with greater firmness and freedom by those who really hold them, they may be better promoted by enlightening and confirming congregations that already partially avow them, than by any attempt to urge them on those by whom they are misconceived and rejected. As there may be many instances in which congregations containing many members of Unitarian sentiments, may yet be too much divided in opinion to unite collectively with a Unitarian Society, *District Committees* may be formed, consisting of any number of members, voluntarily combining to communicate with the Central Society, and deriving from it the same advantages, on the payment of the same annual contribution, as a connected Congregation. It is proposed that every Congregation or Committee in connexion with the Society, shall be empowered to send a deputy to its Annual Meeting, to be held in Dublin at a time to be hereafter determined.

“ It cannot be concealed that a strong repugnance exists among many who hold the strict unity of God to assume the title of Unitarian. The framers of the Society in question adopt it, simply because they can devise no other which so clearly designates the characteristic tenet of those who maintain that Jesus, the Son of God, is subordinate to the Father. To the terms Arian and Socinian they object, because those terms would place them in the ranks of human leaders; because they do not correctly de-

scribe the opinions which they hold; and because they divide by minor shades of sentiment those who are united by belief in one grand principle.

“ It is obvious, that the contemplated Society avows no principle which should connect it with any one form of church discipline in preference to another. All who hold the proper unity of God, and who ascribe any importance to this truth, are invited to join, whether they be attached to the Episcopal, the Presbyterian, or the Independent system. The Society connects itself with no existing sect in this country; and it excludes none but those who recognize a creed subversive of the doctrine of the Divine Unity. That its principles accord with the real, though often unconfessed, sentiments of a large body of Christians in this country, is more than probable. Let those sentiments be but firmly and honestly avowed, instead of being disingenuously suppressed through an unchristian fear of man, and the Society may humbly hope for the crowning blessing of that Great Being, whose attributes it seeks to vindicate, and from whose word it derives its strength.”

Rev. Dr. DRUMMOND said, that the day had at length arrived to which his hopes had long been directed, when Unitarianism was to be recognized by its own name in the house of its own friends. That a system of doctrines so essential to clear views of religion, and so consonant to the whole tenor of revelation, should be withheld from mankind through timidity or indolence, was neither reasonable nor just. The whole course of God's miraculous providence was a testimony to the truth and value of the doctrine of the Unity of God. It formed the broad basis of the Jewish revelation, and was urged on the Israelites with emphatic solemnity by the Prophet's words: “Hear, O Israel, the Lord thy God is *one* Lord.” It was recognized and reinforced by Jesus, when he declared, “There is none good save one, that is, God,” and pervaded the whole substance of his teaching. It was reiterated by the Apostle of the Gentiles; for we have his memorable words, “To us there is one God, the Father.” It signified not that this tenet was admitted in words in the creeds of reputed orthodoxy; the very language which admitted it cancelled the admission, and linked it with a doctrine with which it cannot co exist—the notion of a Trinity, to the name and conception of which the sacred volume was alike a stranger, directly tended, however ex-

plained, or rather bewildered, by theological verbiage and metaphysical figments, to restore the influence of polytheism; it was the doctrine of creeds and confessions, which often usurped the reverence due to Holy Writ, but were at variance with its spirit, and devoid of its authority. In the resolution which he held in his hand, it was stated that Unitarians were called on to unite by the exigencies of the times. In order to judge of those exigencies, let his hearers look to the North of Ireland: well did a Calvinistic minister describe the spirit of his party, when he said that he had rather see twenty Arian ministers deprived of house and home, than have one soul left in fatal darkness. And glorious were the achievements which this spiritual benevolence had recently effected;—this love of souls,—the thin disguise of malignity and hypocrisy. Secret whisperings and barefaced calumny,—pulpit influence and the arm of secular power,—any weapons and all weapons, were employed in the holy warfare against (not heterodoxy, but) the heterodox. Dr. Drummond then described the late transaction at Greyabbey with an energy which must have awakened a kindred indignation in every generous hearer: and after reading, to the evident satisfaction of the meeting, the assurance contained in the Postscript to the last number of the *Monthly Repository*, of the sympathy of the English Unitarians with their persecuted brethren, he concluded by moving the following resolution:

“That this Meeting, conscientiously believing Unitarianism to be the doctrine of the Gospel, regards the formation of a bond of union among its professors in this country as important to the interests of pure Christianity, and required by the religious exigencies of the times.”

A. CARMICHAEL, Esq., seconded the resolution. There were, he said, two volumes of religious truth open before mankind, both equally clear in their intimations and in perfect harmony with each other,—the book of life and the book of nature. Let them be studied together, and they would prove reciprocal interpreters. Let the absurd notion be relinquished, that the creation can teach us little, and revelation nothing but mystery; let the treasures of each be fairly searched, and from each would come forth the sublime truth of the Divine Unity. Nor would those who should restore this doctrine to its supremacy confer a light blessing on mankind. It is a tenet which the Divine favour has ever followed, and to the worth of which

even its enemies have borne a silent testimony. What are all their attempts to explain the Trinitarian theory, what their hypostatic unions and metaphysical subtleties, but struggles to grope out of the darkness of their contradictory system, and approximate to that luminous truth, whose light we are this day assembled to diffuse? Convinced that nothing short of this truth, no modification of it, however ingenious, was supported by the sanction of Scripture or suited to the wants of man, Mr. C. cordially seconded the resolution.

Rev. JAMES ARMSTRONG said, that if the Society which was contemplated were to confine its efforts to the mere support of a speculative tenet, the good to be effected would be a poor return for the requisite expenditure of labour. Were it not that the doctrines which Unitarians rejected seemed to be as pernicious in their influence as they are defective in their evidence, the moral world might offer a better sphere for exertion than the thorny fields of controversy. But the prevailing tenets of the day were in his opinion subversive of the moral influence of the Gospel, by disconnecting the conduct of this life and the rewards of another. He held in his hand a recognized standard of orthodoxy, which should be allowed to speak for itself. Mr. A. then read the delectable portion of the Westminster Confession of Faith in which the doctrine of Election and Reprobation is unfolded, and quoted from the same high authority the assurance that the sins of the saints rather promote than endanger their final salvation. Was it possible to deny that here was a direct encouragement to breaches of the moral law of God? Was this the Christian doctrine according to godliness? But perhaps he might be asked, had the fruits of this system corresponded with its promise? He thought they had. While Scotland was under the influence of a rational ministry, no people was more distinguished than the Scotch for uniform moral principle. Since the revival of rigid Calvinistic preaching amongst them, they had, he understood, fallen from their noble eminence; and the records of crime in their country, once almost empty, now furnished much stern work to the hands of justice. And what had been the effect on the members and general prosperity of the Christian church? The better minds, who drank most deeply of the intellectual spirit of the age, were driven (to use the words of the *Prospectus*) from an unintelligible faith to a cheerless infidelity. History

exhibited the same results on a larger scale. So long as Christianity was taught in its sublime simplicity, its encroachments on the limits of barbarism and superstition were rapid; but when it had received from Heathen philosophy an infusion of mysticism, and from barbaric ignorance a spirit of savage fanaticism, it lost its principle of stability and health. Where now were the churches, once flourishing and numerous, of Asia and Africa? Supplanted by a system of imposture which possesses nothing in common with them but the doctrine of the Divine Unity. It would seem that the righteous Governor of the world, who protected this great truth of old by his miraculous providence, upheld it still in his rule among the nations. Mr. A. was persuaded that a union among the professors of this great truth would not only strengthen the courage of its too timid advocates, but gather together many who want but a little encouragement to bring their wavering minds to truth. He read letters from two different and distant quarters, wholly unknown to him, each recording a case in which Unitarian views had been adopted through the unbiassed workings of solitary reflection, and applying for the aid and sympathy of others. He then proposed a resolution, declaratory of the duty of Unitarian Christians to counteract, as far as possible, the evil tendency of popular opinions, which have no foundation in Scripture, are subversive of its moral influence, and present the character of God in the most revolting light.

On this resolution some discussion arose. Dr. FERGUSON was of opinion that it wore too hostile an aspect; he deprecated the spirit of controversy, and thought that it should be the object of the Society to circulate its own sentiments without impugning those of other Christians. The resolution was withdrawn, and the following substituted:

“That in proposing such a bond of union, we are actuated not by a mere attachment to any speculative opinion, but by the conviction that Unitarian Christian views have a powerful tendency to elevate the human character, and secure to it the most benign influences of our holy religion.”

Mr. BALL, in seconding the resolution, said, that as far as individual experience went, he could bear his testimony to the superior power of Unitarian views to attract the soul towards its Infinite Father, and impart true peace of mind. He was grateful for having been led from the mazes of the popular faith, often distress-

ing to the sincere and reflecting, to the clear and impressive truths of Unitarian Christianity. He had learnt by an experience, trying to the feelings of a human heart, yet not without a rich recompence of comfort, how bitter were the struggles of a solitary man, following his conscience, amid voices of dissuasion and discouragement, from a favoured to an unpopular creed. He felt how much those struggles would be alleviated if the inquirer knew that he did not stand alone; if on losing the religious esteem and companionship of relatives, the Christian brother, and sister, and mother, were ready to receive him: he felt persuaded that the fears of the timid would be banished, and the menaces of bigotry lose their power, if so faithful a band as he now saw around him were to gather round the ark of Unitarianism, and encircle with their protection every approaching worshiper. With these feelings he hailed the formation of this Society, and anticipated from it the most cheering results.

JOSEPH HONE, Esq., said, that the formation of a Society having been determined on, it was now necessary to give it a name. The resolution which he held in his hand, proposed the designation of “Irish Unitarian Christian Society.” It had been thought that the frequent charge of infidelity brought against Unitarians rendered it necessary for them distinctly to prefer their claim to the appellation of “Christian.” He readily conceded to the scruples of others a point of such slight moment: but he was himself persuaded that the candid and well-informed knew full well that we were Christians, and that no claim of ours, however frequently and emphatically repeated, could induce the ignorant and illiberal to think and call us so. They could not afford to relinquish the persecution of names. He rejoiced in being called upon to forward, in conjunction with others, objects which for forty years he had endeavoured to promote by unaided exertions of his own. He had been so often applied to for Unitarian publications, and had found such frequent means of circulating them in remote parts of the country, that he felt assured that an ample field, already ripe to harvest, lay before the Society. Nor would it want encouragement proportioned to its opportunities of doing good. The English, and, doubtless, the American, Unitarian Societies would lend a friendly aid. The eyes of liberal Christians in many parts of the world were upon us; let their example and their works stimulate us to do our duty in a

country whose religious wants might well awaken all our energies. He concluded by moving the following resolution :

“ That accordingly an Irish Unitarian Christian Society be now formed, to awaken sympathy and co-operation among Unitarians in this country ; to distribute publications, both doctrinal and practical, inculcating just views of religion ; to extend Unitarian Christian worship ; to maintain the rights of conscience ; and to effect any other objects which may from time to time appear conducive to the promotion of pure religion.”

Mr. PORTER (son of the clerk of the Synod of Ulster) said, that he was surprised on entering the room by a request to support the resolution which had just been read. To what circumstances he was indebted for that honour he was long at a loss to conceive. Stranger as he was to public life, he had no tried powers of persuasion which could render him an effective advocate of a righteous but maligned cause. And unknown as he probably was to the majority of his hearers, he could not supply in weight what he wanted in eloquence. But the allusions which had been made to the religious convulsions in the north of Ireland, had solved the enigma. He was known to be connected by a tie of near relationship to one of those worthies who there had stood forth, amid much obloquy and with some worldly loss, the unshrinking professors of a persecuted faith ; and it was thought that within his heart there must be strung some filial chord respondent to the praises of those honest men. This was an appeal which he could not resist ; and he could no longer hold back from a task for which he was qualified by the merits of another, rather than his own. One object of the proposed Society was to “awaken sympathy and co-operation among Unitarians in this country.” The time had at length arrived when it was most clearly expedient to form here some common nucleus round which the scattered elements of Unitarianism might be concentrated. The reproach of apathy had long been cast upon us,—perhaps not without some justice. It must be confessed that we had been illiberal in the cause of liberality. It was not difficult to account for this ; but to explain was not to justify. Rejoicing as we do in the conviction that involuntary error is no disqualification for Divine acceptance, the eternal weal or woe of innumerable brethren does not plead with us in the cause of proselytism. But it was a cruel straining of this benevolent

faith to infer from it that a passive silence of opinion was our wisdom. Truths not essential might be valuable ; mental and moral blessings might be vast, though not eternal : and if Unitarians had any reasons for their preference of their own views to those of others, if they thought truth and error not matters of perfect indifference, they were called on by the plainest principles of philanthropy to impart to others what they prized themselves. Another object of the Society would be “ to distribute publications, both doctrinal and practical, inculcating just views of religion.” He must prepare his remarks on this topic by dissenting from the objections which had been urged against controversy. He respected the Christian moderation which suggested them ; but he must think it an impracticable task to defend our own opinions without noticing, for the purpose of refuting, the notions which are their direct contradictories. It was well to shew forth the inherent beauty and majesty of truth ; but few eyes would be attracted by the exhibition, were it not set in graceful contrast with the deformities of error. The gospel was a revelation of truth as well as peace ; and he did not think its ministers forgetful of its pacific spirit when they came forth as the soldiers of the cross, and, with the weapons of the spirit, contended for the faith once delivered to the saints. He said, “ the weapons of the Spirit,” and none other would their respected ministers near him ever deign to touch. They would scorn to employ the secret whisperings of slander, or to wield the flaming brand of human passion ; they would never have recourse to Episcopalian magistrates, and make up by the terrors of secular authority what they wanted in spiritual strength. The Society proposed to employ tracts as its chief instrument of good ; and no means of influence was so valuable. He felt an hereditary attachment to the sacred office ; he believed the influence of the pulpit, however enfeebled by the deficiencies of preachers and indifference of hearers, to be still powerful and salutary ; and he always rejoiced to find that influence made subservient to the cause of truth by being placed under the direction of a noble religious independence. He did not doubt that the course of lectures about to be delivered by the united Unitarian ministers of Dublin would effect much good. But, after all, the lessons of truth were most impressively breathed from the silent page in the passionless

atmosphere of solitude. Books were mute monitors of wisdom that could patiently wait for the moments of reflection, and teach when men were most disposed to learn: they awakened in the closet less of the pride of resistance than the voice of the living advocate might arouse within the church; while their asperities injured less, their reasonings convinced more. Truth, to be found, must be sought; and the sincere seeker would more often apply to the recorded wisdom of books, than to the professional addresses of those whom he imagined to be interested partizans. Besides, a publication would go where the eloquence of the most gifted reformer could never be heard: and here, he trusted, would henceforth be a centre, a mighty heart, that would send forth through the great aorta of the press a life-stream of truth which should ramify to the remotest extremity of the religious system around, and revivify its wasting strength.

Rev. JAMES MARTINEAU proposed the following resolution:

“That, while professing attachment to the principles of Unitarian Christianity, we prize yet more that privilege of free inquiry from the exercise of which they spring: regarding it as the noblest prerogative of religious beings, we purpose, in our language and our conduct, fearlessly to use it for ourselves, and habitually to reverence it as the equal right of others; to resist every open encroachment, and protest against all secret influence, which may interfere with this boon from the God of truth.”

In commenting on the resolution he observed, that the right of free inquiry, though a familiar topic of boasting since the æra of the Reformation, was not yet understood. There were passages in the statute-book, doctrines in popular creeds, and a predominant spirit in the religious world, inimical to its exercise. And as long as the profession of any honest opinions was associated with feelings of guilt or shame, as long as any of the possible issues of investigation were threatened with evil consequences temporal or eternal, as long as the inquirer was made to feel that at every step of his progress the cold eye of suspicion was on him, and that the sincerity of the process would be estimated by the orthodoxy of the result, so long the rights of conscience did not receive a practical recognition. The very leaders of the Reformation, who first preferred the claim of freedom for the human mind, carried the long-endearred habits of tyranny into their emancipated colony

of Christianity; and the gifted and powerful soul of Calvin was overshadowed by a dark act of ecclesiastical murder. The principle of free inquiry was not understood by the violent partizan of a system who could not distinguish between knowledge and opinion,—who mistook his own dogmatic confidence for the dictates of God’s Spirit, and the stupid inflexibility of his creed for the immutability of truth. Men of this kind were seldom very scrupulous in their use of means to promote their favourite cause. Instead of a friendly proffer of evidence, they often employed hostile acts of annoyance. It was a mistake to suppose persecution extinct, when its hateful fires of death were extinguished, and its iron rod dropped from the hands of public justice; its form was changed, its implements of torture had been refined, but its presence still made itself felt; its slumbering embers were yet awake in the bigot’s heart; its iron was still driven into the soul. The vocabulary of theological insult, the covert imputation, the charge of singularity, the sneer of derision, the affectation of pious horror, the Pharisaic avoidance which insulates the heretic, and the thousand acts which render it unpleasant to profess the honest convictions of the mind, constitute a species of private persecution, often sufficiently malignant in its authors, and corroding to the peace of its victim; to grace the records of the Inquisition. The spirit of system not only interfered with the liberty of others by disposing men to petty persecution, but made slaves of its own friends, by impeding the full and free action of the mind, and constraining it into accordance with the ponderous evolutions of a sect. It effaced the delicate hues of individual sentiments, and melted them down into the broad and vulgar glare of party-colour. It destroyed that individual energy of conscience on which all excellence of character was based, and sunk men into mere passive portions of the great machine of social life, without any separate spring of motion when detached from the moving mass. He trusted that the Society now formed would afford a noble example of union without bigotry, and moderation without imbecility; that, however attached to Unitarian Christianity, it would so highly appreciate conscientious research as to prefer the errors of the inquiring, to the truths of the blind partizan. The principle of free inquiry was not understood by the lukewarm enemy to all controversy. The objections which had been stated against

it in that room flowed, he believed, from a real but mistaken tenderness for others; but he was always sorry to hear such statements, because they gave countenance to those who cover a disingenuous fear of man under the guise of charity. He loved not the charity of the man who was tender to his own ease and popularity, and careless of the interests of the human mind; he loved not the affected zeal for practical morality, that would perpetuate by silence demoralizing systems of error; he could not admire that earnestness for the devotional characteristics of Christianity, which could suffer the shades of misconception to deepen around the character of God, and hide his most attractive attributes. Men little knew the injury they did either in checking controversy or changing its natural course. Free discussion and free inquiry were kindred rights; their promise was written on the same page in the charter of human freedom; and the hand that would tear away the one would inevitably cancel the other. Who would have the heart to maintain a solitary search after truth in the closet, if he might not pour out his discovered treasures on the world? Here and there, perhaps, a philosopher might be carried forwards by the self-feeding energies of a speculative intellect; but the great mass of useful labourers in the field of knowledge act under the stimulus of a social nature, and would abandon research as selfish, if compelled to wrap themselves up in the lonely enjoyment of their own convictions. He thought it a contradiction to talk of defending our own sentiments without alluding to those of others. Let any one try to adduce the evidence for the personal Unity of God, or the Scripture doctrine of reconciliation, without meddling with the doctrines of the Trinity or Vicarious Sacrifice. What line of argument could he follow? At every step the opinions which he rejected would rise up and contradict him, and explain away his explanations. And even if he could establish his point, what had he effected? In what state would be the mind of his convert? A mere storehouse of contradictions, where truth and error looked each other in the face, and neither could raise an arm to dislodge the other. The fact was, that in the process of inquiry, the detection of error was antecedent to the development of truth; and in the progress of discussion, it must be the same. Unitarianism in particular was

driven into this course; for it contemplated Christianity as having been lost amid corruptions which had gathered round it: its office was to restore old truth by removing its incumbrances, not to strike out into some new track. The fabric of gospel truth, like the buried temples of Egypt, had been lost under the accumulated dust of ages; and the incumbent mass must be removed, ere the inimitable structure stand forth to the view in its grandeur of proportion, or its secret recesses be accessible to the worshiper.

But why, it might be asked, connect with the formation of a Unitarian Society an express recognition of the principles of free inquiry, which are not Unitarian, but Protestant? Had Unitarianism any right to set itself up as their privileged advocate? He thought it had. It did not send men out on the wide field of investigation, point out to their free choice its thousand diverging roads, and then compel them, under peril of damnation, to meet at one only goal of orthodoxy. It was idle in any church to talk of inquiry being free within its pale, while it suspended the worst of evils over all possible issues of inquiry but one. And were this the system of the Scriptures, he would pronounce them the foes to thought, close a volume which so cruelly invited a destructive curiosity, and hide himself from forbidden light beneath the broad shadow of infallible authority. A faith, then, which acknowledged the innocence of involuntary error was the the only faith that admitted of full freedom of inquiry; and this was a peculiar characteristic of Unitarianism. Never let Unitarians either abandon or abuse the liberty which they thus enjoyed. Let them remember that God made truth what it is, and will take care of its consequences, and let them limit the law of Christian sincerity by no calculations of temporal expediency. Let them, indeed, strip controversy of its more revolting and earthly features. Discarding the bitter sarcasm, the sneer of scorn, the boast of victory, and all such vulgar weapons from the armoury of truth, let them be content with the proposal of evidence in the spirit of that "charity" which "rejoiceth in the truth." Let the inquirer and teacher keep their eye steadily fixed upon the Scriptures, make it their single object to learn and to communicate what they contain; let them utterly forget that there are any inspectors of their conduct, any judges of their words, except God

and their own consciences, and he was satisfied that truth and charity would spread together, and more union be produced among the too widely-dissevered portions of the Christian world, than any timid mediators, striving to be all things to all men, would ever be able to effect.

Mr. DRENNAN rejoiced that, at this late hour of the Meeting, little remained for him to say, more than to express his heartfelt sympathy with the spirit of the last resolution. It was cheering to see the dispersed strength of a righteous cause at length gathered together. Singly we might be weak, but united we should be strong. He thought that it required no sanguine spirit of prophecy to foresee great accessions to the strength of Unitarianism in this country. The chain of persecution which had encircled the Roman Catholic Church, had dropped almost its last link to the earth; and the pompous superstitions of that church had no longer the powerful tie of honour with which to bind down to their service reflecting and generous minds. He could not help believing that many serious minds would find in Unitarianism a welcome refuge; let its gates be open to receive them.—He concluded by seconding the resolution.

The Secretary, pro tempore, was then requested to read the articles of Association, which he had been desired to prepare. It was determined that a Committee of seventeen should be annually chosen; of whom five should constitute a quorum, and five go out each year; that a President, Treasurer, and Secretary be chosen from the number of the Committee; and that the Committee should meet monthly. The remainder of the rules of Association were referred to the Committee for consideration. The following gentlemen were chosen to constitute a Committee for the present year: Revds. Joseph Hutton, James Armstrong, Dr. Drummond, and James Martineau; Jones Stevelley, A. Carmichael, T. Wilson, Joseph Hone, R. M. Peile, J. Armstrong, R. Ball, W. Drennan, H. Hutton, D. Hutton, John Ferguson, M. B., — Porter, and — Sheil, Esqs. President, Jones Stevelley, Esq.; Treasurer, T. Wilson, Esq.; Secretary, Rev. James Martineau; Auditors, Joseph Hone, Esq., and J. Armstrong, Esq.

The Secretary announced the formation of four District Societies, which had been called into existence by the mere circulation of the prospectus; they were at Killileagh, Saintfield, Moneyrea, and Cork. That at Cork was formed under

interesting circumstances. Opposition had been experienced from a quarter to which the Society was entitled to look for support; but many of the humbler members of the congregation, aided by some active men of influence too enlightened to be slaves to the spirit of aristocracy, had united together to represent and support the interests of the Society. Their first meeting had been full of interest; and the benevolent and pious zeal, the spirit of humble but fearless inquiry, and the cordial union of rich and poor, manifested at it, indicated that the work of Christian reform was in progress there. Other District Societies were in progress, and would speedily be organized. Intimations were coming in from various quarters, that Ireland was ripe for the measures which were taken. If the Society proceeded without ostentation and extravagance, its success could hardly be considered as problematical.

The thanks of the Meeting were voted to Mr. Classon for the use of the room, which had been kindly lent for the occasion, and to Jones Stevelley, Esq., for the ability and attention to the proceedings of the Meeting which he had manifested as President.

PARLIAMENTARY.

British Jews.

ON Monday, April 5, Mr. ROBERT GRANT moved for leave "to bring in a Bill to repeal the civil disabilities affecting British-born subjects professing the Jewish religion." Mr. Grant traced at great length the history of the persecutions to which the Jews had been subjected from the earliest times. He called upon the House to follow up the great measure of last year, and place all the King's subjects on the same footing. He anticipated possible objections, and answered them.

One respectable and intelligent Member (Sir Robert Inglis, we believe) had informed him that he must vote against the motion on account of the religious position of the Jews—that inasmuch as both Jewish and Christian commentators agreed this community was under a species of heavenly proscription, those who endeavoured to improve their condition would be guilty of impiety and presumption. In other places, but not in Parliament, he should not shrink from meeting his opponents upon this ground. Here he should content himself with saying, that the conclusion of the argument fell

infinitely short of the premises. As the Jews were proscribed—as they were to be bandied to and fro until the appointed time—to be denied all freedom of religious worship, and to be subject on every hand to persecution—as such was to be the condition of the Jewish community, the gentlemen who took this objection would do—what? Why, they would give them freedom of worship, and they would protect them against persecution; thus removing from this devoted community the greatest part of that dread proscription, from any part of which it was by the proposition made presumptuous in us to attempt to relieve them. (*Hear, hear.*) Was not this an absurd mode of reasoning? If there were any weight in the argument, they must go the whole length of it; they must re-enact the sanguinary laws of the Plantagenets; they must sacrifice the Jews to the fury of the populace, and place this unhappy community once more in the condition in which they found themselves under Richard, when 1500 were either slain by the people or fell by their own hands, rather than fall under the infliction of Christian cruelty. (*Hear, hear.*) They must do all this before they could come to a just conclusion from the premises laid down. Very different, however, was the opinion of Bishop Newton on this subject. That learned prelate, in his work on the Prophecies, said, that “if the Jews were blameable for persevering in their infidelity, after so many opportunities of conviction, yet that was no reason why we should oppress them, as Christians, who had neither knowledge nor charity, in all times had; that the unbelief of the Jews, far from justifying us in persecuting them, should rather make them objects of compassion to those who were sensible of the value of Christianity; and we should recollect that, according to the prophecies, it was the wicked nations which were to persecute the Jews, while the good nations were to shew mercy to them.” (*Cheers.*) Such was the language of Bishop Newton, and to that language he fully subscribed. He would make no impassioned appeals to them in favour of the people whose cause he pleaded; but he would tell them that they were a meek and humble people scattered through every quarter of the globe, and speaking a common language. If their petition were granted, the British name would be celebrated through all these countries. That celebrity would not be empty praise, but it would be the renown of having,

with a cheerful and liberal hand, bestowed substantial benefits on a depressed community, thus fulfilling the maxim of both religions, “Do justly and love mercy.” (*Cheers.*)

Sir ROBERT INGLIS opposed the measure. The Jews were aliens, without country; and they cared less for the interest of the country that harboured them, than for the interests of each other. In Bohemia, during one of the wars of last century, they had taken part against the King. Napoleon was assisted by London Jews with money; his retreat from Russia was aided by Jews.

Then it had been said that the number of the Jews was small. He thought, with Mr. Burke, that a small number, enterprising and active, making up by philosophy what they wanted in actual weight, might produce the greatest possible public effects. He thought his honourable friend and those around him were an example of this. That, perhaps, was not the proper place for discussing the value of seats in Parliament—(*Laughter*)—he meant, of course, the political, not the commercial value. That value would be admitted to be very great; and might not persons who had an interest distinct from that of the country, use the power they acquired by means of a seat here for purposes not national? They had heard of such things even as members having been sent to the House of Commons by a foreign prince; and Mr. Burke once designated some Members of the House as Members for Arcot. In a popular government, he would allow that no Jew would be admitted to a seat in the legislative assembly; but they had heard there were no less than four ready to be introduced at once if this bill should pass. This was, by the shewing of the Jews themselves, a greater proportion than they had a right to have in the representation; for they stated their number to be between thirty and forty thousand. By whatever means Members might sometimes be brought into that House, it was supposed that all came there by unbought suffrages. But would not the introduction of a single Jew be direct evidence to the contrary? If a person of that persuasion were to make his appearance in that House, he would carry with him direct evidence of the means by which he came there. From the time at which a Jew should first be admitted into that House, the principal step towards Parliamentary Reform would be gained. (*Much laughter.*) He was perfectly satisfied that the admission of the first Jew

would be the signal for Parliamentary Reform; and that within seven years at most, after the admission of a Jew, Parliamentary Reform would be carried. (*Cheers and laughter from the Opposition side of the House.*) Those who had always supported Parliamentary Reform, would, of course, think this any thing but an objection to the proposed measure; but he trusted that those who were opposed to Parliamentary Reform would give the objection due weight. Independently, however, of the mischiefs which would result from the admission of Jews to seats in that House, he felt that other consequences, highly objectionable, would result from this measure. Those who had advocated the measure for the admission of the Roman Catholics, went on a different principle from that upon which the House was now called upon to act. The Roman Catholic was a member of the great body of Christians; but in admitting the Jew, they would admit one who declared the Saviour an impostor; and yet, after he had come to the table with his hat on to be sworn, would be allowed to legislate for the religion of him to whom he applied that contemptuous appellation.

Mr. MACAULEY, the new Member for Calne, thought the claims of the Jews even stronger than those of the Roman Catholics.

It was the fashion last year to declaim about a Government that yielded to clamour, opposition, or threats, having betrayed the sacredness of its office; but here there could be no such argument, for even those most opposed to the present measure cannot deny that the Jews have borne their deprivations long in silence, and are now complaining with mildness and decency. Opposite to this, the Roman Catholics were always described as an insinuating, restless, cunning, watchful sect, ever on the search how they might increase their power and the number of their sect, pressing for converts in every possible way, and only withheld by the want of power from following up their ancient persecutions. But the sect with which we now have to deal are even more prone to monopoly as to their religion than the others were to propagating theirs. Never has such a thing been heard of as an attempt on the part of the Jews to gain proselytes; and with such rites and forms as belong to their faith, it could scarcely be expected by any one that a scheme of proselytism could succeed with them. Let the history of England be examined, and it will

furnish topics enough against the Catholics. Those who have looked for such things have always found enough to talk about; the fires in Smithfield—the Gunpowder Plot—the Seven Bishops—have always afforded copious matter upon which to launch out in invective against the Catholics. But with respect to the Jews, the history of England affords events exactly opposite; its pages, as to these people, are made up of wrongs suffered and injuries endured by them, without a trace of any wrong or injury committed in return; they are made up, from the beginning to the end, of atrocious cruelties inflicted on the one hand, and grievous privations endured for conscience' sake on the other. With respect to all Christian sects, their changes of situation have always afforded scope for charges of mutual recrimination against one another; but every one allows the side on which the balance between the Jew and the Christian is weighed down.

He then addressed himself to the objections stated by Sir Robert Inglis.

“All that the House has been told is, that the Jews are not Christians, and that, therefore, they must not have power. But this has not been declared openly and ingenuously, as it once was. Formerly the persecution of the Jews was at least consistent; the thing was made complete at once by taking away their property, their liberty, and their lives. My Honourable Friend is equally vehement as to taking away their power; and yet, no doubt, he would shudder at what such a measure would really take away. The only power that he seems to wish to deprive the Jews of, is to consist in maces, gold-chains, and skins of parchment, with pieces of wax dangling at the ends of them. But he is leaving them all the things that bestow real power. He allows them to have property; and in these times property is power—mighty and overwhelming power. He allows them to have knowledge; and knowledge is no less power. Then why is all this power mixed with intolerance? Why is the Jew to have the power of a principal over his clerk—of a master over his servant—of a landlord over his tenant? Why is he to have all this, which is power, and yet to be deprived of the fair and natural consequences of this power? As things now stand, a Jew may be the richest man in England—he may possess the whole of London—his interest may be the means of raising this party or depressing that—of making East India Directors, or sending Members into Parliament—the

influence of a Jew may be of the first consequence in a war which shall be the means of shaking all Europe to its centre. His power may come into play in assisting or retarding the greatest plans of the greatest princes ; and yet, with all this confessed, acknowledged, undenied, my Honourable Friend would have them deprived of power ! If it was to be full and entire persecution, after the consistent example of our ancestors, I could understand it. If we were called on to revert to the days when, as a people, they were pillaged—when their warehouses were torn down—when their every right was sacrificed, the thing would be comprehensible. But this is a delicate persecution, with no abstract rule for its guidance. As to the matter of right, if the word “legal” is to be attached to it, I am bound to acknowledge that the Jews have no legal right to power ; but in the same way, three hundred years ago, they had no legal right to be in England ; and six hundred years ago they had no right to the teeth in their heads ; but, if it is the moral right we are to look at, I say that on every principle of moral obligation, I hold that the Jew has a right to political power. Every man has a right to all that may conduce to his pleasure, if it does not inflict pain on any one else. (*Cheers.*) The *onus probandi* lies on the advocates of restraint. Let my Honourable Friend first shew that there is some danger—some injury to the state, likely to arise from the admission of the Jews, and then will be the time to call upon us to answer the case that he has made out.”

Mr. BATLEY could never consent to any one taking his seat in that House who did not believe in the Christian religion.

Sir JAMES MACKINTOSH made a speech in support of the measure.

He congratulated himself that he was, on the present occasion, addressing a House of Commons which had done more for religious liberty than any assembly since the first Parliament of William the Third ; and it would even have been without that exception, if that Parliament had not passed the Act of Toleration, which, as it was the first step towards religious freedom, ought always to be considered also as the greatest. * * * * * Every man born under the Constitution was entitled to all the privileges of the Constitution. He would repeat, as had been stated before, that this maxim ought to be applied to the Jews. It had been stated as an objec-

tion to the Jews, that they had been attached to Napoleon ; but why had they been attached ? What attached them ?—Why, he did them justice. He gave them protection, and made them the sharers of the privileges of the State. He admitted them directly into all the advantages of the law. Sir James Mackintosh would ask, if it were true of the Jews that they had no regard for the esteem of their fellow-men—that they were persons of no character—that they were lost and degraded—was it not, he would ask, because the law had degraded them, and that they had only sunk to the level of the reputation established for them by the law ? According to the old maxim—*contemptu famæ contemptu virtutis*—they were made regardless of their fellow-men ; and they were guilty, perhaps, of crimes and vices. But what was the remedy ? Ought they not to remove the cause of the disease ? There was, he believed, a theory of the present day, that disease was only to be cured by administering more of the stimulus that had caused it ; or, according to the old proverb, to take a hair of the dog which bit the patient. But, with all his respect for theories and proverbs, it would not do to apply the same doctrine to the Jews. Their subserviency was because they were openly despised ; the moral defects of their character arose from the oppression they were subject to. What was the remedy ? To revive their regard for the esteem of other men, they must have similar motives for their conduct ; they must be released from their present degradation, and must be treated like other men. Did they refuse to vote for this measure, it might give rise to a suspicion that their former votes were dictated by a sentiment of fear, not by a principle of justice. Would they not act on the same principle towards forty thousand Jews as towards seven millions of Catholics ? The House must, however, shut out the consideration of numbers, whether of thousands or of millions. Justice was no respecter of persons, neither was she any respecter of multitudes ; her rules must be observed towards individuals, and numbers formed no elements in forming her rules. He could not conceive that any gentleman who had voted for those two great and healing measures, would oppose the motion, and would adopt one rule for the Catholics and Dissenters, and another for the Jews. The inconveniencies which it was said would arise from the measure, could only be disco-

vered by a microscopical eye. The only difficulty he had ever had in considering the subject was, to find out any argument which could be urged against the measure, and which he might be prepared to answer. He could find none, and had been so perplexed to discover even the shadow of an argument, that he had said to a friend he would advertise a reward for any argument, that he might get one to refute, against granting emancipation to the Jews. He might safely have advertised even a large reward, and have been sure of not finding one. In conclusion, he would beg the House to recollect what was, according to divine law, to be understood by our neighbour. The Founder of Christianity did not take as the exemplification, what was righteous, not what was beautiful and admired—he selected a heretic, who was held at that time in abhorrence by the people to whom he addressed himself. He inculcated the divine precepts of his divine religion, not merely the principles of faith, but the nobler principle of charity, the safest guide for the conduct of life ; and his observations directing us to minister to the wants of each other—to love our neighbour as ourselves, were made evident by the example of the good Samaritan—a character who was hated by the Jews of that age. (*Cheers.*)

The CHANCELLOR of the EXCHEQUER observed, that if the House were prepared to open the doors of Parliament to the Jews, they might open them to the Turks, and to the members of every other religion.

If the case of the Jews were similar to that of the Catholics and that of the Dissenters, he should not oppose it, but he did not think the cases similar. He thought the House run a great risk, however, by running counter to the good feelings of the people, the majority of whom he had no doubt were opposed to the measure. There was this difference between them and the Catholics—that the Catholics had shed their blood for us—they had fought our battles both by sea and land—they had swelled the force of our fleets and our armies ; and there was a good reason why we should not make enemies of those who had served us, and who amounted to seven million people. But the Jews had not fought our battles—they had not served in our armies and navy ; and they did not amount, it was stated by a writer of their own nation, to more than twenty-seven thousand persons.

Dr. LUSHINGTON supported the motion ; replying especially to the arguments of Mr. Goulburn.

His opinion was, that the Established religion was too well fixed in the affections of the people to require the aid of exclusion to secure it. If the number of the Jews was so small, and their influence so bounded, that there could be no danger in refusal, what possible danger could there be in admission ?

Mr. PERCIVAL entreated the House, in the name of the Lord Jesus Christ, to preserve the religion of Christianity—the religion of the State—from being defiled by the introduction of the Bill now proposed.

Lord MORPETH concurred most cordially in the propositions which Mr. R. Grant had submitted to the House.

The SOLICITOR-GENERAL thought that the experiment which had been tried, of admitting Roman Catholics to the House, had not been tried sufficiently long to enable them to decide whether an extension of the principle would be safe.

Mr. W. SMITH thought that if the Jews were to be admitted within the pale of the constitution, as little delay as possible was desirable.

He was one of those who thought that political rights and privileges should have nothing to do with religion. If Government were to have any thing whatever to do with religion, it ought to be with the moral portion of it, and not at all with the creed. What was the morality of the Jews?—The morality of the Christians. What church was there belonging to the Establishment which had not the Ten Commandments, the morality of the Jews, side by side with the Creed? If any rational man saw the Commandments and the Athanasian Creed thus in juxtaposition, was it doubtful to which he would give the preference? To the question of morality, therefore, they ought, in his opinion, to confine themselves. If they extended their consideration to matters of faith, no one could tell where they would stop. If they looked only at civil obedience, there was no danger of their falling into political error.

Mr. R. GRANT having replied, the House divided. For the motion, 115 ; against it, 97 ; majority in favour of the measure, 18. The result was hailed with cheers.

Mr. GRANT then brought in the Bill, which was read for the first time.

We subjoin a copy :

A Bill for the Relief of His Majesty's Subjects professing the Jewish Religion.

NOTE — The words printed in *Italics* are proposed to be inserted in the Committee.

Whereas, by the operation of various laws, his Majesty's subjects professing the Jewish religion are subject to certain restraints and disabilities; and whereas it is expedient that the same should be removed, and the subjects of his Majesty, professing the Jewish religion, be placed in the same state and condition, as to all civil rights and privileges, as his Majesty's Roman Catholic subjects:

May it, therefore, please your Majesty, that it may be enacted, and be it enacted, by the King's most excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, that, from and after *the passing of this Act*, it shall be lawful for any of his Majesty's subjects, professing the Jewish religion, to have and enjoy all such and the same civil rights, franchises, and privileges, and to hold, exercise, and possess such and the same offices, places, employments, trusts, and confidence, as the subjects of his Majesty, professing the Roman Catholic religion, are now by law able and competent to have, enjoy, hold, exercise, and possess, and under the same restrictions; provided always that his Majesty's subjects professing the Jewish religion shall, in all cases in which his Majesty's Roman Catholic subjects are by law required so to do, take, in the form and manner, and under the modifications herein-after mentioned, and subscribe the oaths set forth and appointed in and by an Act passed in the last Session of Parliament, intituled, "An Act for the Relief of his Majesty's Roman Catholic Subjects," and make and subscribe the declaration prescribed by an Act passed in the ninth year of his present Majesty's reign, intituled, "An Act for repealing so much of several Acts as impose the necessity of receiving the Sacrament of the Lord's Supper as a qualification for certain offices and employments."

Provided always, and be it further enacted, that when any of his Majesty's subjects professing the Jewish religion shall take the said oaths or subscribe the said declaration, the words "on the true faith of a Christian" shall be omitted.

And be it further enacted, by the authority aforesaid, that whenever any of

his Majesty's subjects professing the Jewish religion, shall, at any time or times hereafter, present himself, or be required to take the said oaths, appointed and set forth in and by the said Act, passed in the said last Session of Parliament, or any other oath or oaths, all the said oaths shall be administered to, and taken by, such persons professing the Jewish religion, in like manner as Jews are admitted to be sworn to give evidence in Courts of Justice; and the same shall be deemed a sufficient and lawful taking of such oaths on all occasions whatsoever.

And be it further enacted, that from and after *the passing of this Act*, his Majesty's subjects professing the Jewish religion shall be and become subject and liable to such and the same incapacities, disabilities, or penalties, as his Majesty's subjects professing the Roman Catholic religion now are subject and liable to by law, and to none other incapacities, disabilities, or penalties whatsoever; and that the oath herein-before referred to, being taken in manner aforesaid, and subscribed by any person professing the Jewish religion, shall be of the same force and effect, for the relief and exemption of the person taking and subscribing the same, from any disabilities, incapacities, or penalties whatsoever, as the same oath would be for the relief and exemption of a person professing the Roman Catholic religion, if taken and subscribed by such person in the manner directed by the said Act of the last Session of Parliament; and that the oath, hereby authorized to be taken by persons professing the Jewish religion, shall be administered, recorded, and certified by the same persons, and in the same manner respectively, as by the last-mentioned Act the oaths thereby authorized to be taken by persons professing the Roman Catholic religion are directed to be administered, recorded, and certified.

NOTICES.

Unitarian Association Meetings.

THE Members and Friends of the British and Foreign Unitarian Association will meet, as usual, on the Wednesday in Whitsun week, (June 2,) at the Chapel in South Place, Finsbury. The Rev. J. J. Tayler, of Manchester, will preach on the occasion. And a second GENERAL MEETING of the Association will be held at Cross Street Chapel, MAN-

CHESTER, on Wednesday and Thursday, the 16th and 17th of June. The Rev. W. J. Fox is expected to preach on the Wednesday evening, and the Rev. T. Madge on the Thursday morning. The arrangements will, we understand, be similar to those of the London meeting, and will afford the numerous friends of our cause in Lancashire and the adjoining counties an opportunity, which we hope will be extensively embraced, of shewing their interest in the objects contemplated by the Association, and of exercising their judgment upon the plans pursued by those to whom its management is from time to time entrusted. The annual holding of a general meeting in some large town at a distance from the metropolis was contemplated in the original formation of the Rules of the Association; we rejoice that the zeal of our friends in Manchester and its neighbourhood has prevented the law from remaining a dead letter; and we hope that the ensuing Anniversary, which may be considered as continued by adjournment from the London to the Manchester Meeting, will be one of great enjoyment and utility.—At the same time the business of the Lancashire and Cheshire Provincial Meeting of Ministers will be transacted: after which the friends of the Association will dine together. Further particulars will be announced in the Monthly Repository for June.

The Ministers and their friends from

neighbouring district Associations are earnestly invited to attend the Meeting.

THE Annual Meeting of the Kentish [Unitarian Baptist] Association will this year be held at Maidstone, on the 11th of May, when the Rev. E. Chapman is appointed to preach.

THE Annual General Assembly of the Unitarian Baptists will be held in Worship-Street Chapel, on Tuesday, the 1st of June, when the Rev. Mr. Valentine, of Lewes, is appointed to preach.

LITERARY NOTICES.

THE Rev. B. Mardon has just printed a *second edition* of his pamphlet, entitled, *The Apostle Paul an Unitarian*; in the Notes to which he has introduced some additional observations suggested by the new edition of Dr. J. Pye Smith's *Scripture Testimony*.

Rev. Henry Ware's *Hints on Extemporaneous Preaching*. 18mo. 3s.

Dr. Channing on the Importance and Means of a National Literature. 8vo. 1s. 6d.

CORRESPONDENCE.

L. came too late. Next month.

We have received the Kendal Chronicle: also Moberlin, Philalethes, and T. L., whom we can only promise to exercise our judgment on the article referred to.

A Subscriber [to Dr. Priestley's Works] suggests to the Editor the utility of publishing a List of Subscribers. We understand that the remaining Volumes may be expected speedily.

“A Supporter of the Repository” will find, in the following passage, taken from the number of the Congregational Magazine for January last, the information which he seeks: “It should not be quite forgotten that Milton was a Dissenter—that Locke was a Dissenter—that Ray was a Dissenter—that Lardner, without whom we should not have had Paley, was a Dissenter—that Kippis and Watts and Doddridge; Price and Priestley, whose philosophical writings no man will despise, whatever opinion may be formed of their theology, were all Dissenters.”