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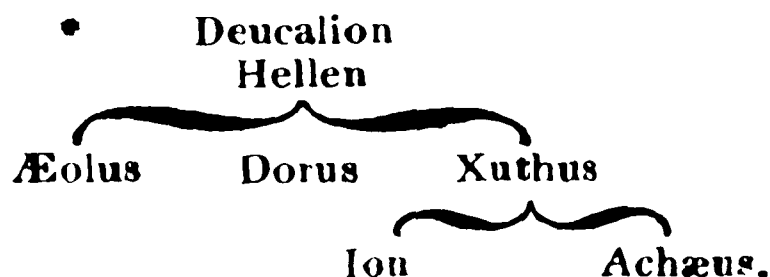
JULY, 1830.

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BIBLICAL GEOGRAPHY. BY PROFESSOR GESENIUS, OF HALLE.

(Translated from Ersch and Gruber's Encyclopædia, Part X. Leip. 1823.)

AMONG the Hebrews, geography was not set apart as a distinct science, and consequently the notices of biblical, as well as of the more ancient Greek geography, are interwoven with the history, and must be extracted from it and arranged into order. In such notices the Pentateuch and the book of Joshua are particularly rich. After the mythico-geographic description of Eden, (Gen. ii. 10, &c.,) the tenth chapter of Genesis presents to us a genealogical table of nations, in which all the nations of the earth, then known to the Hebrews, are brought into three great classes, and traced to the three sons of Noah—Sem, Ham, and Japhet, as by the Grecian genealogists the races of their people were represented as derived from the three sons of Hellen, the son of Deucalion.\* This important document, which enables us to judge of the extent of the knowledge of the world then possessed by the Hebrews, and which is inestimable as supplying materials for the oldest geography of the East, here deserves a more attentive examination. It informs us, that the descendants of Noah's three sons so distributed themselves into the countries of the earth, that the progeny of Ham peopled the south; those of Japhet the obscurely known regions towards the West and North; and those of Sem, including the Hebrews themselves, the middle of the then known earth, i. e. the South-western part of Asia. The names by which it designates the more remote nations are frequently analogous to those by which these nations are denominated among the later Orientals.† They



† The old Hebrew names of places in the East for the most part differ very little

have been explained, at least for the most part, by Bochart and J. D. Michaelis,\* by whose labours, together with some investigations of our own, we shall be guided in the subsequent illustrations, which we shall insert in parentheses, and reserve the proofs of them for separate articles.

The following are reckoned as descendants of Japhet (vers. 2—5) : Gomer (*Cimmerians*), Magog (Arab. Jagug and Magog, a mythical nation in the North, such as the Scythians), Madai (*Medes*), Javan (*Ionians, Greeks*, Arab. Javan), Tubal and Meshech (*Tibareni* and *Moschi*, in Asia Minor), Thiras (*Thracians?*). From Gomer are derived, with some unknown tribes, Thogarma (*Armenians*) ; from Javan Elisa (*Elis* or *Hellas*), Tarsis (*Tartessus*, in Spain), Chittim (*Cyprians*, from the town Κίτιον), and Dodanim (better reading Rhodanim, *Rhodians*).

To the descendants of Ham are referred (vers. 6—20), first, Cush (*Æthiopians*), Misraim (*Ægyptians*), Phut, and Canaan ; then to Cush tribes in Æthiopia and the South of Arabia, with Nimrod, the founder of the Babylonian empire ; to Misraim, besides Ægyptian races, the Casluchim (*Colchians*), and Caphtorim (*Cretans*) ; to Canaan, the different Canaanitish races, among whom the Sidonians are called the eldest.

Lastly, from Sem, the first-born (vers. 22—32), are derived immediately Elam, (*Elymais, Persians*), Assur (*Assyrians*), Arphaxad (*Chaldeans*), Lud (*Lydians*), Aram (*Aramæans*). From Arphaxad comes in the second generation, Eber (*Hebrews*), and in the third Joktan (Arab. Kachtan), the progenitor of the Arabian tribes, among which Ophir, celebrated for gold, and Saba for frankincense, are mentioned.

This representation has been understood as implying, that each people was derived from a founder or progenitor of the same name ; for example, Misraim (*the Ægyptians*) from a certain Misraim, and Jebusi (*the Jebusites*) from a man named Jebusi, which can no more be regarded as historically true, than that, among the Greeks and Romans, Italy (which properly means *pasture-land*, from *ιταλος*, *vitulus*) was called from a mythical person Italus, Græcia from Græcus, &c. This is the more obvious, since in many cases the name of the nation, country, or town, which is clearly an appella-

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from the Arabic names, although the same places during the period of the Grecian domination received quite different Greek names. It appears that the genuine Eastern names were never entirely lost among the people themselves, so that, after they had shaken off the Grecian yoke, they were able to reject the use of the new and to recall the ancient indigenous names, as the numerous squares, bridges, heights, &c., called after Napoleon, have, after a short duration, vanished again out of Germany. Hence Acco, in Greek Ptolemais, in Arabic again Acca ; Hamath, *חמאט* Greek Epiphania, Arabic Hamath *حماة* Rabbath-Ammon, Greek Philadelphia, Arabic Ammân. In a few cases the Greek name has remained in the Arabic, especially when the place was of more recent origin, as Sechem, Neapolis, Arabic Naplûs ; Gerasa, which was of Roman origin. Arabic

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\* Sam. Bocharti Geographia Sacra, P. I. ; Phaleg, de Dispersione Gentium, (a Comment on Gen. x.) P. II. ; Canaan, de Colonia et Sermone Phœnicum, 1646, folio ; and, in subsequent years, as 1681, 1707, 1712, a very learned composition, but overflowing with bold hypotheses, J. D. Michaelis Spicilegium Geogr. Hebræorum exteræ post Bochartum, P. I. ; Gotting. 1768, P. II. 1780, 4to. J. R. Forster epistolæ ad J. D. Michaelen, hujus spicilegium jam confirm. jam castig. Gott. 1772, 4to. Also, the articles relating to geography in my Hebrew Lexicon, and Schulthess, das Paradies, nebst einer kritischen Übersicht des allgem. bibl. Geographie, Zurich, 1816, in which it is only to be objected, that the proofs are not quoted with sufficient accuracy.

tive, though it has been stamped anew as a proper name, has suffered no change in its form ; for example, Misraim (manifestly a Dual, *Double Province*, from the parting of Ægypt by the Nile), Sidon (*Fishery*), Eber (*country on the other side*), whence Ibri (*Hebrews*, i. e. *people from the other side*). It is plain, that we have here to do, not with distinct details, but with the views of a Hebrew genealogist of nations.

It will be useful to throw a clearer light upon the relation of these views to what is otherwise historically probable.

1. Several of the national alliances, here specified, are fully confirmed by proofs of a very different kind, among which the existence of kindred languages is one of the most important ; for example, the connexion between the Southern Arabians and the Æthiopians. In other cases there is at least no ground from existing facts to suppose the contrary, as in the case, for example, of what is said of the derivation of the Philistines and Cretans. On the other hand, there are some representations which historical criticism can scarcely admit ; and in several the ground of the view, which appears opposite to historic truth, may be easily assigned, as, for example, when the Canaanites and the Hebrews are derived from completely different stocks, though the great correspondence and even identity of their language indicates a common origin. Here the national hatred towards the Canaanites, which produced the mythical accounts of the cursing of Canaan, appears also to have influenced the view taken of their genealogy. From a different motive the Hebrews are represented as sprung from the first-born of the progenitor.

2. Many of these nations are referred to a different origin in other genealogies contained in Genesis, especially in the 25th and 36th chapters. Thus (ver. 23) Uz is immediately derived from Aram ; but in Gen. xxii. 21, from the Aramæan Nahor, and in xxxvi. 28, from Seir. On Dedan, compare x. 7, with xxv. 3 ; on Sheba, x. 7, 28, with xxv. 3.

3. It has even been thought probable, that the three sons of Noah, the progenitors of the newly-formed nations, are only mythical personages, whose names indicate the districts of the earth, which their descendants are supposed to have inhabited. This is pretty evident with צפון (heat, south), and פני (width, extension, from פתח, Gen. ix. 27) ; but less clear with עש, which has been explained to mean *height, highland*, from שם to be high.\*

The Arabian genealogies of nations, in Gen. xxv., xxxvi., and the list of the encampments in the desert of Sinai (Num. xxxiii.), next deserve mention as geographical documents.

The book of Joshua presents in chap. xv.—xxi. a statistical and geographical picture of Palestine, according to the distribution of the tribes, which is, however, partly ideal, since it reckons in the territory of the Hebrews districts and towns which never came into their power ; for example, those of the Philistines and Sidonians (as if they were *Partes Infidelium*). Whether in Joshua xviii. 9, a map of the country, or a list of towns, is meant, does not clearly appear from the expressions used. The remaining historical books contain only indirect geographical testimonies, and the poets and prophets pre-eminently contribute to the mythical and popular geography, of which we shall speak hereafter. Since the time of Alexander the Great, when so many Jews dispersed themselves through the world, it might have

\* De Wette, *Kritik der Israel. Gesch.* p. 72 ; Buttmann *vom Mythos der Sündfluth*, p. 58.

been expected that their ideas of geography would have been enlarged; but even yet we find the Jews of Palestine at least enveloped in the same ignorance upon all beyond the limits of their own country, which characterizes all Orientals, and in consequence of which the Samaritans of the present day conceive "the town of England" to be much like their own, and the native Indians consider the East-India Company as the mightiest potentate in the world. At least the expedition of Holofernes in the book of Judith, and the assertion in 1 Macc. xii. 21, that the Spartans were related to the Jews, betray this low degree of geographical information. First about the time of the Romans, when the commerce of the Jews with the West became continually more active, it seems to have been less a terra incognita with them.

Among the Hebrews, as among all ancient nations, the representations of the earth and of the system of the universe were at first quite popular and derived from their sensible appearance, but at the same time mythical, and in such a way, that the mythico-geographical conceptions of the Hebrews were allied to those of other eastern nations, and especially of the Persians.\* The following may be regarded as the principal features of this poetical and mythical idea of the world, which the poets retained, even when more perfect and accurate conceptions had been introduced, and in which perfect consistency must not be expected. The whole inhabited earth (תבל *οικουμένη*) appeared to the Hebrews as a widely-extended plain, like a building upon pillars and columns, (Prov. viii. 29; Ps. civ. 5, compared with Job xxxviii. 7,) and according to Ps. xxiv. 2, cxxxvi. 6, upon the seas, so that the rivers and springs were considered as emanations from the sea, which was supposed to flow under the earth and to make it fruitful. (Gen. xlix. 15.) Of its round, target-like form we find no distinct mention; the early Hebrews appear, like Eratosthenes, to have conceived of it as an extended quadrangular mantle, on which account we read of four borders or corners of the earth, ארבע כנפות הארץ, Isa. xi. 12, compared with Job xxxvii. 3, xxxviii. 13; Ezek. vii. 2. Distant countries are called "the ends of the earth" (Ps. lxxii. 8; Matt. xii. 42); and its breadth is mentioned among the secrets of creation (Job xxxviii. 18). In the East of the plain the Psalmist (Ps. xix. 7) places the tent of the sun, from which he begins his course,† and in the West his light is lost in darkness (Job xxvi. 10). That the South and East have been regarded as light, the North and West as darker, is clear from the etymology of the words used to denote the quarters of the heavens, (דרום South, i. e. splendour, or the shining illuminated region, and צפון North, i. e. the covered dark region,) which are analogous with the Homeric expressions *προς ηω ηελιοντε* and *προς ζοφον*, and also from the practice of other Eastern languages, in which the North is called *the dark land*. (Ebn Batuta, ed. Kosegarten, p. 14.) The heaven appeared to them, agreeably to its sensible aspect, as a solid vault (רקיע, *σπεραιωμα*, firmamentum); not made of brass and iron, according to the opinion of the Greeks, (Il. v. 504, Od. iii. 2,) but transparent like a blue sapphire (Ezek. i. 22; Exod. xxiv. 10; Dan. xii. 3); resting on pillars (2 Sam. xxii. 8; Job xxvi. 11); with a gate (Gen. xxviii. 12, 17, compared with Herod. iv. 158); with an ocean over it (Gen. i. 16); the source of rain which falls down through openings (Luther, windows) in the vault

\* See my Comment. on Isaiah, Pt. II. pp. 315, &c.

† Compare Ossian, Pt. III. p. 81, in the translation of Ahlwardt, "The tent of thy repose is in the West."

(Gen. vii. 11, viii. 2 ; 2 Kings vii. 19). There also are the magazines of the snow, hail, &c. (Job xxxviii. 22, &c.), and above the celestial sea are the dwelling and throne of Jehovah (Ps. xxvii. 3, 10, civ. 3, cxlviii. 41). Such at least is the usual representation, besides which the heaven is also called an outstretched awning (Isa. xl. 22), and the correct view is given of the origin of clouds and rain in the Jehovah document at the beginning of Genesis (ii. 6), and in the speeches of Elihu (Job xxxvi. 27, &c.). The representation of several heavens, three for example (2 Cor. xii. 2), is a new conception. Lastly, deep under the earth and the sea (Job xxvi. 5) was the kingdom of the shades (לִשְׁמָיִם), with gates (Isa. xxxviii. 10), but not rivers, as some have been disposed to infer from a false interpretation of Ps. xviii. 5, and from the analogy of the Grecian Orcus. In the middle of the inhabited earth the Hebrew placed his own country, and he made Jerusalem the middle point of it (Ezek. v. 5), as the Arabians made Mecca, the monks of the East Mount Sinai, the Greeks Delphi (Cic. de Divin. II. 56), the Persians and Indians the sacred mountain of the Gods, Albordsh and Meru. The Bible, indeed, also mentions this mountain of the Gods, spoken of in the mythical geography of Asia, and calls it the mountain of assembly (הַר מוֹעֵד, Isa. xiv. 13), but places it in the distant North, and the high mountains of Caucasus appear to have occasioned this idea. But, as the Persians supposed the other mountains to proceed from this primitive mountain, and the other rivers from one primitive river,\* so the mythical geography of the Hebrews supposes the four principal rivers of the known earth,† namely, the Tigris, Euphrates, Gihon (probably *the Nile*), and Pison (probably *the Ganges*), to proceed from a primitive source in the paradisiacal region of Eden, a representation originating in an imperfect knowledge of the circuit and course of these rivers, to which, besides the conceptions of the Persians already referred to, parallels are found even among the Greeks—the opinion, for example, that the Nile and the Euphrates are one river, the former only a continuation of the latter (Paus. Corinth. 2), or that the Rhine and Rhone are one stream dividing itself into several arms.‡

Biblical geography extends eastward as far the Indians (הַיִּידִים הַמִּזְמִינִים Hindu, Esther i. 1, viii. 9) and the Chinese (סִינִים Isa. xlii. 12, in Aramæan and Arabic *سین*). It places in the North the mythical people Gog and Magog, which some time before the coming of the Messiah is to afflict the Jewish people by an invasion and to suffer a defeat in Palestine (Ezek. xxxviii. 39, comp. the mythi of the Koran, Sur. xviii. 94—99, xxi. 96). Of the West with its islands and coasts (אֲרָץ הַיָּם Isa. xi. 11, xxiv. 15, Ps. lxxii. 10) only a few names were known, of which the furthest point was Tarsis (*Tartessus*) in Spain, celebrated as the principal aim of the Phœnician commerce in the Mediterranean sea. That somewhat rude conceptions of the structure of the universe remained among the Jews even to a late period, appears from the book of Enoch, in which the prophet is carried

\* See Bunchesch 7. Compare Wahl's *altes u. neues Vorder. u. Mittel. Asien*, p. 752.

† The Arabians also spoke of four principal rivers. See Ebn Batuta, ed. Kosegarten, p. 15. Comp. Achmed Effendi, in Wahl, l. l.

‡ See Voss on Virgil's *Georgics*, I. 480, &c., p. 197. That such a region is not to be sought for in real geography, unprejudiced antiquarians have long been aware. See, for example, Bellermann, *Bibl. Geographie*, Pt. I. p. 149, although even our age has produced some fresh attempts of this kind, which indeed are not so ridiculous as those of Rudbeck and Hasse, but are as far from really hitting the mark.

in different visions through heaven by the archangels, and there surveys the secret phænomena of the world. He sees in the East six gates, out of which the sun goes in the different seasons of the year, and six in the West, into which he enters when he sets; and the prophet is also conducted to the treasures of the rain, the snow, and the hail, &c. (*Liber Henochi*, MS. Paris, cap. lxi. folio 33, recto.)

The most important part of biblical geography is of course the geography of Palestine, which may be divided into the physical and the political. The physical geography is the more interesting, since this country, small as it is, presents many remarkable peculiarities, such as the Dead Sea, the more perfect illustration of which continues even yet to be promoted by examinations on the spot. To Burckhardt we are indebted for the observation, that the bed and valley of the Jordan are prolonged towards the South from the Dead Sea to the Elanitic Gulf, so as to countenance the supposition, that the Jordan originally poured itself into this Gulf, but that its course has been stopped by the volcanic formation of the Dead Sea.\* All the information upon this point to be derived from ancient and modern authors is collected with great accuracy, and illustrated by excellent and judicious comments, in the second part of Ritter's Geography. Time may certainly have produced some change even in the physical condition of the country: for example, all the authors of antiquity and even of the middle ages speak of sulphureous smells and vapours, which no modern traveller has observed, while other appearances, such as hot springs, naphtha, and native sulphur, prove the volcanic condition and origin of the soil.

As a part of physical geography in the more extensive sense of the expression, we may reckon the description of animals and plants, which form the subject of biblical zoology and botany. On the former study we possess a highly classical work by Bochart, one of the greatest Orientalists of modern times; in it every thing is presented which the most extensive knowledge of the oriental languages, or which the natural historians of Arabia, the ancient versions, and the Greek and Roman classics, supply towards the explanation of the names of animals and of all passages of the Bible which have any reference to zoology; it can only be charged with indicating perhaps too strong a propensity to etymological illustrations.† The botany of the Scriptures is illustrated in a work no less valuable, but now become rare, by Ol. Celsius.‡ In addition to these works, the writings of Scheuchzer, Schmidt, and Hiller,§ are almost indispensable to the learned expositor of Scripture, although they admit of many additions and corrections, especially from the accounts of later travellers.|| Besides the Arabian

\* Travels in Syria and the Holy Land, p. 8.

† Hierozoicon, s. de Animalibus, S. S., London, 1663, folio, often reprinted, especially ed. Rosenmüller, Lips. 1793—1795. 3 vols. 4to. Comp. Fr. Jac. Schoderi Hierozoici ex Sam. Bocharto, itinerariis variis, aliisque doctorum virorum commentariis, Spec. I.—III. Tübingæ, 1784—1786.

‡ Hierobotanicon, s. de Plantis Scripturæ Sacræ: Upsal, 1745, 1747. 2 vols. 8vo. A new edition of this book, which Lorschach formerly projected, is to be expected from Professor Middeldorpf, of Breslau.

§ J. J. Scheuchzeri, Physica Sacra: Ulm, 1731. S. G. Donat's Auszug aus Schleuchzer's Physica Sacra, mit Anmerkungen u. Erläuterungen der darin vorkommenden Sachen aus den neuern exegetischen, physischen, und hist. Schriften: Leipz. 1777. 4to. 3 vols. Schmidt's Bibl. Physicus: Leips. 1731. Matt. Hilleri, Hierophyticon. Traj. ad Rhenum, 1725. 4to.

|| See Sam. Oedmann's vermischte Sammlungen aus der Naturkunde zur Erklärung der heiligen Schrift. Aus dem Schwed. übers. von Gröning. Rostock und Leipzig,

botanists, Abulfadli, Ebn Beithar, and others, regard should be paid to the names of plants in the Talmud,\* and likewise to the Punic names, which occur in the *Nofa* of Dioscorides, and often agree with the Hebrew; for example, כוריאן Coriander, קוריאן; תורן Thorn, *Atadiv* (for תורן).

The *political* geography of Palestine must be treated historically, and here the following periods at least require to be distinguished; 1st, Palestine in the possession of the Canaanites before the invasion of the Hebrews under Joshua; 2ndly, Palestine after the partition of it among the twelve tribes, which continued until the times of the kings and the division of the kingdom; 3rdly, Palestine about the time of Christ as divided into four provinces, Judæa, Samaria, Galilæa, and Peræa. Many intervening changes in the period, for example, between the Babylonish captivity and the Roman conquests, cannot be ascertained and represented in maps, at least with desirable accuracy. Also the topography, for example that of Jerusalem, must be treated historically, and in so doing the periods of time must be carefully distinguished. Here, however, the violent devastations which the city has suffered, and the absence of all genuine traces of antiquity, often make it impossible to obtain a secure point of rest even in matters of the greatest moment.

Biblical geography refers to other countries so far as they are mentioned in the Bible, and so far as the knowledge of them can illustrate the scenes of biblical history. With a view, therefore, to the illustration of the New Testament, this study embraces Asia Minor, Greece, and even Rome, especially in reference to the missionary journeys of the Apostles; but the biblical geographer will only find it necessary for his object to contemplate these countries at that point of time in which they are mentioned in the biblical narrative. One of the most difficult parts was formerly the geography of Ægypt, since the denomination and position of many Ægyptian cities and territories mentioned in the Bible was uncertain. But, in consequence of the expedition into Ægypt, and through the diligent study of the Coptic writers, much light has been thrown upon the subject by two learned Frenchmen, Et. Quatremère and Champollion.†

As sources and aids of the study we mention,

I. Among classical writers and fathers of the church, Strabo, Josephus, Pliny; Ptolemy, especially important on account of the more accurate determination of places by degrees; Stephanus of Byzantium; Eusebius, Bishop of Cæsarea, who published an alphabetical catalogue of places in Palestine with references to their former and present state (περί των τοπικων ονοματων εν τη Συζητησει), a translation of which by Jerome, here and there furnished with additions, is an excellent source of information, though defaced by many corruptions, in the critical emendation of which Bonfrère, Le Clerc, Rhenferd, and others, have employed themselves with distinguished merit;‡ the Itine-

1786—95, 6 Numbers, 8vo., with Plates. Specimens from J. E. Faber's Biblical Botany, communicated by E. F. C. Rosenmüller, in the *Analecta* for the exegetical and systematical Study of Theology, edited by Keil and Tzschirner, Vol. I. No. I. Also a short view in C. Sprengel's History of Botany, Part I. pp. 6—26. Compare Forskal's *Flora Ægyptiaco-Arabica*, s. *descriptions plantarum, quæ per Ægyptum inferiorem et Arabiam felicem detexit* P. F. Havniæ, 1775. *Ejusden Fauna*, ibid.

\* Especially in the tract כוריאן.

† Et. Quatremère, *Mémoires Géographiques et Historiques sur l'Égypte*, T. I. II. Paris, 1811-12. Champollion le jeune, *L'Égypte sous les Pharaons*, T. I. II. Description Géographique. Paris, 1814.

‡ *Onomasticon urbium et locorum Sacrae Scripturae* s. *liber de locis Hebraicis*,

rarium Hierosolymitanum, composed in the fourth century, containing mile-posts, routes, and transcripts of the Roman mile-stones (edited by Wesseling, Amsterd. 1735, 4to.).

II. Among oriental authors, the Arabians, Ebn Haukal, Edrisi, Jakut, and his epitomator Abd el Chak,\* Abulfeda in his historical as well as his properly geographical works;† also the extracts from Syrian and Arabian writers in Assemani.‡

III. In geography the Rabbins are of no use whatever; the old translators are not much better, committing the most ridiculous anachronisms, and often introducing quite new nations and territories. Thus they take Ashkenaz (Gen. x. 3) for Germany, צרפת (Obad. 20) for France, ספרד (ibid.) for Spain; and, when they write in Hebrew, they translate these names so; for example, ספר אשכנז a Spanish codex, ספר אשכנזי a German codex. In the late Targums we read even of the Turks, Lombards, &c.

IV. Among modern authors, 1, such as discuss the whole of Bibl. Geography, J. J. Schmidt's Bibl. Geographus, Züllichau, 1740; Ysbrand von Hamelsveld, Bibl. Geographie, aus dem Holl. mit Anmerkungen von Jänisch. Hamb. Parts I.—III. 1793; J. J. Bellermann's Bibl. Geographie, Parts I.—III. 2d ed. 1804, 8vo. Also under the title Handbuch der Bibl. Literatur, Parts II.—IV.: among general geographical works, Büsching's neue Erdbeschreibung, Part V. Sect. 1., and Ritter's Erdkunde, Part II. Sect. 2. 2, Such as have treated only the geography of Palestine, Hadriani Relandi Palæstina ex veteribus monumentis illustrata, Ultraj. ed 2, 1714, 4to., 2 vols. Also Norimbergæ, 1716, and in Ugolini Thes. T. VI., the principal work on this subject, in which use has been made of inscriptions and coins, although the third part of Ekhel's Doctrina Nummorum is richer in this respect. See also J. C. Harenberg, Supplem. in H. Relandum in the Miscellanea Lipsiensia nova, Vol. IV.—VI.; Jo. Lightfooti Tractatus Geographici, in his Opp. Ultraj. 1699, 2 vols. fol., derived principally from the Talmud; Jo. Matth. Hasii Regni Davidici et Salomonæi descriptio geogr. et historica, Norimb. 1739, fol.; N. A. Bachiene, historische und geographische Beschreibung von Palästina, aus dem Holländischen, von G. A. M(aas). 2 Parts, 7 vols. Cleve, 1766—75; Röhr's Palästina, 1819, especially for the time of Christ; Klöden, Landeskunde von Palästina, Berlin, 1817. Among general works Cellarii Notitia Orbis Antiqui, T. II., and Mannert, Part. VI. Sect. 1.

3. Such as have treated only of the external geography, for whom see above, note \* p. 434.

Among the very numerous maps for the illustration of biblical geography few have much scientific value, and a multitude of striking mistakes have been propagated by them through centuries, as in the topography of Jerusa-

Græcè primum ab Eusebio Cæsariensi, Latinè deinde scriptus ab Hieronymo, in commodiorem vero ordinem redactus, variis additamentis auctus, notisque et tabula geogr. Judææ illustratus à Bonfrerio. (Paris, 1631, 1659, fol.) Recensuit et animadverss. auxit Jo. Clericus, Amstelod, 1707, fol. Compare *Rhenferd's* Pericula critica IV. in loca depravata Eusebii Cæsariensis et Hieronymi de situ et nominibus locorum Hebræorum, in his Opp. philol. pp. 776 and 809, &c. P. Wesselingii Probabilia, cap. xvi. 25, 34.

\* See Alberti Schultensii Index Geogr. in Vitam Saladii, Arab. et Lat. Lugd. Bat. 1732.

† Comp. the Index Geogr. in the edition of Reiske and Adler.

‡ Bibl. Orientalis, and the Indices Geogr. to it, T. II. III.

lem, for example, in which Lightfoot has been followed, and, as he placed Mount Zion to the N. instead of the S. of the city, the form of the whole has been inverted. But we are quite at a loss for a biblical atlas, so constructed as to combine the information of the ancients, critically viewed, with the accounts derived from the examination of those countries in modern times, exhibiting also a mythical map for the oldest period with an *Orbis Biblicus*, and representing Palestine in the different periods of its history. Considerable difficulties attend the task of sketching critical maps and of determining the situation of places in general. Sometimes the different accounts of a place do not well coincide, and the question arises whether two places are not to be assumed of the same name; sometimes places or territories have been created merely in consequence of the misunderstanding of certain passages (for example, the Lake Jaeser from Is. xvi. 8, compared with Jer. xlviii. 8; Ulam-Luz from Gen. xxviii. 19, instead of Luz, according to the LXX.); sometimes doubtful readings in the original books (for example, in Joshua) or in the ancient versions, and the very various determinations of distances in Eusebius, Jerome, Josephus, and others, produce embarrassment. To the most accurate of the older maps belong those of Reland and Hase in their works above-mentioned; also those of D'Anville, which have been partly adopted as a basis, and partly corrected in single particulars by J. E. Rhode, in the Atlas published by the Academy of Berlin, and by Paulus, (Map of Palestine,) in the first part of *Travels in the East*. The map of Paultre (*Charte physique et politique de la Syrie, pour servir à l'histoire des conquêtes du Général Bonaparte en Orient, fait au Caire, l'an 8,*) is almost entirely copied from D'Anville, and no advantage is taken in it of the observations made by the commission of scientific men in Ægypt with a view to determine astronomically the position of four points in Palestine, viz. Acre, the Monastery on Carmel, Jaffa, and Gaza. In all these maps great errors were committed, more particularly in delineating the region beyond the Jordan, which was first properly represented by Seetzen from drawings made on the spot in the monthly *Correspondenz über Erd-u.-Himmelskunde* durch v. Zach, No. for December 1810. By following him, employing also the above-mentioned astronomical determinations, and correcting the false position of places towards the E. in Seetzen's map, the new map by Klöden (in his *Landeskunde von Palästina*) has been executed with great care, and has not been surpassed by that of Reichard. The country on the other side of the Jordan, and that to the S. towards Mount Sinai, has very recently received further valuable illustrations in consequence of the researches of Burckhardt. These must be received into the maps, and are much more to be relied upon than those furnished a little earlier by Buckingham. For the external geography Bochart's maps can scarcely be used on account of the great number of names resting on mere conjecture, and recourse must therefore be had to the general maps of D'Anville and others.

## SOLITUDE AND SOCIETY : A TALE.

THE gates of a gloomy state-prison in Austria were one day unbarred at the approach of a carriage escorted by a small party of soldiers. As soon as the draw-bridge could be let down, a stranger alighted from the carriage ; the portal closed behind him, the troop of horse returned the way they came, and the only information which the villagers could obtain from the warder was, that the stranger was a foreigner, and a prisoner for a state offence. The unfortunate man was soon forgotten, and no particulars of his fate ever transpired in that neighbourhood.

In his native country, however, his story is no secret. He was an Englishman, named Helmer, a gentleman and a scholar, and though committed under circumstances of strong suspicion, wholly innocent of any connexion with the political intrigues of the country through which he was travelling. He had too much reason to believe that he should be left for years, perhaps for life, to suffer the horrors of an Austrian state-imprisonment, without the means of communication with his country, and under the total deprivation of personal comforts, like too many who have lost reason and life in such an abode as he had now entered. Though, by a strong effort, he preserved an appearance of calmness in the presence of the officers of the prison, a feeling more like despair than he had imagined he could ever experience lay heavy at his heart.

His anticipations exceeded the truth, as he acknowledged to himself when he surveyed the apartment to which he was conducted. It was neither dark nor cold, and it opened upon a part of the battlements, to which he was told that he had liberty of access at all times. It is true, his walk was limited to fifty paces ; but from these limits he could enjoy an extended prospect through various loop-holes in the parapet ; and while the winding valley lay before him, while the dwellings of men were visible, and the greater and lesser lights of heaven were open to his view, the fear was removed that his mind would prey upon itself from the exclusion of a variety of sensible objects.

When his jailer had left him, the first employment of the prisoner was to examine the bounds of his dwelling. No possibility of escape existed, even by the last resource of a despairing mind—self-destruction. There was no access to his apartment but by the well-secured door by which he had entered : there was no egress but upon the battlement, the parapet of which was on every side too lofty to be scaled by human foot.

“ Here I am, and here I must remain,” thought he, “ till a power greater than my own shall set me free. My business is now to think as much and feel as little as I can. I must lay my plans, and ponder my duties ; for even here there is a rule of duty and a choice of plans. If I had but occupation.—But I will, if possible, obtain books and paper. If I cannot, I must try what my years of study have done for me, and how far an active mind can subsist upon stores already digested. There surely are resources by which the intellect as well as the soul may be preserved from corroding itself. While I can retain the conviction (and surely I shall ever retain it) that a vivifying, refreshing influence is ever present to the soul which can sustain its vigour for any length of time and under any circumstances, I need not fear the effect of an imprisonment, even of years, if I can but prevent my intellect from stagnating, or from being over excited, of which there seems nearly equal danger, if I am to be denied employment. My mode of

life, so quiet, so nearly solitary, should have prepared me better than others, one would think, for such a life as I may have to lead for months or years in this place : yet my spirit rebels, my blood boils under this tyranny as if I had roved the earth like a Tartar, or fought for liberty like ——— him whom I rejoice to have known, though my friendship with him has brought me here."

He paced his apartment with a more rapid step as his thoughts grew more disturbed, and his indignation at the abuse of human power rose higher. Helmer was a philosopher, and when he found his passions swelling to a very unphilosophical height, he broke off his train of thought, and repaired to the parapet to look abroad upon the free earth and the expanded sky. The sight of human dwellings reminded him of his home, of the only sister who would soon look for tidings of him and be disappointed ; of the friend who would probably arrive in the neighbourhood to search for him, and leave him behind in the fruitless inquiry. Thoughts such as these were not of a kind to restore him to tranquillity ; but there is a power in the influences of nature to which such a mind as Helmer's is never insensible, and which acts as medicine to fevered thoughts. The shadows drew off from his soul as they spread over the scene beneath him, and wonted associations arose with the star of evening. He felt ashamed of the selfish cares and fears which had so much occupied him during the day ; and when the jailer entered with a light, Helmer felt more inclined than before to ply him with questions which would probably not be answered, and less impatient of the few civilities which the man seemed disposed to offer.

"Who has the command of the castle ?" he inquired.

The jailer did not see how it concerned the gentleman to know.

"I care not for his name ; but I want to learn how to address my request for an audience."

"You will be sure to see him one of these days. He goes the round occasionally."

This was a satisfactory piece of intelligence.

Helmer's next inquiry was about his property, especially his books, and above all, one volume which he desired to have, whatever became of the rest. The jailer knew nothing about books. Helmer described the peculiarities of the volume he wanted. He reasoned on the harmlessness of the occupation of reading, and of the hardship of being deprived of it. It was in vain. He offered a reward ; but even this failed. It was no part of the jailer's business, and the gentleman must apply to the governor.

The jailer, as he pronounced this decision, was fastening the door which led to the parapet. Helmer requested him to leave it open. The man hesitated.

"What are you afraid of ?" said Helmer. "There is no way of escape, unless the Evil One should fly away with me."

"He would be more likely to leave you here, unless he has an especial love for you," said the man, with a grim smile. "But I don't know why you are unwilling to be shut in from the night air. If you could give me a good reason——"

"My reason is simply that I am not a very good sleeper, and it is a pleasure to me to watch the stars."

The jailer left the door unfastened, but gave notice that he might return if the governor should object to such an indulgence of the prisoner's wishes.

Helmer retired to rest with the hope that before another night should close he might have seen the governor, have obtained possession of his Bible, and

perhaps of other books, and possibly been enabled to form some idea of the length of his imprisonment, some anticipation of his future fate. His mind had, however, been too much excited to be laid to rest. He could not sleep; and after many vain attempts to turn his attention from recent events, he rose from his couch. His cell was dark, and it was with some difficulty that he found the door and made his way out to the parapet. The moon had set, but the stars shed a glimmering light below, so that he could just distinguish the woods from the hills, and trace the course of the river as it watered the valley. The breeze blew cold; but its coldness refreshed him; and the perfect stillness, being natural to the hour, oppressed him less than on the preceding day, when it seemed strangely combined with glowing sunshine and fertile fields.

"I have often," thought Helmer, "looked on a scene like this at the same hour, and in solitude as complete. Why, then, with feelings so different? Because I was free? What is there in freedom which changes the face of nature and brightens the aspect of every object? What was freedom to me?"

He paused in the consciousness that liberty of action had in his case been abused. Helmer was much addicted to study. His days and nights had been passed among his books, and while his heart was tender, his spirit devotional, and the gospel was acknowledged as his rule of life, his enjoyments had been selfish, and his intellectual improvement pursued as an end rather than a means. This conviction now pressed upon him.

"What," he asked himself, "is the purpose of my existence, of every man's existence? To promote happiness by the means and according to the law communicated by God. These means I have possessed, and this law I have acknowledged; but this end I have not pursued. By temperament I am compassionate; in imagination I am a philanthropist; yet I have done less for my race than the mechanic who provides for the daily comfort of his neighbours. When I have heard the passing bell, I have been wont to speed the spirit on its way by an inward prayer. But for the living I have done nothing. When I have seen the gay multitude assembled for the feast and dance, I have made curious inquisition into the secrets of every heart. I have speculated on the concealed joy and bitterness, I have watched the ebb and flow of passion, I have pondered the past conflicts and future destiny of each: but all this has been for myself, and by no effort of mine has victory been ensured in any such conflict: no spiritual nakedness has been clothed by my charity, no feeble exertions supported by my assistance. Here no passing bell is heard; here no voice of revelry will incite me to meditation; yet I may live to as much purpose as I have hitherto lived—nay, to more, if my solitary helplessness should enable me to form a truer estimate of the objects of existence, and hasten the practical conviction to which I must at length arrive, that selfishness is guilt, however fair and however honourable may be the disguise which it assumes."

He meditated long on the influences under which his tastes and habits had been formed. They had been unfavourable. Literary ambition had been excited and gratified at college. The admiration of his early friends, the devotedness of an only sister who prided herself in him and ministered assiduously to his wishes, entire freedom from worldly anxieties, and the early severing of almost every domestic tie, had all tended to centre his affections in himself, and to incline him more to contemplation than to action. He was now conscious of having indulged a most ill-founded pride in his peculiar tastes, and a contempt as groundless for what he believed the ignobler

pursuits of less refined minds. As he watched the stealthy approach of day till a shower of light from an opening cloud gleamed on a reach of the winding river, he remembered how often he had looked down from the heights of contemplation with a contemptuous pity on the sleeping world; how self-complacent had been his feelings when he believed that his was the only waking eye which watched the approach of day, the only ear which was open to the greeting of the morning; forgetting the purposes for which the alternations of light and darkness are ordained, and deaf to the lesson which they teach, that action is the law of happiness, and self-forgetfulness a prime condition of enjoyment. "If," thought Helmer, "I might justly congratulate myself on my sensibility to the beauty of nature, I should have gone abroad again at noon-day to learn humility. Wherever I should have seen a mother tending her infant, a ~~father~~ earning his children's bread by the sweat of his brow, the nurse humouring the waywardness of sickness, the wise condescending to the ignorant, the virtuous bearing with the follies and striving to remove the miseries of mankind, I might have interpreted a lesson of reproof."

In such a conviction as this, humbled, but certain of having gained a new insight into a familiar truth, Helmer closed the first day of his imprisonment in sleep.

For many succeeding days, he was compelled to depend on his own resources for the employment of his mind. No human face did he behold but that of his jailer, and no sound reached his ear but the periodical grating of his prison-door, and the gruff and brief replies to the questions he asked.

He had now time for meditation on every subject of thought, and the worlds of matter and mind were ransacked for objects of speculation; memory was adjured to yield up long-buried treasures of lore; and imagination was indulged till the most beautiful of waking dreams became wearisome. Meanwhile, a most important change had begun to work. To Helmer himself it appeared strange that solitude and anxiety should enlarge the mind and expand the affections. Yet so it was. The train of thought in which he had been first interested, was still the predominant one: and as all influences combine to feed a ruling passion, all circumstances have a tendency to recall and strengthen a prevailing association. While questioning his reason concerning the causes and tendencies of all events within the scope of his observation, he became more strongly convinced that the discipline to which he was now subjected was intended to rectify his estimate of human duty, and to transfer his religion from the imagination to the affections. He longed to consult once more the book of spiritual life; but he was obliged to be content with the records which were preserved in his memory. He was amazed to find how scanty they were, while he perceived with equal wonder how deeply significant was every sacred aphorism, and how beautiful every fragment of evangelical wisdom. With greater astonishment still did he awaken to a sense of the nature of prayer, when used as a means of action, and not only as an excitement of sensibility. This was now his sole mode of exertion for others, and it was valued accordingly. When, wearied with anticipating his own fate, and dreading the effect of a concentration of his affections on himself, he looked round and saw himself cut off from communication with his kind, and felt that there was nothing for his hand to do or his voice to utter for the benefit of his race, prayer was an inestimable resource. If, as he might reasonably believe, his petitions were heard, many who never knew of his existence, may be enjoying the benefit of his intercessions; and the ignorant, whose

mental eye is intensely fixed on the dawnings of wisdom, the oppressed, who is learning to stand erect, the wavering whose best purposes are acquiring stability, may one day recognize a benefactor in the solitary prisoner whose sole communication with them was through the world of spirits.

After many months, when the long winter was past, and the western breeze had once more come to fan the prisoner's cheek and revive his spirit, a living creature fixed its dwelling near him. Helmer had observed the remains of a swallow's nest in a "coigne of vantage" which projected from the battlement. He hoped, and not in vain, that the pair would return and build in their old haunt. They came, and he watched with the deepest interest the progress of the work. It was nearly finished, when a violent hail-storm came on, in the evening, when Helmer had left the battlement for the greater warmth of his cell. The whistling of the wind, and its rushing sound along the parapet, reminded him of the swallows, and in the fear that the newly-cemented nest might be destroyed, he went out to see if by means of hat and handkerchief a sufficient shelter might be afforded to the birds. While he was thus employed, the jailer entered, and, for once, began a conversation by wondering that the gentleman should choose to be abroad in such a storm, and run the risk of having his light extinguished. When Helmer explained his reason, the man laughed, and said it was well for the birds that they built so near a person who liked to take care of them. Helmer thought of "the young ravens which cry," but he only said, "It gives me pleasure to help any living thing, but particularly of my own race. It would make me happy to help you, if you could but shew me the way." The man stared. Helmer went on with an eagerness and an incoherence of which he was afterwards ashamed to entreat that if the man was ever ill, or unhappy, if he wanted any assistance, any advice, any knowledge for himself or for any belonging to him, he would only come and ask. The jailer stood listening, even when there was a pause, and Helmer, thus encouraged, touched upon his reasons. The refined philosopher discoursed morality, and stooped to entreaty to the cynical jailer! The man left the apartment in silence.

Helmer started up and paced his cell. He thought over what he had said; and the stare of wonder, the unbroken silence which appeared the only result. In spite of vigorous, manly effort, tears—the first his calamity had wrung from him—fell like rain.

The jailer had been so far touched as to remember that *his* sympathies for his prisoner had not been so kindly: and, in consequence, Helmer was, the next day, honoured by a visit from the governor. Nothing could be learned respecting the probability of release, or of being brought to trial. These were matters which did not come within the province of the military commander; and the little hope which his appearance had roused, returned with a sickening recoil upon the captive's heart. One happy consequence, however, resulted from the interview. Helmer recovered his Bible. The jailer brought the precious volume with the next morning's meal; and when he returned two hours after noon, he found his charge seated where he had left him, and totally unconscious of the lapse of time. He was even unaware of the entrance of any one, till startled by the tones of a childish voice. He looked up and saw a boy standing in the door-way, while the jailer spread the table.

"That boy is my son," said the man. "I thought you might like a companion this afternoon, so I persuaded him to come; and if he is happy with you, this shall not be the last time. I did not think of bringing him

till last night, and there is not another man within these walls that I would trust him with ; but I am sure, Sir, you will teach him nothing wrong."

Helmer looked wistfully from his little companion to the volume which he was unwilling to close, but remembering how many hours of solitude remained, he held out his hand to the child. The boy was somewhat afraid of him at first, but soon grew familiar. Helmer questioned the child on every conceivable subject of mutual interest, (and on many of which it was impossible that his little guest could know any thing,) till symptoms of weariness were very visible. Fearing that the boy might not be inclined to repeat the visit, unless better entertained, Helmer took him to the battlement, shewed him the swallows' nest, and learned a great deal about the surrounding country, and the habitations concerning whose inmates he had longed to know something.

"This will be a memorable day to me as long as I live," thought he, as his little guest left him. "I have long ago settled in my mind what are the best purposes of life. This day has been appointed for the first attempt towards the accomplishment of one of them. This day may prove the beginning of a new life."

He paced his cell long that night, forming plans which might be executed, and cherishing hopes which might prove not altogether visionary :—a bliss now rare, a luxury long untasted. At length he sunk down almost exhausted, thinking, "I wish I were asleep, for I am weary and bewildered." But he was too full of busy thoughts and stirring affections to find repose. No contests for college honours, no national rejoicings, no events of domestic interest, had ever excited his mind like the conversation of this child.

It was an excitement and pleasure daily renewed ; but it was made subservient to higher purposes than selfish gratification. Helmer watched over the child with such a love as might be expected from its concentration on one object. He taught him his own language, and by much patience succeeded in making him read from his Bible. He corrected his errors, developed his faculties, enlarged his views, and did all that a matured can do for a young mind, and all that a powerful intellect can effect for the improvement of a weak one. He smiled when he reflected how he should, but a few months ago, have despised his present favourite object ; how irksome would have been the necessary exercise of patience and condescension. But he had himself undergone a somewhat analogous, though more exalted discipline, and while he became submissive to learn, he became also patient to teach.

Every hour when he was not teaching, he was learning. His Bible was his continual study, and he read it differently as his views changed. The leading point now seemed to be the benevolence which afforded a clue to every intricacy, stamped a celestial character on every dispensation, and beamed with a glowing radiance through the lives of prophets and apostles, up to the self-denying benignity of Christ, and, above all, to the unclouded, all-pervading love of the Universal Father.

When, after nine years of captivity, Helmer's release was obtained, he re-entered the world changed in all respects, but especially in the spirit with which he regarded the constitution and destination of society. His sister mourned over his altered appearance, and his bosom friend watched the gradual tranquillization of his spirits ; but they knew nothing of the renovation within, till the truth was gradually revealed by facts.

"I suppose," said his friend to him one day, "that you have a horror

of solitude, as you well may after so long an experience of it. I never find you alone and absorbed in study, as in old times. Does the ugly vision of your jailer haunt you?"

"Not to any terrifying degree; nor am I afraid of solitude, nor do I abstain from it as you suppose. If you came to me early and late you would find me gowned and slippered, and in as deep a reverie, perhaps, as in former days."

"Yet you are as active a man in society as myself, though not, like me, compelled to activity by a profession."

"By no secular profession, certainly. But there are reasons to which you, my friend, are no stranger, which have at length obtained some power over my actions, and changed my views of duty. My former life was one of utter selfishness."

"Yet it was one which men regarded with respect."

"Perhaps so; but thus far men are wrong, unless they believe that the labours of the studious have a higher object than the gratification of taste, or even self-improvement. I speak, of course, of an entire devotion to books."

"What think you then of a German theologian who had not crossed his threshold for half a century?"

"I judge him not; as, for aught I know, his biblical studies might produce more beneficial effects than active exertions, and might be prosecuted with that view. But such a life would not now be my choice. I should fear to banish the influences of nature, and to reject the purest elements of knowledge and enjoyment which can be afforded."

"I do not wonder at your prizing the influences to which you owe so much. Clouds and sunshine, woods and streams, were your best companions for nine long years."

"They were more; they were messengers from heaven to me. But there were other messengers which spoke clearer truths, and in a loftier language. In my prison I learned that every man is made in God's image, not only as possessing a rational nature, but as being the source of spiritual influences."

"And is a nine years' captivity necessary to the apprehension of this truth?"

"By no means; though, to my shame, I acknowledge that no other discipline availed to teach it to me.—O no! many a mind which I have regarded with contempt on account of its partial darkness has carried this true light into its inner recesses. Poor M— whom we laughed at for expounding the Revelations almost before he could read them, knew more of the philosophy of society than I; and the peasant's child who teaches her baby-brother to say his prayers is doing more in her appointed office than I in my classical studies. Yet you will not suspect me of undervaluing such pursuits."

"Certainly not. But I cannot understand why you were so very long in perceiving the end for which you were brought into the world."

"Nor I.—And yet how few do appear to understand it! Since I have re-entered society, nothing has struck me so forcibly as the misapprehension of which I speak. I see, in the moral frame of mankind, a system of mutual adaptation, secured by mutual dependence; the deficiencies of some endowments are proportioned to the superabundance of others; I observe a sufficient general analogy between the passions and affections of different souls to establish sympathy; and a sufficient diversity to keep up curiosity

and interest : I see enough of the spiritual nature revealed to give confidence to benevolent effort ; and enough of mystery remaining to excite to further research. I see here and there a bright, alluring example of the blessedness of philanthropy, at which men gaze and pass on. I hear an universal acknowledgment of the obligation to do good to the souls as well as the bodies of men : and yet, what comes of it ? Some are too indolent to give, others too proud to receive instruction. Some are too selfish to inquire, others too timid to reveal. Men meet to worship God, and separate without trying to do his work upon each other. They pronounce that to his own master each stands or falls, and then have recourse to public or private persecution for opinion. They thank God for the honour of being his vicegerents, and then compose themselves to sleep at their posts."

"Nay, my friend : few, I hope, are so impious."

"Few or none are wholly selfish, I trust : but very few are happy in an apostolic philanthropy."

"How eminent must those few have appeared to you, when you mingled once more among men, like a visitant from another world !"

"They appeared like beings of a privileged race. When I see a physician ministering to the soul as tenderly as to the body of his patient, when I see a preacher of the gospel discoursing more eloquently by his life than his lips, when I see a student gathering together the treasures of wisdom only to distribute them with increase, or a friend faithfully administering reproof ; when I hear the highest wisdom conveyed in lowly words, and stupendous truths let down into the mind of a little child—I rejoice to see how the will of God is done on earth as in heaven."

"We also witness efforts to redeem nations from slavery, and millions from superstition."

"And in such efforts we recognize yet more eminently the spirit of the great charter of our spiritual freedom. But here the beauty of the work is too often impaired by the intervention of a narrowness of spirit totally inconsistent with the principle of the undertaking. No voice which preaches the gospel to the heathen should be silenced because it cannot pronounce the Shibboleth of human imposition : nor should that gospel be called impure which is held out by ready hands, though the washing, according to the pharisaical rites of ablution, should have been omitted."

"Your years of solitude have done much for you, my friend. What will be the result of the experience of the next nine years spent in society ?"

"If I can obtain as distinct an apprehension of some other truth of equal importance," replied Helmer, "I shall not think that my time has been lost, or my experience wasted."

In nine years, Helmer was no more. The advocates of freedom in the senate were lamenting the loss of a strenuous defender of the national honour. The University prized the record of his name. His funeral hymn was chaunted on the banks of the Ganges, and the West Indian slave dropped a burning tear to his memory. The mirth of playful children was checked when they heard that their benefactor would smile upon them no more. The devotions of his household were now conducted by a voice which faltered at the words, "I am distressed for thee, my brother." In the house of prayer, his place remained vacant ; and the pastor who had also been his friend, mourned that he must now turn to the records of memory for an illustration of the power of a sound mind tempered by love out of a pure heart.

## ST. LEONARD'S CHAPEL.

HEARD you ever of the Chapel of St. Leonard's, shrouded in ivy, through which a gothic arch just peeped, looking centuries older than even the venerable green which clothed and crowned the edifice? It was the prettiest work of nature's fancy, for the ivy branches had confederated against the architect, determined to rear up a pile of their own, and to hide every vestige of the building that supported them, and around which they grew. Part of the gothic arch I mentioned had resisted the encroachment of the travelling vegetation; but for that, the whole might have been deemed an ivy-bower, grotesque and gigantic. Above the chapel rose enormous elms with an air of protecting majesty. Ruthless hands have torn away the ivy, and St. Leonard's Chapel is become a heap of brick and stone, but the elm-trees are waving still (and, blessings be on his head, he was a kinsman of mine who saved them from perdition; he shall want no monument while they live) and they are high and glorious. St. Leonard's has had many a narrow escape from fame, but happily it lives—and long may it live!—in its sweet seclusion. The other day it was about to be elevated to the Peerage, for Lord Gifford, some of whose family dwell on one of the *rising* spots of the village, had a fancy to become the *Lord* of St. Leonard's—but St. Leonard's is no place for Lords. It is a quiet spot, where peace and devotion had of old their sanctuary. It has its crystal spring, of miraculous virtue once, of marvellous virtue still, where to this day, at early dawn, some stragglers come; for though no visible “angel moves the waters” now, there is some mysterious influence, an overshadowing from the past, which lingers round the water-drops as they fall. In my boyhood it was said, and said truly, that neither parson nor pauper, doctor nor lawyer, publican nor shopkeeper, dwelt in the parish. The vicissitudes of time—and to St. Leonard's all its visitations have been melancholy ones—have brought all the *professions* in abundance—and where they come they stay.

The churchyard of St. Leonard's is full of touching moralities. Nowhere shall you find a greener sod, nowhere a more undisturbed sanctuary. There is a tomb, a quiet tomb, on the right hand. I looked on its slab, it was covered with variegated lichens—brown and gold—but not a word was there. Around the place a few separated and solitary spikes of grass towered over the turf like sentinels, higher than the stone itself, and there they bowed their heads in gentle prostration and reverence. One single branch of ivy was creeping up the tomb, from whose chinks the most beautiful festoons of the wild white convolvulus were suspended. From one end, where they were most luxuriant, I softly removed them, and I found written beneath, the words—

“MR. JAMES PEIRCE'S TOMB, 1726.”

Then did the history of this excellent man, whose sleeping-place time had so exquisitely garlanded, rush into my thoughts. He was one of the best of the good men of his time, who fought the holy fight of religious freedom, in the days of darkness and sorrow. For his honesty he was calumniated, persecuted, excommunicated; and when he died, and those who loved him desired to record their affection on his tomb, the Priest of St. Leonard's declared that the tomb of Mr. Peirce should bear no praises, and denied to his memory that eulogium which no man ever better deserved. The name of the bigot is forgotten—or remembered only to be stigmatized,

and "Mr. James Peirce's Tomb," though without one word of homage, looks odorous and eloquent in its sanctity. Over it a century has rolled, only to hang sweet flowers around it, and I know the care will not be wanting which shall be its guardian for generations.

In a corner of this churchyard lie the ancestors of the Baring family. St. Leonard's was the cradle of their greatness, though now I believe they do not possess a foot of land, except the grave of their forefathers, in the hamlet which once was almost wholly theirs. A plain tomb covers a long list of names. It looks as if it were repaired from time to time, for there is neither moss nor lichens near it, nor has any vagrant flower crept up its side. It has the simple inscription—*Beneath are buried*; and then (beginning with John Baring, who died in 1748, the great grandfather of the present generation) follow a procession of untitled personages, of whom scarcely one has left a vestige of his having been. This, the first of the Barings who had probably a sepulchral stone erected over him, was engaged in the serge trade, which was at that time the staple of this town and neighbourhood. The family started into eminence in the persons of John and Francis Baring, who removed to London, still retaining, however, their connexion with Exeter, and whose names may be seen in the loan lists published half a century ago, as subscribers for no considerable sums. But John and Francis Baring were men of rare intelligence, and gradually increasing in wealth and influence, and, by their introduction into Parliament, exercising their influence in the widest field, they became the great commercial names with which the world is familiar. John Baring represented Exeter for many years, and will be found throughout a faithful attendant on ministerial majorities. Francis (afterwards the Baronet, and the father of the heads of the present family of the Barings) was a man of wider range of thought, and of a more liberal political career. The name of John Baring, Sir Francis's eldest brother, closes the record on the stone of St. Leonard's churchyard, and henceforward more superb mausoleums are probably destined to cover the dust of this distinguished race.

The mansion they occupied adjoins the chapel and the churchyard I have described. A bridge—a simple bridge—connects the abode of the living with that of the dead. The name of the former is Mount Radford, and it overlooks the delicious valley through which, after the flow of a few miles among the richest verdure, the Exe enters the sea. In my remembrance no human habitation stood between Mount Radford and the river, towards which there was a green and gentle slope where the sheep-flocks ranged; but now the estate is partitioned—many an edifice has sprung up—the park is vociferous with schoolboys, and the mansion of the Barings is become the scene of a great experiment on education.

B.

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#### A DIALOGUE.

It was morning upon the hills. A father and son walked out in the still air, and they passed on together in silence, for each seemed intent on some object of anxious thought.

At length the son broke silence. "I have been thinking, my father, of

the days gone by. Last night I read a tale of the Romish Church, and my heart recoiled at the picture of her iniquities. Tell me, how could it be that men bowed down themselves to her authority?"

"My son, there is too much of limitation in thy question; think again, and thy spirit will take a wider range."

The young Godfrey pondered awhile. "I would fain know how or whence it was," continued he; "but perchance the better question would be, how came it that man, who feeleth within him the stirrings of an immortal spirit, could yield it to the governance of a child of earth?"

"That, indeed, is far better. Observe then, my son, what takes place in the growth of the man, and so mayest thou read more clearly this mystery of Providence. In the first days of the child, its parents are all in all; from their mouth it receives the law. By them is its weakness defended from the enemy. But childhood passeth away, and youth cometh. Behold now how it struggleth with the fetters that bound its infancy! How doth one break and another loosen! yet still many remain. The parent hath led him, perchance, to living waters, but he gave them in scanty and stinted measure; and when the youth would have quaffed freely, he was harshly repulsed. But the time of manhood draweth nigh. The man loveth, nay, honoureth, his parents; but cannot give up his soul to them. They have pointed him to the fountain, and there must the labour end. His spirit must be fed till it is satisfied, and they know not what will suffice it. Henceforth the work is between him and his God.

"Thus is it with the Christian church. In its first days it seemed to need foster fathers and foster mothers—dangers hung over it, and men clung to the powerful and the strong. The weakness of infancy found shelter in communities, and these again were banded together under one head. So grew the Romish church into power. But the childhood of that church passed away—youth leapt from its bonds; yet still its course was checked. The mother had led it to drink at a stream far remote from the fountain head, and many were the defilements of that stream. Now the youth returned to the pure source, but it feared to partake freely. It appointed one standard for all. It allowed not for the weak, nor yet for the strong. *These* must be gorged and *those* but scantily supplied. It deserted its first mother, but chose guardians who doled out the pure waters according to their measure, and when a thirsty pilgrim drew nigh and craved a larger draught, he was driven away and the voice of slander raised against him."

"Of what church speakest thou now, my father?"

"Alas! my son, of many."

"And will these things always be so?"

"No, my son. The time of manhood cometh. One generation teacheth a lesson to another. The guardians still stand at the fountain, and he who would 'drink of the waters of life freely,' must be prepared for their threatenings and cautions. But many there are, and more there *shall* be, who meekly put aside the offered measure—who press forward to behold for themselves and quaff the precious waters—who are baptized in them unto newness of heart and life—who daily take in larger draughts—who feel their souls invigorated, and find in them indeed 'a well of life, springing up into everlasting life.'"

T.

## THE EDUCATION OF THE HUMAN RACE.

## III.

THE most cursory observation of the various religious systems which have existed in the world affords a proof that the belief in a future life forms a stage in the spiritual progress of every nation. It has been and is perpetually disputed, whether the conception originated in a revelation made to the fathers of the race, or whether it has been obtained by the exercise of unassisted reason. Whatever may be the fact with respect to the Gentiles, there is little difficulty in ascertaining the state of the case as it regards the chosen people.

It is clear, not only that the doctrine of a future state formed no part of the Mosaic system, but that, at an early period of their history, the people had no idea of such a doctrine. In every instance in the history of other nations where the belief of a future state is received, we find traces of the doctrine in all institutions, and references to it in all circumstances; it influences the will, modifies the moral code, and is a prominent object in the delineation of the national mind. The few fragments which remain of the songs of the ancient northern nations bear a constant reference to this great article of belief. It is interwoven with the religious and political constitutions of all the civilized nations of Europe, and forms the principal bond of moral union among the savage tribes of Asia and Africa, the source of religious hope and fear among the Aborigines of America. In every nation where the belief has been known to exist, its influence has been incalculable. It has stimulated to war, characterized the laws, modified the customs, pervaded the literature of the whole people so remarkably as to afford a strong general presumption that where the national records bear no trace of the doctrine, the doctrine is not known. The early Jewish records bear no such traces. We have a very circumstantial history of the Jews from their separation as a people; and during its earlier periods there is an absence of all reference to a future state. We have, says Warburton, "not only a history of public occurrences, but of private adventures, in the lives of particular persons of both sexes, and of all ages, stations, characters, and complexions; virgins, matrons, kings, soldiers, scholars, merchants, husbandmen. They are given too in every circumstance of life, victorious, captive, sick and in health; plunged in civil business, or retired and sequestered in the service of religion; in full security, and in the most imminent and impending dangers. Together with their story, we have likewise their compositions. Here we find them singing their triumphs, there their *Palinodia*; here enforcing their moral precepts, and there the promises and denunciations of heaven. Yet in none of these different circumstances of life, in none of these various casts of composition, do we ever find any of them acting on the motives, or influenced by the prospect, of a future state; or indeed expressing the least hopes and fears, or even common curiosity concerning it. Every thing they say or do respects the present life only, the good and ill of which are the sole objects of all their pursuits and aversions. And yet the Sacred Writings, as we say, are of all kinds. An account of the creation and original of the human race; the history of a private family, of a chosen people, and of exemplary men and women; hymns and petitions to the Deity, precepts of civil life, and religious prophecies and predictions.—Now, is it possible to conceive that in works so various both in their sub-

ject, style, and composition, the doctrine of a future state of reward and punishment should never once appear to have had any share in the people's thoughts, if indeed it made part of their religious opinions?"

The means by which the mind of the nation was prepared for the reception of this doctrine are obvious to all who read the history of its discipline. The obscurity of the fate of Enoch must have awakened curiosity; for whether he was translated, or whether an immature death be all that is implied in the phrase "he was not, for God took him," the obscurity must have been as great to the earliest readers of the Mosaic records as to ourselves. The disappearance of Moses seems also to have been enveloped in mystery; and by these circumstances, by the ambiguity before mentioned of the phrases relating to death and the dead, and by the threat of punishment extending to many generations, the people were prepared for speculation on the fate of Elijah, and for the conception that a reward might await him after his translation. They also enjoyed the light of natural reason as abundantly as other nations; for though temporal rewards and punishments were the sanctions of their law, those rewards and punishments were not individual but national; and the strong argument for a renewal of life from the inequalities in the distribution of happiness, affected them equally with the rest of mankind. Possessing the same natural advantages as other people, and being besides subjected to an additional preparation, it seems as if the Jews ought to have arrived first at the most important conviction which the mind can entertain. They were not, however, the first to attain it; but when the conception was once formed, it was purer and more correct than any which prevailed elsewhere. Their faith consisted of more than an obscure notion of the immortality of the soul, attended with fancies as various as the imaginations from which they sprang. As far as the Jews believed in a future state at all, they believed in it as a state of proper retribution; and their faith became an actuating motive in the conduct of life and the submission to death. How early the conception attained this degree of purity, and to what extent it prevailed in the nation, we cannot ascertain. It is probable that faith in a future life was entertained by a few only of the most enlightened of the Jews, previous to the Captivity; and that it was by intercourse with their Persian conquerors, with the Chaldeans, and the disciples of the Greek philosophy in Egypt, that the rest of the nation were familiarized with the idea of the immortality of the soul, and that they were thus induced to inquire into the ambiguities of their own records, to compare the events of their own history with this new philosophy, and thence to draw inferences distinct enough to become actuating motives. The history of the martyrdom of the woman and her seven sons in the second book of Maccabees (whatever may be its authority in other respects) is invaluable as proving the strength of conviction of a future state of reward which prevailed among the Jewish people; a conviction powerful enough to inspire a contempt of torture and a fearlessness of death. By comparing this narrative with the desponding expressions of Job and the mournful questionings of the writer of Ecclesiastes, remarkable evidence may be obtained of the progress of the national mind on this important subject.

The conception, whenever formed, and however strengthened, still remained indistinct, partial, and variable. The doctrine was a matter of inference, and the facts from which the inference was drawn were few and insufficient. It was as yet unsusceptible of proof, and destitute of authority, and must therefore have been held on a different tenure from other doctrines of religion, and have been inferior to them all in sanctity. The time

at length arrived when it was to be established in its due supremacy in the human reason, by the highest authority and the most unquestionable testimony.

It should be ever borne in mind that the administration of a moral government is the ultimate object of all the discipline to which mankind has been subjected,—of the development of reason by natural means, of the Old and New dispensations. It is usually declared that the grand purpose of the Christian revelation is to teach the doctrine of a future life. It is true that this is the essential doctrine of the system; but we must again observe, as we did before respecting the doctrine of the Divine Unity, that the knowledge of this important truth is only valuable in its relation to an ulterior object,—the recognition of a moral government. The popular conceptions of such a government, though now distinct, were narrow and mean in comparison with what they might become under a fuller revelation; and it was in order to enlarge and elevate these conceptions that a spiritual was now to be substituted for a ritual law, and that a higher sanction was to supersede those which had hitherto been admitted. The revelation of a future life was important, not as an isolated truth, but as the highest sanction of the divine law.

A remarkable provision had been early made for the changes and substitutions which were now to take place, and which were little accordant with the inclinations of the Jewish people. By the terms of their covenant with God, they were bound to receive every message which he should send, and to honour every messenger whom he should appoint, though the one should command the overthrow of their peculiar institutions, and the other be made the agent of the revolution. In answer to the petition of the people, proffered amidst the terrors of Horeb, that they might no more hear the voice of Jehovah or behold his lightnings, a promise was given that prophets should henceforth be the exponents of the Divine will; this promise being coupled with the necessary condition that the voice of the prophet should be listened to and his commands obeyed as readily as if they proceeded immediately from God. From this condition there was no escape; and by a requisition of their own law, the Jews were obliged to receive every divine message, and to act upon it, even though it should command the abolition of that law, and the extinction of its sanctions. The punishment also of those who violated this national covenant, involved in it the overthrow of the preparatory institution, and left the way open for the establishment of the more important one which was to supersede it. These provisions afford unquestionable evidence of the wisdom by which the one dispensation was made subservient to the other, and both to the advancement of the human mind.

As the new revelation was not appropriated to the peculiar people, but, on the contrary, intended to abolish their peculiarity, it had a twofold character, and its administrator a double office. The gospel was presented in one aspect to the Jews, in another to mankind at large; for the sake of the former, it bore a particular, for the latter, an universal character. To the one, it was the glad-tidings of the kingdom; to the other, the message of salvation. To the one, Christ came as their king; to the other, as the giver of life. To the one, he was the Messiah; to the other, the Saviour. This distinction, this double character, as it was the consequence of the old institutions, was destined to disappear in their abolition. To the Jews who rejected the new dispensation, the gospel was not glad-tidings, nor Jesus a king. By those who embraced it, the separation from the rest of their race which had subsisted from their origin as a nation, was soon found to be no

longer necessary or practicable, and to them the gospel appeared in its aspect of universality, and Christ as a saviour rather than a king. They saw that the office of this new lawgiver consisted in the introduction and support of a better system of religion than theirs; a system incompatible with their own; a system designed to supplant their own. All union between the believing and unbelieving Jews was therefore impossible. There could be no halting between two opinions. The advocates of the two systems, the obstinate adherents of the one, and the obedient disciples of the other, were placed in direct opposition, and Jesus spoke truly when he said, "He that is not with me is against me, and he that gathereth not with me, scattereth abroad."

The systems are indeed as incompatible in their nature as unfitted by their form for a contemporaneous existence; and it is no more possible for a man to adhere to both than for a pupil to attach himself to an elementary book while extending the application of the science it teaches to new objects. The Jewish law related to external obedience; the Christian extended to the discipline of the heart. Infractions of the old law subjected the offender to death; but as no individual could have escaped the penalty by merit, a commutation of punishment was ordained, and sacrifices were accepted as an atonement. Infractions of the Christian law, which is spiritual in its nature and operation, can obtain pardon only by a spiritual act; and it was for the purpose of pointing out this distinction that the forerunner of the Christ preached repentance to the Jews. Temporal rewards and punishments, near or remote, were the highest objects of hope and fear which Judaism could present. Christianity not only revealed sublimer subjects of desire, but shewed that lower objects might be regarded with feelings the very reverse of those which had hitherto been connected with them. It displayed the truth, that temporal happiness may issue in evil, that the afflictions of life may prove to be blessings, and that they would no longer bear a strict proportion to the obedience either of a nation or of individuals; that, in short, they were abolished as sanctions. As it has been beautifully said, "Prosperity was the promise of the Old covenant, adversity of the New." The distinguishing character of Judaism was its exclusiveness; of Christianity, its universality. The one appealed to feelings peculiar to the descendants of one man; the other, to desires common to the race. The one was based on facts interesting to those only whose experience bore a reference to such facts: the other was founded on principles congenial to all hearts, in all regions, through all time.

The two systems were irreconcilable; they were opposite in all respects; and yet such an analogy was preserved in their modes of operation, so evident was their tendency to the same point, that there was no room for doubt that their origin was identical. Both were the productions of the same wisdom, and their operation was conducted by the same benevolence. If this had been clearly perceived by all concerned, at the time of the introduction of the new dispensation, all would have been well; but some insulted the Divine wisdom by endeavouring to hold the two systems in union, while others rejected the gifts of Divine benevolence, and chose to exclude themselves from the Messiah's kingdom.

Since, to believers, the Christ could not long appear in his particular character of king, and by unbelievers that character could not be admitted, it becomes interesting to inquire at what period the particular merged in the general office; to ascertain what authority was claimed under the title of King, and when that title was relinquished in favour of others more correctly expressive of the spiritual nature of his supremacy.

It is obvious that the title of King, as applied to Christ, is purely metaphorical. He disclaimed all pretensions to temporal authority, to legislative power, to juridical rights, to the outward pomp and observance which are the attendants of royalty. Instead of enacting laws, he proposed principles; instead of pronouncing sentence of punishment, he recommended repentance; and instead of encouraging the people to proclaim him a king, he declared that he came not to be ministered unto, but to minister. His rule was spiritual, and consisted in the authority which was given him to abolish the old law, and to introduce its subjects to a better system; and the imagery of royalty was used because it accorded with the notions of the Jews, and because he was sent to rule a nation, to work a change in a separate people. If any proof were needed of the metaphorical nature of his title, it might be found in the fact that he was styled King while he himself declared that his kingdom had not commenced. It was only "nigh at hand" after he had declared himself to be the Messiah. In as far as his mission respected the Jews, he was sovereign over the house of Jacob, and sat on the throne of David; but as his kingdom was not of this world, and as Judaism was an institution of this world only, he could not be literally the sovereign of its adherents. Supposing him to have been in reality a potentate, the use he made of his authority was singular. Unlike every other potentate, his principal aim was to abrogate his own title, to hasten the dissolution of his own realm. As we have seen, he claimed no power over those who rejected him; and when his spiritual influence failed, their mutual relation was dissolved. He came to consummate the dispensation to which they were attached; and if they would not admit such a consummation, he had nothing more to do with them. To those who acknowledged him as king, he gave the same revelation which was given to the Gentile nations, and which was destined to bless the world. He relaxed their bondage to the ritual law, proposed to them those principles which must form a bond of union with mankind at large, predicted the overthrow of the institutions which rendered them a separate people, and prepared them for the conviction that his gospel was universal, and that his title of King could not therefore be perpetuated. He gradually withdrew from their minds their narrow notions of his sovereignty, and substituted a nobler attachment to him as a spiritual saviour. Having at first fixed their attention on his gospel in the aspect which was adapted to their circumstances, he gradually enlarged their views till they were prepared to embrace it in its universal character. Those who readily received the glad tidings of the kingdom, were eager, in course of time, to exchange them for the gospel of life.

To what kingdom, then, did Jesus so often refer as that which was nigh at hand, that in which his disciples should feast with him, where his apostles should sit on thrones, and exercise judgment? If it was not the scene of temporal splendour, it must have been that of spiritual supremacy. It was not in palaces, camps, or courts of justice, but in the hearts of men—of the Jews first, and of the Gentiles afterwards; and his disciples were to partake with him of the privileges of this holy administration, and his apostles to proclaim the new law to which the twelve tribes were required to yield obedience. In whatever the peculiar glory of Jesus consisted, in that consisted his kingdom. His peculiar glory consisted in his pre-eminent endowments from on high, in his distinction as the beloved Son of God, in his appointment to the office of Saviour. In this appointment we recognize his regal dignity, and in his peculiar endowments, his claim to sovereignty over the

hearts of men. His reign began with the exercise of his extraordinary powers, and ended when that exertion was no longer necessary, when Judaism was swallowed up in the destruction of the holy city and temple, when signs and wonders ceased, and Christianity had spread sufficiently to make its way by natural means alone. According to his promise, Jesus had been with his disciples till the end of the age, in manifest interpositions of the holy spirit, in evident watchfulness over the interests of his church, in the personal administration of its government by communication with his appointed agents. When the essential truth of the new dispensation was completely engrafted on that of the old, when it had also struck root vigorously in a fresh soil, the hand which had planted, grafted, and watered, was withdrawn, and the charge was committed to the sunshine and dews of heaven.

These natural influences have done their work. The gospel has spread, —how widely, it is not easy to calculate—how deeply, none can know but He who conducts the education of his rational offspring, ordaining the mode, administering the means, and leading on the subjects of his discipline, by slow gradation, from utter darkness into marvellous light. The most important step in this progress was the exchange of Christianity for Judaism. By this exchange the essence was substituted for the form, the spirit for the letter; and the human mind was not only exercised by a holier fear and a nobler hope, but made conscious of a capacity for love, human and divine, pure as its source, boundless as its scope, and eternal as its objects.

D. F.

(To be continued.)

## ON HEARING THE CALL OF THE CUCKOO,

MAY 28, 1830.

THOU spirit-bird of viewless wing,  
That, round the lush-green fields of Spring,  
Makest the hedge-row echoes ring  
    With thy vague call,  
Now here, now there, thou wisp-light thing,  
    Misleading all!

When golden cups of sunny hue,  
And bird's-eye gems of living blue,  
And purple vetches, twisting through  
    Moist herbs and grass,  
Come forth—with them thou comest too,  
    Ere them to pass.

Delighted Childhood mocks thy lay,  
Manhood hears half his cares away,  
Even Age, beneath his thin locks gray,  
    By thee beguil'd,  
Leaps back into Life's morning day,  
    A white-hair'd Child!

Shy guest ! what call'st thou back to me ?  
 A vision of young memory,  
 Born of that happy time, when, free  
     From care or coil,  
 I watch'd on Scottish braes the bee  
     At his sweet toil.

In the grey hill-side's heathery nook,  
 By a clear, rocky, Highland brook,  
 That, languid with the sunshine, took  
     Its loch-ward way,  
 Hands in the stream, I lie, and look  
     On its wild play.

Hark ! through lone glen and cairny hill,—  
 No plover's whistle clear and shrill,  
 No cloud-high lavrock's gushing trill  
     O'er moorland nest,—  
 But *thy* monotony of bill  
     Breaks the deep rest.

What magic in that simple sound !  
 The summer stream winds as it wound,  
 Or, cross'd, o'er-leaps its mossy bound  
     With angrier flow—  
 The Ossianic Mountains round,  
     The Lake below !

And with these fix'd realities,  
 The *feelings* of those moments rise,  
 While, passive all, my spirit lies,  
     Before them borne,  
 Like ripe grass which the breeze o'er-flies,  
     Or shadowing corn.

How fine, how firm, the mystic chain,  
 That binds the human heart and brain !  
 That can call up—and not in vain—  
     From simplest things,  
 Past pleasures filter'd from their pain,  
     Joys without wings !

Thoughts by sweet Earth are sometimes given,  
 We would not wish forgot in Heaven :  
 And, when the mortal link is riven,  
     In spheres above,  
 Whate'er I lov'd below, all shriven,  
     Still let me love !—

*Crediton.*

## LATHAM'S LECTURES.\*

THERE are few doctrines of the modern self-called orthodoxy which have probably had a greater effect in repelling the serious and reflecting Deist from an impartial inquiry into the evidences of revelation than that of eternal torments. The celebrated Adam Smith, in his *Theory of Moral Sentiments*, thus concludes some just and striking remarks on the benefits arising from the expectation of a future state :—"It could never have been exposed to the derision of the scoffer, had not the distribution of rewards and punishments which some of its zealous assertors have taught us was to be made in that world to come, been too frequently in direct opposition to all our moral sentiments." Nay, there are many serious Christians, who, if they could not satisfy themselves that such a doctrine was not contained in the Scriptures, would not undertake to say that the weight of external testimony in support of their authenticity and consequent authority would suffice to counterbalance its inherent incredibility. The historical evidence of the New Testament, under such circumstances, would present in their estimation a problem of most difficult solution, a mystery which they would be at a loss to unravel ; but they would consider its rejection as a less difficulty than the admission of a doctrine inconsistent with what reason and nature teach them of the goodness and justice of God. They would resign with extreme reluctance the sure ground of hope and confident expectation as to a future state, which the gospel professed to hold out ; but they would prefer to rest contented with the imperfect conjectures and vague surmises of philosophy, rather than receive it on the faith of a revelation which combined it with a prospect so horrid and revolting. We will add, too, so immoral in its tendency ; so calculated to defeat the efficacy of the sanctions by which the Christian law is enforced. For we are well convinced, that there is no delusion more completely unfounded than the idea that the notion of eternal punishment has any tendency to *increase* the power of these motives in working on the fears of the sinner. It can only be in consequence of very erroneous representations of it by its enemies, or an imperfect display of its real resources on the part of its friends, if the doctrine of final universal restitution does not appear incomparably more powerful, awakening, and alarming. We never yet heard or read any attempt to enforce the former opinion, and to bring it home as a practical motive, which did not defeat its object by rousing all the natural feelings of equity and justice in the soul against a statement so enormous, and in its own nature incredible. It is not denied that to a certain extent it forms *in theory* a part of the creed of the great majority of Christians ; but it may be doubted whether it is practically believed by many. The views it holds out of the principle according to which future retribution is to be

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\* *Light for them that Sit in Darkness.* A Course of Six Lectures, on the Non-eternity of Future Punishment and the Final Restoration of all Mankind to Purity and Happiness, delivered at Halesworth, in Suffolk ; to which is added, an Appendix, containing Animadversions on Two Lectures, (on the Divinity of Christ, and on the Atonement,) delivered by the Rev. J. Dennant, Halesworth, also Free Strictures on his Book entitled "*Soul Prosperity.*" By T. Latham, Minister at Bramfield, in Suffolk, and Missionary to the British and Foreign Unitarian Association. Halesworth : T. Tippell ; London : Teulon and Fox. Pp. 212. 1830.

The Self-plumed Bishop Unplumed : a Reply to the Profound Erudition of the Self-named Hugh Latimer, in his *Doctrine of Endless Punishment Asserted.* By T. Latham. Pp. 36.

awarded, are so inconsistent with the maxims and feelings natural to the human mind, and which regulate what is called justice in the intercourse between man and man, that it has, after all, very little practical influence. The prevalent idea seems to be, that the whole human race is divided into two great classes, the elect and the reprobate, between which there is fixed a wide and impassable gulf; that the whole of the former are admitted to the joys of heaven, while all the latter are doomed to endless, irremediable, and inconceivable woe. But it is manifest that this representation is inconsistent with our experience of the moral character and condition of mankind. Far from finding them reducible to these two distinct classes, we should rather refer them to a scale which exhibits an almost endless diversity of shades and gradations. From the very highest degree of moral excellence ever reached by mortal man, down to the lowest depravity to which he was ever degraded, we find a multitude of intermediate steps, each differing from that immediately above and below it, by a very slight and almost imperceptible distinction. As the most excellent character that ever existed upon earth (our blessed Saviour alone excepted) presented some mixture of faults and follies, so the most abandoned and depraved wickedness is always relieved by some lighter shade of humanity. Now, it is impossible that causes should be separated from their consequences in the moral, any more than in the natural world. As the imperfections of the virtuous man, as long as they remain, must be attended by some diminution of his happiness, so the amiable qualities which are still discernible in the character of the sinner, cannot but have the effect, not only of alleviating the load of his guilt, but of modifying its punishment. His state at least cannot be so miserable as it would have been if these partially redeeming qualities had not existed. It is therefore impossible for us to say where the one class ends and the other begins. At what point is the line to be drawn, which is to have the awful efficacy of marking all on one side of it for endless wrath, while those on the other, some of whom may differ by a quantity almost inappreciable from the best of the rejected, are admitted to the bliss prepared for the faithful?

This is a doctrine, we have said, which very few habitually and practically believe; and, least of all, those who most require the influence of motives derived from the terrors of the Lord to deter them from the enticements of sin. The very trifling effect that seems to be produced on the conduct of many of this class by the belief, or the supposed belief, in eternal torments, might lead us to suspect that the most judicious method has not been employed for making a salutary impression upon their minds. It might lead us to think it possible that something more nearly analogous to the mode in which the penal sanctions of human laws are apportioned, would address itself with more force and effect to the mind of a sinner; and it might consequently induce some, if not to hope that it may after all prove to be authorized by the divine word, at least to inquire into the real truth on this momentous subject with a spirit more approaching to candour and impartiality than is sometimes brought to it.

The practical effect of this appalling doctrine appears to be materially reduced by a feeling not very different from that which has the same kind of influence on the capital punishments so frequently denounced by human laws on inferior offences, against which, however, they are rarely carried into execution. A man who, notwithstanding that he feels himself yet far from the kingdom of God, and is conscious of a multitude of defects and failings, is the object of respect and esteem among his neighbours, or at least is in point of general reputation not materially below the level of those with

whom he chiefly associates, naturally finds it difficult to persuade himself that the errors and follies of which he knows himself to be guilty are to lead to endless and inconceivable woe. He is, indeed, told so, by those whose representations he has allowed himself to receive with implicit, unexamining confidence as the true statement of revealed truth; he knows that it forms a part of the authorized creed of the most orthodox sects; he hears this, and little else resounded from the pulpits of the most popular expounders of these creeds; but their harrowing descriptions, and occasionally impressive appeals, though they may affright his imagination, rarely produce the desired effect on his understanding or his heart. *Incredulus odit*; he cannot imagine either himself or those about him, whom he believes to be little better, if so good, as himself, but who, with all their faults, are the objects of his love and regard, to be indeed destined to so tremendous a fate. All the moral feelings of his nature rise up in arms against the supposition; and though it may form a part of his theoretical creed, it forms no part of his habitual, of his practical religious principles. But the misfortune is, that having in spirit and in practice rejected this horrible tenet, the creed of his church, and the denunciations of his favourite preachers, present him with nothing to take its place. That the sins committed in a few years by a frail mortal like himself, whom yet he has not the false humility to think the lowest and most sinful of human beings, are deserving of eternal punishment, or will meet with it at the hands of infinite wisdom and justice, is what he does not and cannot believe, with whatever confidence it may be inculcated by those who pretend in this matter to be interpreters of the word of God. But having rejected this notion, the system of orthodoxy provides no other alternative but impunity; nay, admission to heavenly joys. All this leads inevitably to the evil consequence of injuring in the most serious manner the moral efficacy of those sanctions by which the Scripture morality is enforced, and the tendency of the promises and threatenings of the gospel to promote their great object of a holy and a well-spent life.

Of the superiority in moral effect of the doctrine of final restitution, when properly understood, the respectable author of the publications before us appears to be very sensible. He has stated the general argument in support of his position, as derived both from reason and from scripture, in such a manner as to shew that he has carefully studied the controversy; and those who have recourse to his lectures with the hope of obtaining a distinct view of the nature and true strength of his case will not be disappointed. He undertakes to prove, first, that there is nothing in the nature of sin that can merit or require eternal punishment, and that this is equally inconsistent with the nature and constitution of man, and with the character and perfections of God. Secondly, that no threatening in all the Bible, against sin or sinners, includes, when properly understood, a threatening of eternal torments; and, thirdly, that the contrary doctrine of the final restoration of all men to purity and happiness is plainly taught both in the Old Testament and the New. On the first two points we cordially agree with him, and on the third we differ only so far as to have some doubts as to the validity of some of the *direct* proofs on which his commendable zeal for an important principle has led him to lay perhaps an undue stress. But that the conclusion is countenanced by the whole spirit and tenor of Scripture, and by all the views which both reason and revelation encourage us to form of the perfections of the Divine nature, and that it may be *collected* from the brief hints occasionally presented of the object and tendency of future punishment as the instrument of moral discipline, we readily admit and firmly believe.

He goes on afterwards to vindicate his tenet against the various objections derived from erroneous notions of divine sovereignty and justice, and more especially from the prevailing misconceptions with respect to its supposed moral tendency, as holding out too extensive a hope to mankind, as softening or setting aside the denunciations against sinners and relaxing the obligations to virtue. These he combats ably and, we think, successfully, in the following passage :

“ It is also objected against final restoration, that it softens down, or sets aside, the threatenings against sinners. This is either a gross mistake, or a more gross misrepresentation of the doctrine. It denies, indeed, that there is one single threatening of endless misery in all the Bible. It teaches that the strongest language and boldest figures which are applied to future punishment, have all a limited signification; it shews, from the nature, character, and perfections of God, and his relation to man, that the end of all punishment is corrective, not vindictive; limited, and not eternal. But so far from softening or setting aside the threatenings, it gives the most awful of them their full and scriptural meaning, without the least softening or palliation; for it insists upon the fact, that no wilful sinner can escape punishment, nor any unrepented sin pass with impunity. Since God will bring every work into judgment with every secret thing, and will, in the most just, righteous, and impartial manner, reward every man according to his deeds; that, as no wilful and unrepented crime shall be forgiven, so no substitute for personal righteousness shall be accepted. Those who have done evil shall receive for the evil they have done tribulation and anguish upon every soul that hath done evil, and there will be no respect of persons with God; but glory, honour, and peace, will be the reward of every one that worketh good. It further teaches, that the connexion between crime and punishment remains unbroken, and that so long as any one remains vicious, he must remain miserable: and that God's fatherly rebukes and merciful corrections will follow such, even in a future state, till every degree of enmity is subdued, and until they shall submit and accept of the just punishment of their crimes; for, as I live, saith Jehovah, every knee shall bow to me, and every tongue shall confess unto God; and where this is not produced without punishment, punishment will be made the means to produce it, either in this or in a future state, and the rod of correction shall rest on every stubborn son, until it drives sin and folly out of his heart, and humble and reconcile the whole rational creation unto God.

“ It is also objected against the final restoration that it relaxes the moral obligations of mankind. It is said, if all will be finally restored to happiness, and none consigned to endless misery, then men have little cause to fear sinning, and as little reason to regard the practice of moral virtue, since all will be equally saved at last. This might be a plausible objection, if, indeed, all would be equally saved at last; but, before this is admitted, it must be proved, that the punishment that will follow all unrepented sin and the pains of the second death, are nothing to fear or endure; and that exemption from the second death, and the inheritance of eternal life and a part in the first resurrection, are objects of so little importance, that it matters not whether we obtain them or lose them. Then, indeed, we might say, ‘Let us eat and drink, for to-morrow we die.’ But the doctrine of final restoration teaches far different lessons. It does not, like the popular creed, teach that men may be saved by mere faith without good works; that they may be pardoned through the sufferings of a substitute; that they are accounted righteous in God's sight and justified before him, on account of the righteousness, merits, and virtues of another. No, it insists on personal, practical, and positive virtue, holiness, and righteousness; and that without holiness and obedience to God, no man shall see the Lord. It does not, like the Antinomian tenet, teach that the believer in a certain creed is freed from all obligation to the moral precepts of God's law; freed from its curse by the death of another, and from all obedience to its commands, because that other has obeyed them.

But it maintains the universal obligation of the law of God as binding upon every man, and requiring from each the uniform and personal performance of every religious, social, and moral virtue. It teaches that he, and only he, that doeth righteousness is righteous; and that the personally righteous alone shall be accepted. It makes no allowance for any wilful sin, either of omission or commission. It does not substitute mere faith, form, creeds, fancies, names, opinions, and blind zeal, in the place of practical goodness and spiritual devotion, nor in the place of genuine piety and virtue. It claims the heart to be wholly and sincerely devoted to God, and all the powers of the mind, and the members of the body, to be consecrated and dedicated to the glory of God and the cause of truth and virtue. In a word, it requires the followers of Jesus to imitate the example of their leader, and study to the utmost of their power to be like him, who was holy, harmless, undefiled, and separate from sinners."—Pp. 102—105.

These ideas are very just, and would have deserved a more extended illustration, in order to bring home upon his hearers the practical impression (infinitely more powerful and salutary in our estimation than that of the popular opinion) which the idea of a final restitution, when fairly and correctly stated in all its consequences, is calculated to produce.

A large appendix is subjoined, consisting of letters to and strictures upon a Mr. Dennant, a Calvinistic preacher in the author's neighbourhood, who appears to have attacked his doctrine from the pulpit. It displays considerable acuteness and talent, but abounds too much in local allusions and personality to be interesting to many readers at a distance. The same character applies in a still greater degree to the other tract, "The Self-plumed Bishop unplumed," which is almost unintelligible to those who are unacquainted with the parties concerned. How far it was worth while to bring these petty details before the public (even the public of Bramfield and Halesworth) at all, the author of course must be a better judge than we can be; but we cannot help regretting that the extended usefulness of a book which, as far as the general argument goes, might be very serviceable in diffusing more just views of an important question, is materially impeded by the mixture of discussions of a more private nature. We should be glad to see the lectures in the form of a separate tract, for the purpose of popular circulation; and if, in giving them that form, the Greek words exhibited in English characters, in most instances incorrectly, could be either presented in their proper dress, or, which would perhaps be better still, omitted altogether, we should regard it as an improvement.

*June 3.*

The above article, as our readers will perceive, was written before the Repository of this month announced the intelligence that the author of the publications which have given occasion to it had been called away from the scene of his useful labours. We have reason to believe that he well deserved the honourable testimony which has been paid to his memory; and that in a portion of his Master's vineyard, which did not afford him many opportunities of attracting the notice or the praise of men, he was nevertheless, to the best of his ability, a good and faithful servant. Like many others, he has had to struggle with difficulties and discouragements, not relieved by worldly honour or distinction, but only by conscious rectitude and a zealous attachment to what he conscientiously deemed to be scripture truth. Let us hope that he is gone where a disinterested attachment to the pure doctrines of the gospel will be estimated at its just value, and that he will be accepted in the presence of that righteous Being whose excellent purposes are promoted not less by humble than by the most conspicuous instruments.

## CRITICAL NOTICES.

ART. I.—*A Series of Discourses on the principal controverted Points of Catholic Doctrine, lately delivered at the Catholic Chapel, St. John's, Maddermarket, Norwich.* By the Rev. T. L. Green. London: Keating and Brown.

WE do not notice these Discourses, as will readily be supposed, from any sympathy of our minds towards the doctrines of the Romanists. But we are glad to find any religious body coming manfully forwards to advocate its sentiments, and to bring them to the test of reason and Scripture. "This series of Sermons was occasioned by a challenge on the part of certain Protestants, at a meeting of the Irish Sunday-School Society, held in Norwich, in July, 1829, inviting the Catholics of that city to hold a public discussion with them on certain points of religious controversy. The author of these Sermons, in a letter addressed to each of the newspapers, publicly declined such a challenge on the part of the Catholics; and he has the satisfaction to believe that his reasons therein assigned were generally approved of by Protestants as well as Catholics. To prevent a suspicion, however, that he declined the proposed discussion from the slightest apprehension for his creed, or the least reluctance to submit every article of Catholic faith to the severest scrutiny, he at the same time announced that a series of argumentative discourses should be delivered, at stated intervals, which should always be previously made known by public advertisement in each of the Norwich newspapers. These Sermons having been attended by crowded congregations, and having excited considerable interest in the city, the author only yields to the repeated solicitations of many in thus presenting them in the most accessible form to the public."

The first Sermon is on Private Judgment, a topic on which our readers may expect a few remarks. The preacher lays down the Protestant principle which he sets himself to oppose, in these words: "The Bible *only* is the rule of faith, and each one's private judgment is the only authorized interpreter of it."—P. 5. For ourselves, we should deem it necessary

to add certain qualifications to this rule. To an interpreter of the Bible there must be previous information and preparation. To study the Bible to the highest advantage, there is required an intimate acquaintance with the languages in which it is written, and with the customs and history of the numerous persons who are introduced; much information connected with the authors of the several books of Scripture, with the age and circumstances in which they were written, and with the proofs of their genuineness and credibility. This cannot fall to the lot of the majority of Christians, and hence we would concede that, in this sense, the majority are not fitted to be "interpreters of the Bible." But when we maintain that the Bible, the Bible only, is the religion of Protestants, and that that religion is sufficient for salvation, we distinguish the Bible, as the great authority, from human articles and creeds, which are of no authority but as they conform with it. And when private judgment is maintained to be the criterion of scriptural truth, we have in view the few plain principles of morals and religion which "he that runs may read," which it is scarcely possible to mistake, and which are accordingly admitted alike by the members of all the different sects of Christians, by the wildest Methodist, whose idea of Scripture is influenced by his own wayward fancy, as well as by the Catholic, who looks up with the profoundest reverence to the legitimate arbiter of opinions. With these explanations it follows, that *we* can perceive no force in the preacher's objections that, before the invention of printing, it was practically impossible that the great proportion of mankind should have been able to read the Bible; that in this country, in the reign of Edward the First, a fairly written copy of the whole Scripture was worth not less than 300*l.* of our present money. An equally conclusive argument against "private judgment" might be derived from the fact, that there are Christians in our own country, and in others, even in the present day, so disadvantageously placed, that they have no opportunity of perusing the Bible. But how does this affect the applicability of the principle to the large

number of persons of sound minds and intimate acquaintance with the word of God?

The preacher next presses upon Protestants the fact, that "so few, comparatively, do find time to read the volume through with that care and circumspection that, in prudence, would seem requisite for drawing out a clear and satisfactory catalogue of all revealed truths that it contains, and all the moral duties that it inculcates." This fact, which we do not deny, will furnish a reasonable authority for enforcing a greater diligence in scriptural study, and greater caution as to the *guides* which are employed to supply the deficiency which a partial personal study may have occasioned. But it can with no reason be urged as sufficient to discourage exercise of the right of private judgment itself, and with quite as little to encourage an implicit reliance upon that church whose doctrines are manifestly repugnant to the revealed truths which the Bible contains. The advocate for Romanism ought in fairness to admit, that at any rate they who *have* taken the pains "to draw up a clear and satisfactory catalogue," and find that its contents are essentially different from the creed of the Romish Church, ought to be exempted from the obligation to learn of her; and why should not those who find they have not sufficient time or mental furniture for the most extended examination, rely for assistance upon Protestant friends, rather than repair to the Church of Rome for her guidance? The plea is at best an excuse for the indolence or ignorance of the members of her own communion, who may fancy that they are not competent to judge between the Romanist and the Protestant, but cannot be expected to have the least influence upon such as belong not to the Roman Church.

A similar defect we can easily trace in the reasoning, that if "private judgment" be admitted, and the Bible only constitute our "rule of faith," then "the Christian parent is no longer justified in giving instruction to his children; then the Christian preacher, to whatever congregation or sect he may belong, is no longer justified in the exercise of his profession; every one of us, my brethren, to be honest and consistent, must forthwith abandon his ministry, and cease to interpret for any other than himself." So little able is the preacher to enter into the spirit of Protestantism, that he has the simplicity to suppose that any body of consistent Protestants would submit to the interference of any pastor, however

exalted his qualifications, with that deliberate judgment which they may form of the meaning of the Sacred Oracles. Thankful they will be for the assistance of those who are qualified to give it, and desirous of receiving that assistance, but the final appeal must be to the reason within us, the candle which the Lord has lighted to shew us the way to his favour. And while Christians can thus reasonably use the help without bowing to the authority of ministers in the interpretation of Scripture, and find themselves benefited by the enforcement of the moral and religious truths which they already admit, and determined in a course of virtue by the animated appeals which proceed from the pulpit, there will be no need whatever for an "honest and consistent" minister to abandon his profession, but abundant encouragement for the most vigilant and unremitting performance of the pastoral duties.

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ART. II — *The Causes of Declension in Christian Churches: a Discourse delivered at Jewin-Street Meeting-House, Jan. 7, 1830, before the Monthly Association of Congregational Ministers and Churches in London.* By John Arundel. Westley and Davis.

ALL denominations are interested in the subject of this discourse, and as all are liable to be influenced by the causes which the preacher has pointed out, there is no opportunity for any one to indulge in a vain triumph over others.

Among the causes of declension assigned in this discourse, are an inefficient ministry, and a defective discharge of pastoral duties. This inefficiency may arise from inadequate mental furniture for the great undertaking. Inefficiency may also arise from the want of adaptation of talent to the sphere of labour, and from a relaxed attention to the great doctrines of divine truth. Here we quite agree with the preacher, that "the rich sentiments of the gospel of the blessed God should pervade the whole ministry." P. 13. But it is evident that the sentiments which are really such, must be determined to be so by their own proper evidence. The numbers which may profess adherence to any set of religious sentiments, are no test of their truth. Yet the preacher, inconsistently with the tenor of his discourse, refers for examples of the dissolution of societies through the want of gospel

preaching, to "*Germany, Switzerland, Lancashire, Yorkshire, and the metropolis.*" Our readers can be at no loss to understand the reference which is here made. In those parts of Christendom, particularly, but many others might have been added, societies are known to exist which advocate a different system of Christian doctrine from that which is commonly adopted. The uncommonness of the doctrine is the fact; till numbers become the test of truth, this fact will furnish no presumption against the scripturalness of the sentiments. Consider the manner in which prejudices are transmitted from one generation to another, and take into account the worldly influence which is employed in favour of the popular doctrines, and no one need be at a loss to assign a sufficient reason for the slow progress of opposite sentiments. And yet we are disposed to recall this expression. In several parts of the world it would not be correct to say that Unitarianism has made a slow progress. We add the United States of America to those which the preacher has alluded to. But a very few years ago, he would have scarcely included Germany or Switzerland in his enumeration. In all comparisons between one sect and another in regard to the numbers of their supporters, a principal attention should always be given to the quantity of information which they may severally possess. Nor do we fear that we shall mistake the truth, although we may subject ourselves to a charge of vanity, when we affirm, that large numbers of the orthodox Dissenters are unacquainted with the true grounds of dissent, and incapable of defending their opinions from Scripture, while on the contrary the Unitarian society is but rarely to be met with that does not properly understand the scriptural authority for its leading doctrines, and is not able to defend them with ability against all gainsayers.

"Inefficiency may arise," it is added, "from a low state of personal religion in him who ministers in holy things." Here it is well observed, that "the influence of ministers on their flocks is very great, both for good and evil. Consequently, if our closet devotions are deficient, if we do not spend certain portions of every day in communion with God, if we ourselves are not profited first of all by our pulpit preparations, if in our public prayers there be not solemnity, earnestness, spirituality, enlargement, faith, and expectation, then we cannot but anticipate the symptoms of decay in our churches as to fervency,

liberality, activity, and in the number of conversions to God through our instrumentality."—P. 15.

"It is reported of Dr. Cotton Mather, 'that in studying and preparing his sermons before he preached them, he endeavoured to make even that an exercise of devotion for his own soul. Accordingly, his way was, at the end of every paragraph, to make a pause, and endeavour to make his own soul feel some holy impression of the truths contained in it. This he thought would be an excellent means of delivering his sermons with life and spirit, and warming the hearts of his people by them; and so he found it.'"—Note, p. 14.

ART. III.—*Webster's Travels through the Crimea, Turkey, and Egypt.*  
In 2 Vols.

IN this work we have, first, a life of Mr. Webster; secondly, "Notes on the Netherlands;" thirdly, "Travels through the Crimea," &c.; and, fourthly, (in the Appendix to wit,) a hundred pages on the Russian Conspiracy in 1825. Nothing can be in worse taste than the Memoir; it is intended, nevertheless, to be a beacon to enlighten the path of young night-wanderers, also "as balm and encouragement to such as waste the native vigour of their minds from an eager desire to outstrip and escape from the pursuing spectres of doubt, despondency, and despair." The lesson which it is to teach is, "the wholesome and redeeming one that man cannot attain perfection by the mere act of volition; that as he preserves his animal life by the sweat of his brow, so he must preserve his essential life *by days of continual and wearing labour and agony of soul*; but that if he submissively take counsel of hope and patience, *he will at length arrive in a region, breathing the freshness of regenerated life, where pain and agony, despondency and despair, have no resting-place, and where his days will glide away amidst calm contentment and exuberant joy.*"—Mem. p. 5.

Passing to the "Notes on the Netherlands," we find some relief in the improved style, but nothing very remarkable in the facts or descriptions, or very edifying in the moral and political reflections. The Greek question is handled with singular levity and hard-heartedness, as "a senseless excitement in favour of the worthless Greeks;" and Lord Byron is reproached with the crime of having "lent the sanction of his noble name, exalted talents, and personal

endeavour, to propagate the farce of Grecian freedom." Would to Heaven that his talents had always been as well employed, and that no other stigma attached to his "noble name"! We are likewise informed that "one of our most intelligent missionaries, a Mr. Hartly, was shot at Napoli di Romania;" upon which we have the very judicious and candid remark, "so much for their regard for religion." In the second volume there is a tolerable account of Ali Pacha, intermingled in like manner with trash. There are also some interesting particulars of the Turks and Egyptians, mosques, catacombs, excavations, empalements, slave-markets, and pyramids. Of the Memnonium at Thebes we have the following description: "It forms three portions of ruins. 1st. The propyleon, entirely ruinous on the East side, and fallen to within thirty feet on the other side. Battle pieces are represented on it: a hero in his car, with bent bow, galloping over men, chariots, &c.; his two horses springing. Above is a repetition of the same attitudes. At some distance runs a wall, of which, to the left, only the foundations remain, but to the right the whole height and half the thickness are still preserved. The great Colossus was placed within three feet of this wall to the left of the entrance, and facing the propyleon. The pedestal is still in its original position; part of it is, however, sawed away, and the body of the figure is overturned on its back and broken into two great masses through the middle; the head, breast, and arms, forming one fragment. Many fragments are scattered round, among which are

seen a foot and an arm; across the line of the forehead is a deep cut, said to have been sawn by the French. The outside is in some parts perfectly polished, and the carving on the head, arms, seat, &c., and the cartouches, in part remain. Without having seen it, this prodigious monument can hardly be conceived. It is without any equal as an instance of what human power can perform. The breadth of the shoulders is twenty-three feet—of the foot, across the toes, five feet—of the hand, four feet six inches—of the pedestal, seventeen feet four inches—and the length remaining is twenty-eight feet six inches. On the wall to the right is a battle-piece—a hero in his car, with bow drawn, horses springing over each other, charioteers in confusion, horses tumbling, and men smitten by arrows and falling. Further on is a sea, painted blue, into which men and horses are rushing. On its shore is a numerous army, with spears, none of whom are employed in pulling out the people from the sea. On the wall to the left of the great colonnade, inside the temple, is another battle-piece. A hero in his car, with bow bent, is drawn by two horses rushing over dead bodies, broken cars, horses, &c. Numbers are flying and looking back. Beyond are the high walls of a city. Below is the gate, and men from thence shooting arrows, hurling stones, and using spears against the assailants. These last are seen tumbling down headlong. Others are mounting a long scaling ladder, protected by shields."—Vol. II. p. 171.

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## MISCELLANEOUS CORRESPONDENCE.

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### *Additional Remarks on the Nature and Evidences of the Resurrection of Jesus.*

LETTER I.

*To the Editor.*

SIR,

THE doctrine of everlasting life, as exemplified by the resurrection of Christ himself from death to immortality, requires, I am aware, a more full development and illustration than that which

I have submitted to the consideration of your readers. I indulge the hope that it may draw forth the remarks of some of your talented correspondents, as it appears to open a field of inquiry and reflection which may afford ample scope for their exercise, and thus a new glory may be thrown around pure Christianity; or rather, it may be shewn more under its genuine characters, and make nearer approaches to its primitive efficacy. In the mean time it may be incumbent on

me to offer a somewhat more detailed explanation of my own views.

The *nature* of the resurrection of the dead, and that of Christ in particular, has not, I conceive, been investigated in modern times with that attention which its vast importance, as the great subject of the Christian revelation, demands. In treating of the particulars of our Lord's resurrection, it has been the practice to select such facts as relate immediately to the presentations of his person, or which prove its substantial reality. And undoubtedly this is a point of essential moment, the proofs of which require the most scrupulous examination; but were it the whole of what is meant and intended to be proved in the case, what evidence would the resurrection of Jesus afford of a future immortal life, beyond what is afforded by the resurrection of Lazarus, or by any other miracles which were wrought by Christ or his apostles, none of which were *proofs in kind*, or instances of that great event which was the principal subject of their predictions? His resurrection, however, was the fact which the apostles announced to the world, as *the first fruits from the dead*; that is, the first commencement of an immortal state, to which the rest of mankind might look forward with expectation, in proportion as, by the culture of their spiritual and moral powers, they should become prepared for so glorious an elevation. Now, in order to discover the proofs of the actual exaltation of Jesus to so transcendent a state, it seems to be necessary to take into consideration *all* the circumstances attending his manifestations to the observation of mortals; and not those only which prove his substantial or visible presence. The truth of the case appears evidently to have been, that, though he continued through the course of forty days to afford many convincing evidences of his presence among his disciples, and of his intimate acquaintance with their proceedings, yet he only occasionally "*shewed*" himself to them or any persons on this side the grave; being ordinarily as wholly withdrawn from mortal inspection as those angelic spirits who also occasionally both shewed themselves and gave substantial evidences of their presence; but who, like him, withdrew, and presented themselves in a supernatural manner.

There are, it must be admitted, considerable difficulties attending the proof of facts of this last description, in the particular instances; but if the doctrine preached by the apostles was, that Jesus

was raised from the grave to an immortal and celestial state, its attestation to mankind at large rests principally on the many public and palpable miracles which were wrought in his name, on their persons, and through their instrumentality. It cannot, however, but be productive of satisfaction to be enabled, from a careful examination of the circumstances of his several manifestations, to conclude that in each case they bear upon them the stamp of reality, in contradistinction from those innumerable illusions of the fancy which have so long and so grossly deceived and misled mankind. It is true, indeed, that the doctrine of the homogeneity of man, and especially of the person of Jesus, and that the same person, alternately, became substantially present, and was withdrawn from the cognizance of mortals, is little accordant with the ideas which have generally prevailed in relation to these points. But the views concerning the nature of "*matter and spirit*," so ably advocated by Dr. Priestley in his "*Disquisitions*," or sentiments nearly approximating to the same conclusions, are, I believe, making considerable progress with the general advances of knowledge; chemical discoveries, in union with other branches of natural philosophy, have shewn that the ordinary ideas of *contact* are erroneous, that what was supposed to be *solid substance* is, in fact, nothing more than *resistance*, which, of course, can be modified or removed at the will of *Him* by whom it is produced. It is also becoming continually more apparent that the vital functions in man, as in all other animated beings, are the result of the organization of his frame and of the influence of the air, the light, and other surrounding objects upon it; that perception is no less dependant upon the structure and operations of the brain and nervous system, than respiration is upon those of the lungs, or any other of the functions of life on their respective organs; and consequently that in death, every vital function ceasing, and the whole frame being disorganized, life is utterly extinct;—a conclusion which entirely coincides with the doctrine of the proper resurrection of the whole person from death, and its elevation above the liability to dissolution; which, judging from all the facts of the case, as related by the Evangelists, appears to have been completely exemplified in the case of our great Master.

The great object of the Christian revelation is to "*abolish death and spread abroad the light of an incorruptible life*." The Heathens rested all their notions of

immortality, which appear to have been extremely faint,\* and unproductive of useful moral influences, on a supposed separation of an invisible spirit from the body in death; and, perhaps, the principal support of this opinion was those shadowy forms of the dead, which were presented to the minds of survivors in dreams and reveries. But these can have no external reality, being mere creations of the fancy; at least such phenomena can in general receive a much more easy and probable explication from this principle, than by having recourse to the theory that the "shades" of those who had once lived were actually in being after decease, and occasionally presented themselves to the view of the living. This doctrine is, in fact, opposed to the strongest evidences that the nature of the case admits; it concludes that there is immortality and incorruption in the midst of every sensible indication of death and corruption. It leaves the man in the state of utter dissolution, and concludes that he is in the actual possession of immortal energies. The resurrection of Jesus, on the other hand, presents a series of facts by which the whole man is preserved from corruption; and, from the grave, is translated to a spiritual and immortal state. The witnesses of these facts appear to have received every evidence that mortals were capable of receiving, that the same man who had lived and died was now translated to the state of a celestial spirit, from which he would be no more liable to return to that dead and corruptible state whence he had experienced so signal a deliverance. The translation of the body, as evinced by its *disappearance* from the sepulchre, accompanied by the opposite miracle of the *manifestation* of a celestial messenger, who, from an invisible state, now gave ample proofs of his substantial presence; the ordinary invisibility of Jesus from this time forward; and the extraordinary modes in which he usually withdrew himself from, or presented himself to, the cognizance of mortals; together with the indubitable proofs of his corporeal presence which he gave whenever he did present himself to observation, clearly shew that the whole person had become ordinarily spiritual; that the same frame which had

supported "animal life," was now become the vehicle of a much more refined state of being, thus verifying the words of the Apostle, that there is "a spiritual" as well as an "animal body;" that being "first which was animal, and afterwards that which is spiritual;" but both being the result of that infinite power which, by means of appropriate organizations, first introduces man into existence, and, when he has made certain advances in the scale of spiritual and moral excellence, provides him with superior instruments of improvement, and opens to him new sources for exercise and enjoyment.

But as what I am now stating as facts have in several particulars been differently represented, I propose, with your permission, more fully to consider some of them, and to state my reasons for differing from the interpretations of some Commentators upon the passages. Perhaps the most material are those which relate to the disappearance of Jesus from the view of his enemies, and to his repeated appearances to his apostles.

That we have no account of the appearance of Jesus to his enemies, except in the single instance of Saul, long after his resurrection, is a circumstance which has given rise to considerable discussion. It has, on the one hand, been represented as a deficiency in the evidence; while, on the other hand, it has been argued that the effect produced upon his enemies might have been too overpowering to have been compatible with its moral design; and that, had it effected the general conversion of the Jewish nation, the whole would have had more the appearance of a worldly affair, and shone forth with less strength of evidence at the present day, than under the actual circumstances. The arguments on either side proceed on the admission that Jesus was not seen by any of his enemies at or near the time of his resurrection; that by some means he was withdrawn from their view; that he was not even seen by those sentinels who were placed at the sepulchre for the express purpose of taking special custody of the body. Now that it should be removed from a sepulchre which was secured by an immense stone at its mouth, without the observation of those whose reputation and lives depended on their vigilance, and that but for "the fourth part of the night" in which the same persons were on guard, could be effected only by some *miracle*; and this being admitted, the miracle which they have related is in all probability that which actually transpired.

\* Whitby, in his note on 2 Tim. i. 10, has shewn by a series of extracts the state of utter uncertainty and want of faith which prevailed among the Heathen philosophers, and extended to the people in general upon this subject.

They would neither have imagined nor invented the tale of an appearance of an angel descending from heaven, rolling away the stone, which it was their office to preserve undisturbed, causing the body to elude their sight, which it was their duty either to keep secured, or at least to give an accurate account of the circumstances and the state in which it was at its removal; and inspiring them with such alarm, by his aspect alone, as not only deprived them of their martial prowess, but reduced them almost to the state of dead men! It was not incumbent upon them to specify what they did *not* observe; but had they observed the body or person of Jesus, it would have been their first duty, and their first endeavour, after having failed to retain it in the sepulchre, to have stated all that fell under their notice respecting him. Had they witnessed the removal of the body in an inanimate state, this fact would have been almost sufficient to have outweighed all that the apostles could afterwards have advanced to prove that it was restored to life; and still less could they in that case have succeeded in the proof that it had undergone a transformation to a spiritual and immortal state. Had the watchmen beheld him coming out alive from his sepulchre, it would have afterwards been highly reasonable to expect that he should be seen by many others, both friends and enemies, and the circumstance of his not being seen by any of his enemies, would have ill corresponded with that of his leaving the sepulchre in a visible form. The soldiers must have been more disposed to have given *some* account of the person or body of Jesus, and the circumstances of his removal or departure, than to have invented a tale about a being in human form, whom no one had seen before or beheld afterwards, overcoming and defeating them in every respect, so that they were not only prevented from keeping the object of their charge in security, but from giving any account whatever how or in what state it had disappeared. This could have been no invention of theirs; it may even be safely asserted that so singular an event could never have suggested itself to any person, as that of the translation of a dead body to an invisible spirit. It had probably never been witnessed or thought of in any former instance; and yet, most incredible and unsatisfactory as such an account as this must have appeared, it seems to have been received and credited by the Jewish Sanhedrim before whom the re-

port of the watchmen was brought, that an angel from heaven had appeared, and Jesus had disappeared from their view, and totally eluded their observation. Now, this statement entirely coincides with the additional statement that from this time forward he was not seen but on extraordinary occasions, similar to those on which celestial spirits are recorded to have made their appearance, and especially to those which are related in connexion with the disappearance and subsequent appearances of Jesus.

P.

*General Baptist Academy Library.*

*To the Editor.*

SIR,

THOUGH the pages of the Monthly Repository, from its commencement, have been in the practice of recording an account of the annual meetings of the General Baptists, as furnished by different correspondents, yet there are few, perhaps, besides the body, who see the published proceedings of the Assembly in detail.

For this reason I beg permission to state, that at the end of those for 1828, there is given for the first time a list of books belonging to the Academy of this denomination, now under the able superintendence of the Rev. B. Mardon, M.A., Pentonville. "It has been thought desirable to print this list that persons friendly to the object may know in what books it consists, and may as they please present to it any other books of which it is deficient."

At that time it was comparatively small, and several of these *odd* volumes; it has since received an augmentation by purchases effected from the sale of those of the late Rev. Thomas Belsham, and by the donations of certain individuals for this purpose. It is, however, I perceive, yet wanting in several works connected with scripture criticism and history, &c., so every way desirable to the theological student.

I make this mention, believing that to many of your readers it needs only be known to induce them from their literary stores to enrich the Institution, which would be acceptable in any degree. If authors, on the publication of their works, would present copies of the same, they would give a permanence to their productions, and, what is above all, prove themselves not merely the friends of their own time, but of posterity.

Such a wish was expressed a few years

back relative to Dr. Williams's Library, Red-Cross Street. Should either of these be served by this intimation, it will afford an inexpressible pleasure to, Sir, yours,

ALLI.

*American Quakers.*

*To the Editor.*

SIR,

IT is known to those who interest themselves in religious affairs, that there has some time since arisen in America a schism among the people called Quakers. The leader of the schismatics is one Hicks, a man allowed by those who differ from him in religious faith to be venerable for his talents and his virtues. The great point in this schism is the unity of the Godhead, the followers of Hicks asserting the belief in a Supreme Being, one and indivisible, and consequently denying the doctrine of Jesus being coeval with the Father, or God in the flesh, and with it the doctrine of his death on the cross being the propitiation of our sins, whilst the rest of the Society, with whom, in other matters, the Schismatics agree, profess (though without adopting the term) the doctrine of the Trinity, and, as a necessary accompaniment, the incarnation of the second person in the Godhead.

Though this difference of religious faith in a people, in all other respects the same, having the same peculiarity of speech, dress, and demeanour, the same rules of religious discipline, &c., &c., has been known to have existed some years, it is not until now that public notice has been taken of the subject, and that an open and authorized disclaimer has been made of them as members of the Society of Friends.

I beg leave here to introduce a quotation from Penn: "I am the Lord, and there is none else; there is no other God besides me. Jehovah shall be one, and his name one, which, with a cloud of other testimonies that might be urged," says he, "demonstrate, that in the days of the first covenant and prophets but one was the holy God, and God but that holy one." Again says he, "Jesus said, Why callest thou me good? There is none good but one, that is God. There be gods many, but unto us there is but one God the Father, of whom are all things; from all of which," says he, "I lay down this one assertion, that the testimonies of scripture, both under the law and since the gospel dispensation,

declare one to be God, and God to be one," &c.

Can any thing be more full, more comprehensive, more explicit than this? Is there any Unitarian who, in his confession of faith, could use more unequivocal language than William Penn? Is there any one among the followers of Hicks who, in the ardour of his advocacy of the indivisibility of the Godhead, could say more?

Again, regarding the doctrine of satisfaction, Penn says, in an article in the same work, entitled "The Vulgar Doctrine of Satisfaction being dependent on the Second Person in the Trinity, refuted from Right Reason," "It divides the unity of the Godhead by two distinct acts of being offended and not offended; of condemning justice and redeeming mercy; of requiring a satisfaction and then making it: because, if Christ pays the debt as God, then the Father and the Spirit being God, they also pay the debt. Since God is to be satisfied, and that Christ is God, he consequently is to be satisfied, and who shall satisfy *his* infinite justice? But if Christ has satisfied God the Father, Christ being also God, 'twill follow then that he has satisfied himself. But since God the Father was once to be satisfied, and that it is impossible he should do it himself, nor yet the Son or Spirit, because the same God, it naturally follows that the debt remains unpaid, and these satisfactionists are still at a loss," &c., &c.

I leave to others to shew, if they can, the accordance of these sentiments of Penn with those of the Friends of the present day, as exhibited in the sort of confession of faith in the Yearly-Meeting Epistle of the past year, and to which I have already referred. For my part I conceive I see the greatest possible discrepancy; I conceive that any one who should take up the confession of faith made by the Yearly Meeting; and the sentiments of Penn in his "Sandy Foundation Shaken," would at once declare that they were opposed to each other as completely on the point at issue as confessions of faith possibly could be; and being so, the followers of Hicks have at least the sanction of a great name in their cause.

The doctrine of Jesus being God, the creator of the universe, together with the doctrines of imputed righteousness and plenary satisfaction, appear to my mind so exceedingly irrational, that the wonder is, not that a large number of the Quakers of America should renounce

such a belief, but that there should be any left that can retain them. I feel a glow of satisfaction when I contemplate the fact, that in America, the great theatre of renovation of all kinds, a band of men should arise among the Society of Friends, a society which, from early education and the association of ideas, my affections lean towards, and my mind separates from with reluctance; I repeat, I feel a glow of satisfaction that a considerable part of this amiable sect should have emancipated themselves from the gross and deforming superstitions above-named, rejecting those portions of the doctrine of Quakerism which have hitherto interposed a bar to the reflecting, philosophic mind, in the wish that might otherwise arise in it to remain or become a member of that religious body.

I have above endeavoured to shew the absurdity of these dogmas, but in the absence of any absurdity, what, I ask, does the doctrine of plenary satisfaction do for man? Does it not lead him to place upon an article of faith that reliance for final acceptance with God that can only be duly placed in a purification of the heart and its affections? He is to be saved by the righteousness of another, not by his own; he relies upon the righteousness of Christ being accepted, instead of his own righteousness. Does this stimulate him? Does it not, on the contrary, have the effect of paralysis? Is it likely, when the path of duty is beset with thorns, to lead him onward? Or will it not rather induce him to take up his rest by the way? Is it likely that, with such a belief, he should make many painful efforts to prepare his mind by improvement and self-denial for a state of being in which there shall be less of misery than is perhaps necessary in this world? I think not. Its effect is more that of a Catholic indulgence; it takes away from human efforts the high rewards that attend them, and bestows on a simple act of credence the compensations of a life of virtue.

A FRIEND TO CONSISTENCY.

*Congregational Magazine.*

*To the Editor.*

SIR, *Halifax, May 15, 1830.*

YOUR correspondent "the Watchman" has given your readers a great deal of interesting information, to many of us not less new than curious, relating to the proceedings of some of our neighbours, with which we were before but little acquainted. Among other feelings of a

less pleasing nature, I have been much struck with a singular effect of the repellent power which operates to divide from each other by a broad and strongly-marked line of distinction the different religious bodies which exist in the same community. They breathe the same air, they speak the same language; as neighbours and countrymen, they have interests and feelings in common; and yet in many instances they seem to form separate societies which have very little intercourse, and know surprisingly little of each other.

I have sometimes found myself labouring under a considerable portion of this ignorance of what is passing beyond the pale of our own religious connexion; and by way of acquiring a little more information on this subject, which may occasionally be useful, I have arranged with a friend a plan of exchange, by which he sees the Repository in return for the Congregational Magazine. For aught I know, each of us may think the other has the better bargain. At the same time, however, that I have observed with regret several specimens of the uncandid spirit which the Watchman has exposed, I have also noticed many things which were interesting and valuable. Among others, there has lately been a series of papers giving a correct and judicious account of the controversy concerning the noted text, 1 John v. 7, which, along with a view of the general argument, contains a history and critical notice of the principal writers on both sides, including several that are less generally known. But with respect to Unitarians, there are not a few statements which prove that the writers can know next to nothing of a religious body against whom they proceed, nevertheless, to pronounce a positive and dogmatical sentence. Thus the writer of a review of Lord King's Life of Locke has the following concluding remarks:

"We have an idea, notwithstanding what we have said, and the erroneous tendency of many of Locke's views, that he probably believed more than he considered himself justified in imposing upon others. If he believed all that is implied in a passage in which he sets forth the views of pacific Christians, he held opinions to which our modern Socinians at least would by no means subscribe. 'Since the Christian religion' (says Mr. L.) 'is not a *notional* religion, to furnish speculation to the brain, or discourse to the tongue, but a rule of righteousness to influence our lives, Christ having given

himself to redeem us from all iniquity, and to purify unto himself a peculiar people zealous of good works; we profess the only business of our assemblies to be to exhort thereunto; laying aside all controversies and speculative questions; instructing and encouraging one another in the duties of a good life, which is acknowledged to be the great business of true religion, and to pray God for the assistance of his spirit for the enlightening our understandings and subduing our corruptions, that so we may return unto him a reasonable and acceptable service, and shew our faith by our works, proposing to ourselves and others the example of our Lord and Saviour Jesus Christ, as the great pattern of our imitation."

I believe it has never been contended by any one that Mr. Locke was what is called a *Socinian*, either ancient or modern; but that he was a Unitarian in the larger and what is now the generally-received sense of that word, appears to me as clearly established as any fact of the kind (not formally avowed, but left to be inferred from the tendency of various modes of thought and reasoning, and the consistency of certain opinions with the general spirit and style of his criticism) can well be. But the above passage is surely a singular instance of the ignorance and misconception which may prevail even in this age of publicity with respect to the sentiments and character of different sects. I ascribe the misstatement entirely to this cause, for the article from which it is quoted does not appear to be written with any of the spirit of personal animosity or bigotry which might have induced the writer wilfully to misrepresent the views of his opponents. But it is more or less true of us all, that we confine our reading and personal intercourse so much to our own friends and our own writers, that we have each a little public to ourselves with which we are tolerably well acquainted, while all beyond is almost a *terra incognita*. What difficulty the Congregational reviewer could suppose the persons whom he calls modern Socinians would have in subscribing to this passage of Mr. Locke, it is not very easy to conceive.

In the Magazine for the present month we are presented with the Trust Deed of the Highbury College, in which we find that the benefits of the Institution are most strictly confined to those who can pronounce the shibboleth of the party. The tutors and students must be such

and such only as are Protestant Dissenters of the Congregational denomination, and a "*Schedule*" is subjoined of the doctrines which it is required that they shall profess, comprising the Trinity, Original Sin, the Atonement, Salvation by Faith alone, Particular Election, and Infant Baptism. By what formalities the adherence to this formula is to be ascertained and declared, is not distinctly set forth; perhaps they may intend to carry their precautionary system to as great a length as their brethren at Andover in Massachusetts, who, not content with requiring their Professors to sign the Confession of Faith once for all, demand a renewal of the subscription every five years. What a strange distrust is here manifested of the effects of free and impartial inquiry upon their system! Surely they can have little confidence in the truth of those doctrines on which they lay so great a stress, who cannot expose them to the test of a candid investigation without fencing them about with all manner of stipulations and restrictions. With what consistency can such *Dissenters* as these complain of the exclusive spirit of Oxford and Cambridge? I trust the time will never arrive when either tutors or students on entering our academical institutions shall be subjected to any test or subscription whatsoever, pledging them to a particular set of opinions as the result of the inquiries in which they are about to be engaged. We value Unitarianism only because we believe it to be the truth; and we should be sorry to pay so poor a compliment to our principles as to imagine that they were in any danger from the most unfettered and exact scrutiny. We prescribe no standard of doctrine but the word of God, and should deem it presumption to combine this divine rule with any system of man's devising.

It cannot be denied, however, that there is some portion of worldly wisdom in this policy of our Calvinistic brethren. When they observe the consequences of a different procedure at Geneva, at Harvard College, or (to come nearer home) at Northampton or at Daventry, we cannot much wonder at their unwillingness to peril the continued profession of their creed upon so hazardous and doubtful an experiment. But we trust that in the present instance it will defeat its own end, and that this feeble attempt to keep out the daylight of truth will be so overruled as ultimately to promote the very cause it was destined to oppose.

W. T.

## OBITUARY.

### MR. SAMUEL PRICE.

1830. March 13, at *Portsmouth*, Mr. SAMUEL PRICE, aged 70 years; 52 of which he had been a member, and 44 years a deacon, of the General Baptist Society in that town. To the interests of that Society, and the connexion of which it is a branch, he was zealously attached; yet, although an advocate for the most strict discipline known among its churches, he was ever ready to support institutions for promoting Unitarianism and the unfettered expression of religious opinions of any kind; and the humble hospitality which *at home* it was his delight to exercise, was in complete contrast with the "close communion," for which "in the church" he was a strenuous advocate. At an early age he conceived clear and enlarged views of the unity and paternal character of the Divine Being, which were confirmed by much reading and reflection; they sustained him through the toils and vicissitudes of life, and enabled him to meet the gradual approaches of death with firmness, resignation, and good hope. It may be said that he died in the act of prayer; with eyes raised to heaven, "My good Father!" were the last articulate sounds he uttered.

### MRS. BRISTOW AND TWO CHILDREN.

June 5, aged 37, JANE, wife of the Rev. E. BRISTOW, of *Birmingham*. Scarcely more than three years have elapsed since her marriage, under circumstances which promised every earthly felicity. Herself and her husband were nearly of the same age, and a long previous intimacy had made them thoroughly acquainted with each other's habits and dispositions. No inconsiderable similarity of taste prevailed, and though some difference of opinion existed on religious topics, such were the liberality and enlarged Christian views of the deceased, that this never lessened the mutual respect, or interrupted the harmony, of domestic life. The variety of her literary accomplishments, and the elegance of her manners, attracted general admiration. The steadiness of her friendship, and the fervour of her unostentatious piety, endeared her while living, and will cause her memory to be long and tenderly cherished. The happiness which crowned the early part of her nuptials was, however, quickly blighted. An internal malady, the precise nature of

which could not then be ascertained, produced the most acute sufferings, and was evidently undermining her constitution. On the 11th of last March, her first child, a daughter, who had that day completed her second year, was, without any previous symptoms that could excite alarm, declared to be in a dying state, and the following day expired. On the 16th of the following month, her other child was removed from earth by a disease which baffled the efforts of his medical attendants. This latter stroke was borne with a submission and resignation that surprised all who witnessed her conduct. For some weeks her own health seemed to recover, and her strength to increase. But the hopes thus raised were soon disappointed. A sudden change made it evident that her disease was fatal; and in a few days she expired without a struggle, having exhibited in the closing scenes of life the same piety and unshaken confidence in the Divine Being which had regulated her conduct, sustained her fortitude, and, we humbly hope, prepared her for death, for judgment, and eternity.

### JOHN HAMMOND, Esq.

JOHN HAMMOND, Esq., was born at Macclesfield, and educated at the Grammar School of that town, then of considerable reputation. Thence he went to Queen's College, Cambridge, where, having obtained high academical honours on taking his Bachelor's degree, he was elected a Fellow, and continued so till he married his first wife, the only daughter of the celebrated architect, Mr. Essex. He was for some time minister of Trinity Church, Cambridge, but scruples having arisen in his mind on the doctrine of the Trinity, he resigned his pastoral office, and with it his profession of a clergyman. After the death of his wife he retired to Fenstanton, in the county of Huntingdon, where he purchased an estate. Having completed some improvements there, he travelled for three years on the Continent, and added to his classical knowledge that of the modern languages, particularly French, Italian, and German. In Italy his well-furnished mind enabled him to appreciate the remains of antiquity and the elegancies of modern art, as in Germany he made himself thoroughly acquainted with the studies of their universities, and particularly with that theology by which some of them are

eminently distinguished. On his return to England he married his second wife, and devoted himself chiefly to the cultivation of his estate, and the education of his children, at the same time pursuing with ardour his private studies, of which that of the Scriptures and the Hebrew language formed the most prominent features.

In his political opinions he was a staunch Whig, of which he gave a proof on the centenary of the Revolution, by an immense *feu de joie* which he caused to be raised on the common before his house, by the distribution of papers illustrating that glorious event, and by the distribution of food and small sums of money among his poorer neighbours. Consistent with those sentiments, he was a strenuous supporter of the house of Russell in the contested elections for his county and his speeches on those occasions, as also on the Slave Trade and the Bible Society, manifested the sound principles he entertained of civil and religious liberty.

In separating himself from the sect established by law, his primary objection was to the doctrine of the Trinity, and thence he was led to consider the fatal error of this and other sects in the vain attempt to pin down men's minds by articles of faith of human invention. Having, in his early life, been little acquainted with Dissenters, he was astonished to find that the mass of them were as fatally bigoted to this wretched system as the dominant sect, that the ministers of both parties were equally under this galling yoke, and that the liberty by which Christ has made us free was little understood by either party. He attributed this to the want of faith of both parties in the word of God, as they fell, in his opinion, under the condemnation of the Israelite of old, in thinking that the ark of God stood in need of support from human devices.

He was a firm Unitarian Christian, meaning, by the term Unitarian, a believer in one God in one person; by Christian, a believer in Christ as his Saviour and Redeemer. He differed in the latter object of his faith from many Unitarians of the present day, as he maintained, in common with his friend Mr. Tyrwhitt, most strenuously, the doctrine of the atonement in the proper meaning of that word, and as it is given in the margin of the authorized Bible—reconciliation. He lamented, indeed, that the word atonement was ever used, as it is liable to so much misinterpretation, and

he never used it unless to vindicate himself from the insinuations of those who would confound him with those Unitarians who consider Christ simply in the character of a prophet and teacher, and a proof in himself of the doctrine of the resurrection. Eternal life, he used to say, is the *gift* of God *through* Jesus Christ our Lord, not merely that he taught this doctrine, but that eternal life is a gift bestowed in the manner chosen by the Giver, and this is through the medium of Christ who died for us and rose for our justification; that as the disobedience of Adam was the mean of the subsequent distress of the human race, so the obedience of Christ was the medium by which we are rescued from the fatal effects of the fall of the first parent, and rendered capable with him of a resurrection to future happiness. Our thanks are due, then, to the great Supreme, in the first instance, for his gift, and in the next place, to our Lord and Master, Christ, through whom alone the possession of this gift is bestowed upon us.

As a great majority of Unitarians in this country entertain a very different opinion on the character of our Saviour, it is but right that they should know, and indeed that other sects should know, that there are a few Unitarians who do not subscribe to the prevalent doctrine, but who are as tenacious of the strict unity of the Supreme as their brethren of the same denomination, though they differ so widely from them on this great and important topic. This difference of opinion is little known to other sects, for in conversation with several of them, and in repeating the glowing language of Paul, and the fervid metaphors of the blood of Christ washing away our sins, the writer has been repeatedly told that he is not an Unitarian, and in vain he protested that to him there is only One God the Father, and that, as by man came death, by man came also the resurrection from the dead.

During his later years, Mr. Hammond led a very retired life, seldom removing from his home, and then not to a great distance. In his neighbourhood he was beloved and respected, and he departed this life in the 76th year of his age, on the 7th of June, after a very short and sudden illness, in full confidence that the religion of our Saviour would in due time destroy all the errors engrafted on it, and in the pious hope of being made partaker in those blessings which he has promised to his faithful followers.

## INTELLIGENCE.

### *British and Foreign Unitarian Association.*

THE Anniversary of this Institution was held on Wednesday, June 2nd, in the Unitarian Chapel, South Place, Finsbury. The attendance on the religious services in the morning was highly respectable, and more numerous than usual. The Rev. J. S. Porter, of Carter Lane, introduced the service by prayer and reading the Scriptures. The Rev. M. Maurice, of Southampton, offered the general prayer. An excellent sermon was then delivered by the Rev. J. J. Tayler, of Manchester, from Ephes. ii. 17, 18. A discourse more appropriate to the occasion, more thoroughly imbued with the spirit of the gospel, or more admirably adapted to promote the great objects to advance which we associate ourselves together, of free inquiry, religious knowledge, a rational faith, pure devotion, and universal benevolence, we never remember to have heard. Its publication has been earnestly requested by the Committee, and a more particular notice of it may be expected in our next number. After the sermon, the following hymn, written for the occasion by Dr. Bowring, was sung :

“ Now let the light which blazed of erst  
Round Sinai’s consecrated hill,  
On all the expectant nations burst,  
And all the expanse of darkness fill.

Now let the light which Jordan’s stream  
Saw hovering o’er the Saviour’s head,  
On all earth’s scatter’d children beam,  
Thro’ earth’s remotest regions spread.

Truth’s glorious triumphs are begun,  
The upward gospel-path is trod ;  
There walks the meek, the lowly one,  
Led by the Almighty hand of God.

We join the heaven-directed throng ;  
The Saviour’s splendid victory share ;  
And echo back that choral song  
Whose strains eternity shall hear.”

On the evening of the same day, a large auditory assembled in the chapel to attend the meeting for transacting the business of the Association. At 6 o’clock, J. T. RUTT, Esq., was called to the Chair, and opened the proceedings as follows :

“ Ladies and Gentlemen—I can assure you that I am not able to express the

sense I entertain of the honour conferred upon me in having been called on to preside at this Association—an Association formed for purposes the importance of which it is beyond my power to describe. There are associations carried on for the wise purposes of civil policy and of a kind and persevering charity, which have served, I trust, in a great measure to redeem the character of our age and country. But our Association is for higher objects. Its intention is to recommend to this country in the first instance, and (as opportunity may offer) to other and far distant lands, that religion, as we conceive, in all its purity and power, the design of which is not to serve the purposes of worldly ambition, but to spread peace on earth and good-will among men. I trust, my friends, that we have met together, and that all the discussions of this evening will be, under the influence of that spirit of good-will. You will please, in the first instance, to hear the Treasurer’s Report read.”

Mr. HORNBY then read the Treasurer’s Report, by which it appeared that the balance in hand had diminished from 454*l.* 15*s.* 7*d.* to 140*l.* 2*s.* The largest item of expenditure was the purchase and printing of books and tracts, being 412*l.* 17*s.* 11*d.* Against this, however, should be reckoned the receipts in this department, which amount to nearly 120*l.* Upwards of 300*l.* has been expended on Congregational and Missionary objects at home ; and 250*l.* on account of the Foreign Fund. The diminution of revenue seems to be chiefly owing to a falling off of donations and collections.

Mr. YOUNG. Before any step is taken with respect to this Report, as our funds are most important for the promotion of our common object, I desire to have some explanation. It appears that the receipts fall short of the disbursements. Am I correct in this ? I think that the receipts are a thousand and odd pounds, and that the expenditure has been 1300*l.* If this be so, then in what do the funds of the Society consist ?

Mr. HORNBY. We have 140*l.* in cash, besides a stock of books to the amount of several hundred pounds. Our books are worth about 1000*l.*

Mr. YOUNG. Then am I to understand that there are no debts due to the Society ?

Mr. HORNBY. There are no arrears whatever.

Mr. YOUNG. Then there are no expectations of further receipts coming in?

Mr. HORNBY. Only such proceeds as may arise from the Monthly Repository.

Mr. YOUNG. I should be glad to know how much has been sunk upon that?

Mr. HORNBY. 25% during the last year, and altogether between 200% and 300%, for which we have the copyright.

Mr. YOUNG. And you are looking for returns?

Mr. HORNBY. Of course we look for returns.

Mr. YOUNG. As far as explanations go, I am satisfied; and I have only to regret that the receipts have not been larger.

Mr. CORDELL. Sir—In rising to move the first resolution, I must express the gratification I feel at the Committee having altered their arrangements so as to have the meeting in the chapel this evening, instead of, as formerly, at the close of the service, when the attention has to a certain extent been wearied, and people are rather disposed to retire than to enter into business of this kind. Notwithstanding what has been said in the Report, I cannot, after comparing the result of this year with the two or three preceding ones, feel so much regret or surprise as has been expressed by the Committee. We must remember that when the union of the several Unitarian societies which formerly existed took place in the formation of this Association, a number of life subscriptions were made, which came in then, and for a year or two after, which we could not expect to be followed up in subsequent years. I therefore cannot concur in the opinion that, though our funds are smaller, there has been any falling off in zeal or the desire to promote the objects of the Association. I think that receipts in one year to the amount of 1000% may be called large, rather than otherwise, and I feel strong hope that we are making considerable progress, and that the good we are effecting is not only considerable, but on the increase. Sir, I beg to move,

“That the Treasurer’s Report is received, and that it be approved.”

Mr. CHRISTIE seconded the resolution, which was carried unanimously.

The Rev. B. MARDON then read the Report of the Committee.

The Report was arranged in the usual manner, and as it will speedily be in the hands of the Subscribers, a brief notice of its contents will suffice. The most prominent topics in the Home Missionary

department were the votes to Edinburgh and Dundee, in order to facilitate the settlement in those stations of able and efficient preachers. Edinburgh, especially, is a post of the highest importance; and the unusually large grant of the Committee (50%), together with the continued and most honourable efforts of the small society there, will, it may be hoped, prepare the way for making a much greater impression upon Scotland in favour of Unitarian opinions than has yet been produced. The Report also noticed the labours of the Rev. R. Wright in the neighbourhood of Kirkstead; the formation of a small society of Unitarian worshipers at Wootton-under-Edge; the commencement of the erection of a new chapel at North Shields; the favourable appearances of the attempt at Northampton; and various cases of assistance rendered to congregations in different parts of the country. By the Civil Right Report it appeared that it had not been found practicable to make much progress this year with the Unitarian Marriage Bill. The draft of the proposed Bill is in the hands of the Duke of Wellington, but attention to it in the present state of public business is scarcely to be expected. In the Book department several valuable publications and reprints were announced, and a list of grants, at home and abroad, to congregations and individuals, to the value of about 125%. There have been purchased and printed by the Society during the past year works to the number of 4366 copies, and distributed by sale 2788, by allotments to Subscribers 1357, and by gift 4903, making a total of 9048 copies. Sundry plans were also recommended for aiding the formation of Vestry Libraries, making presents of books to students and young ministers, and procuring original tracts. The Foreign Report was, notwithstanding the suspension of proceedings at Calcutta, of a very animating description. The coming of Joseph Roberts to this country for education as a missionary, the new native Hindoo congregation at Secunderabad, the distribution of Unitarian tracts in the south of Europe by means of individual converts in stations favourable for that purpose, and an increasing and encouraging correspondence with the Continent and with America, were the principal points. The remaining topics of the Report, relating to our Irish brethren, the approaching meeting at Manchester, &c., &c., our readers will find as severally embodied in the resolutions presented to the Meeting.

Mr. YOUNG. In rising to move the

reception of the Report, I cannot but congratulate the Meeting on the important matter contained therein. I could have wished, would time allow and were my abilities adequate to the task, to have analyzed some of the subjects thus brought under consideration; but I feel that in so doing I should be trespassing too much on your patience; and yet all that it contains is of a most important character. I shall therefore confine myself to general observations: and in the first place I would call to your attention that we who were at the foundation of the Association, understood its establishment to be chiefly for home objects. This was the plan that was pursued for a considerable time; and though the gentlemen of the Committee must be the best judges how the purposes of the Association are to be obtained, I certainly must confess that I have (as far as my opportunities will permit me to decide) a strong predilection for the employment of missionaries in the different parts of this kingdom, thereby sowing seed which will ultimately grow up, and the harvest of which we shall ourselves have an opportunity of watching. So much, then, for the alteration that has taken place. We do not, however, meet here to complain, and I should be sorry to offer any observations that may give offence; but at the same time I feel it to be an imperative duty to impress on the Committee the importance of our home objects. My feelings would undoubtedly prompt me to extend Unitarian Christianity to the remotest corners of the world; but I have received my talent, and I am to be accountable for it: surely, then, I must employ that talent in what appears to me to be the most effective manner, and I therefore call on you as Unitarian Christians to look at home. Let us examine well the state of religion in our own country, and see if we are doing all that we can for its improvement. Be assured I make not these remarks to hurt the feelings of any one, but only to remind you of the original object, and to me still the principal object, of our Association. For this reason I have always felt jealous of the foreign objects that have been introduced, fearing that a great deal of our time and too much of our funds might be expended upon them. I believe I may say, that if we could have foreseen the present state of our affairs at Calcutta, we should never have undertaken that mission. As it is, however, we are bound to endeavour to make the best of it; and I would ask you how these funds stand? Under

what security are they placed? For really, with them at such a distance, and with our present prospects, I cannot help pressing on the Committee the necessity of examining this matter.

**Dr. BOWRING.** Our funds there are vested in the securities of the East-India Company, in the name of three trustees; and the interest, as it falls in, is added to the principal.

**Mr. YOUNG.** With power reserved to this Association over the trustees?

**Dr. BOWRING.** Certainly.

**Mr. YOUNG.** Then, of course, Sir, I am satisfied as far as that is concerned. In concluding with moving the reception of the Report, I must again say that it contains most important matter, though I should have been still further gratified if I had seen more exertions in favour of our home objects. When we observe the state of this country with respect to religious knowledge, and consider our own views on the subject, we must confess that we have here presented to us a field which it is far beyond our power fully to cultivate. In truth, it is at home that our duty lies. Charity begins at home; and till we have the power to spare, as superfluous, something of our mental and pecuniary resources from this one object, I consider that we are not at liberty to apply them abroad. An intercourse, a friendly intercourse, may be kept up with other countries; but do not let us exhaust our resources on an object over which we have no controul. With these views, Sir, I beg to move,

“That the Report of the Committee just read be received.”

**Mr. CHRISTIE** seconded the resolution.

**Mr. RICHARD TAYLOR.** The motion which has just been put into my hands is one to which I am incapable of doing justice. It is a vote of thanks to the preacher of this day's sermon. To all who heard that excellent sermon it is unnecessary for me to say a word in its commendation: it was a sermon of no ordinary character, distinguished for profundity of thought and felicity of expression; and I am sure that all those who had not the pleasure of hearing it, will be highly gratified by what, I trust, will speedily be afforded them, an opportunity of reading it. Sir, I beg to move,

“That the thanks of the Meeting be given to the Rev. J. J. Tayler, B. A., for his sermon delivered this morning on behalf of the Association—a sermon distinguished by its originality of thought and felicity of expression, and its pure Christian spirit and high-toned morality.”

Mr. HART, in seconding the motion, stated his cordial concurrence in the approbation expressed by the last speaker, and his conviction that all who heard it would agree with him that the sermon was calculated to be most eminently useful.

The CHAIRMAN. I cannot allow myself to put this motion before I have expressed the deep regret I feel that an indispensable engagement in the city this morning at the very hour of service prevented my having an opportunity of hearing Mr. Tayler's sermon. I should have expected to be much instructed and highly gratified; and I am sure, from every thing I have heard, that expectation would not have been disappointed: and I trust the reverend gentleman will allow me to say, that, wherever he comes, he had an hereditary right to be respected as an exemplary instructor in the principles of Unitarian Christianity. I say this from the recollection I have of his worthy father in early life; and though the distance of our abodes has since necessarily rendered our intercourse very infrequent, yet from every thing I have heard, I have a right to lament that no opportunity was afforded me of increasing it.

The motion being carried,

The Rev. J. J. TAYLER rose. Mr. Chairman—I can assure you, Sir, that I feel unable to do justice to the feelings which the kind expressions that have now been uttered have excited in my mind. Those who know me—but I fear there are not many here who do—will bear me witness when I say, that I am totally unused to give utterance to my feelings in public; and, even if I were, the present occasion might well overpower and embarrass a more powerful mind than my own. It would be an absurd affectation in me to deny that I feel gratified by the satisfaction that has been expressed with the sermon which I had the honour to deliver this morning in this place, more especially as it has been connected with references of a domestic nature, in which, as a son, I cannot but deeply sympathize. I believe, Sir, it is Cicero who has observed, that the best inheritance which a man can derive from his father is an unblemished name; and that honour (whatever else I may have derived) I believe I may fearlessly claim. With regard to the sentiments contained in my sermon, I was doubtful how far they would meet with the approbation of the friends who heard them. Whether the thoughts expressed therein are original, I know not; I can only say that they are sincerely my own, derived from

some reflection, and after many of those conflicts within myself which, I suppose, all persons much engaged in religious inquiries must have experienced. It has ever been my opinion that our rule ought to be to follow out our convictions to the utmost, and, after duly weighing them, to deliver them frankly and candidly to our fellow-creatures—if true, with the earnest desire that they may contribute to the service of mankind; if false, that their falsehood may be detected and exposed: and, if I know myself, I think I should accept the correction of an error with the same gratitude as the confirmation of a truth. It appears to me that one of the greatest obstacles to the discovery and to the dissemination of truth is, that we make it too much our object to consider what is in accordance with received systems, rather than conscientiously to express the results to which our individual feelings and convictions lead us—a course which, if generally pursued, would doubtless lead to the publication of many errors; but error would at all events be brought into conflict with error, and this must necessarily conduce to the final eliciting of truth. I am aware that there are many obstacles to the free discussion of opinions in this country, but I am, at the same time, persuaded that the promotion and the final establishment of truth and of virtue are the great objects towards which the moral government of God is continually tending; and therefore, though I may fall into errors, still, so long as I am sustained by a consciousness of sincerity, I feel that I may, and that I must, be made an instrument in the hands of God for the ultimate promotion of truth. That there are various obstacles to the progress of truth is too true, but I doubt not that God will raise up agents in its behalf, though we should be inactive and supine. Every generous mind must, however, feel that it is an honour and a privilege to be allowed to co-operate with God in the cause of truth and liberty. We may not live to see it finally and completely prevail, but we are sustained by the consciousness of giving our best energies to the best of causes, and, to use the language of Dr. Johnson, we have the honour of falling in the ranks, though we may not be spared within the limits of this brief existence to share in the triumph of victory.

Rev. Mr. MADGE.—Sir, I rise to move, "That we rejoice in the connexion already formed between the Unitarians of Ireland and those of England, and trust that it will be drawn closer for mutual

benefit, that the Committee be instructed to cultivate a correspondence with the rising Society at Dublin, and any kindred society that may be formed in the Northern parts of the island; and that we are desirous of expressing our strong sympathy with our brethren lately connected with the Synod of Ulster, and of congratulating them upon the satisfactory issue of the contest which they have so ably and wisely maintained against bigotry and intolerance;"—and in moving this resolution I have but a few words to say. Ireland presents at this time circumstances of peculiar interest, and a most encouraging prospect to the Unitarians. It is well known that the people there have lately obtained religious liberty. By the wise policy of the government they have been rescued from their degradation, and the subjection under which they long suffered. Coincident with this, the Presbyterians of Ireland have broken silence on the subject of the Divine Unity, and have associated together expressly for the purpose of promoting Unitarianism. And they can now go forth, and with good grace can say to the people of Ireland, "We, who for years have been struggling for your rights, now offer you still greater freedom—the freedom of truth;—a still nobler emancipation—emancipation from the burthen of superstition and the bondage of the priest." The Unitarians have often been taunted with the smallness of their number. It is true that those who openly profess with us are comparatively few, but if those who are with us would be of us—if those who think with us would act with us—if those who entertain our opinions would publicly register their conviction, and not break faith with their own hearts, we should no longer be told of the inconsiderableness of our numbers. What we want, then, is not merely to spread our opinions among those who do not already hold them, but to create more earnestness, more zeal, and more fervour, among ourselves. Sir, there is a great deal of tergiversation and apostacy going on among us: we want right-minded and warm-hearted friends and advocates; and, to speak in commercial phrase, I know not where the demand for such an article can be so readily and abundantly supplied as in Ireland. Our days are not the first in which Ireland has had its Unitarian witnesses and confessors. We all recollect the illustrious, the intrepid Emlyn: none of us can forget the persecutions to which he was subjected, or the constancy and courage

with which he bore them. The like constancy and courage have been manifested by our brethren in the North of Ireland; and the least that we can do is to bid them God speed; the least we can do is to assure them of our sympathy and of the warm interest which we take in their struggles and exertions. After the specimens we have had of our Irish brethren in Dr. Drummond and Mr. Montgomery, we cannot doubt that the work of proselytism is in good hands; and I trust that, with the blessing of God, it will go on and prosper.

Rev. J. S. PORTER. I have great pleasure in seconding this resolution, as I entirely concur in the sentiments which it conveys. I think that the statements which are contained in the Report, as to the progress of Unitarian Christianity in Ireland, are extremely gratifying. Indeed, they only form one part of a Report which, on the whole, is most encouraging. When we compare the details we have just heard with those submitted in former years, we cannot but be struck with the convincing evidence which they exhibit of the steady advance made, and being made, by the principles which we have at heart. It ought not to escape the attention of the meeting that these statements come to us with double weight and authority, proceeding, as they do, from a committee of gentlemen who have always exercised towards us the strictest candour, and never in any one instance have sought to impose upon us by high-wrought or highly-coloured representations of their success. When the cause was unprosperous at home, we were told so. When its success in foreign parts seemed to be overshadowed by a dark cloud, the circumstance was not concealed. It is doubly pleasing to contemplate a picture by the same hands, drawn in more glowing colours, but not more bright than the hues of nature and of truth. It is too much the practice with various religious associations that exist in this country, to dress up their successes in the most gaudy array in which their imagination can invest them. They bring prominently into view,—they decorate in the loftiest strains of declamation, whatever success has attended their efforts; while their failures are either entirely suppressed, or so faintly mentioned, as to pass unheeded with the general mass of readers and of auditors. I have been told that this practice was long pursued by that well-known and certainly numerous body, the Methodist connexion; and that, as the accessions to their church alone were stated, a

summation of their reports would indicate a number of members equal to two-thirds of the present adult population in England and Wales. It is obvious that by reports constructed on this system, a cause might be made to appear to have prospered, although in point of fact it may have retrograded; and one which has actually prospered, might be made to appear to have done so in a measure and degree, out of all proportion great when compared with its real advancement. Sir, I rejoice that no such system prevails among us. On the contrary, I would take this opportunity of stating my belief that, in the part of their Report which relates to Ireland, the Committee have under-stated rather than over-estimated the success of Unitarianism. With all sincerity, I would congratulate the meeting on the exertions made by the friends of truth and the advocates of liberal principles of church government in that country. A Unitarian Christian Association has been set on foot. In this first step a great deal has been gained. The task has fallen into good hands; and I am sure the persons who have undertaken this good work, will devote to it the best efforts of the zeal, learning, and talent, which they so eminently possess. We know the beneficial effect of such associations in confirming the wavering, strengthening the weak, and deterring the opponents of the cause from aggressions, which would otherwise be made without scruple, because without fear. I look forward to the results of that Association with good hope; and I am the more encouraged in this good hope by perceiving that in remote and unpromising situations, kindred societies have arisen to aid in this good cause. Unitarian Associations have already been formed in Cork, which lies in the most southern county of the island, and in Moneyrea, which is in one of the most northern. Nay, Sir, these societies have not been confined to congregations in which the Unitarian doctrine has been preached; but have sprung up in quarters in which, though I am not altogether unacquainted with the country, and though inquisitively alive to the spread of such opinions, the very existence of Unitarianism, as a tenet professed by any considerable number of persons, was to me utterly unknown. Such an Association has been formed in Killileagh, the former minister of which was and is the most distinguished opponent of those who have latterly been obliged to secede from the Synod of Ulster; the very Coryphæus of the illiberals in the province;

who, in Clough, in Ballycarry, in Greyabbey, and in Narrow-water, in every place where disturbance was to be excited on account of religious differences, has been present either in person or by his representative. We may hence judge of his zeal in the cause of nominal orthodoxy; yet in the congregation in which he was minister for upwards of twelve years, a number of persons have voluntarily stepped forth and declared themselves Unitarians. A similar occurrence has taken place in Saintfield, under circumstances of a very similar kind. In these places I had no idea that the belief of one God in Unity had yet struck root. The meeting will indulge me, while I mention a fact of the same kind, which has lately been communicated to me in a letter from my father. He tells me that he was leaving the place of interment, after performing a service at the funeral of one of his people, when a respectable looking man accosted him. This person informed him that he was a member of a Presbyterian congregation at the distance of about twenty miles; that he, his immediate connexions, and about thirty families, had embraced the doctrines of Unitarianism; using that term, as I conceive it ought always to be employed, in the largest and most comprehensive sense; and that they had lately become anxious to form an acquaintance with some ministers of sentiments congenial to their own. The person referred to informed my father, that they now read such books and tracts on religious controversy as they could obtain; but that they had all embraced their present views, simply, solely in deference to the authority of Scripture, frequently and diligently studied; that they had done so under a Calvinistic minister; having all been educated in Calvinistic sentiments; and firmly believing them when they began their religious inquiries. Of course, my father was delighted with this account: who is there that in his situation would not have been delighted? He willingly furnished his new acquaintance with a few religious publications, and arranged with him another interview. What farther he may be the means of doing for this interesting little colony, remains yet to be seen. I am sure he will not neglect their case. But it is obvious that whatever may be effected by an isolated individual, in a remote part of the country, and with not very frequent opportunities of intercourse, much more might be effected by the co-operation of a number of persons associated together avowedly for the pur-

pose, among others, of attending to cases such as this. In fact, a Unitarian Association was just the thing which these people wanted; and shall I call it accidental or providential? This fact had not been one week in my father's knowledge, when he must have learned from the public prints that the Irish Unitarian Christian Association had been organized, and was in active operation. I cannot sit down without bearing my testimony, humble as it is, to the zeal, determination, and disinterestedness with which the Remonstrants against the late inquisitorial proceedings of the Synod of Ulster have conducted themselves, and expressing my earnest prayers for the usefulness of their lately-formed Remonstrant Synod. Surely this work also is in good hands. Of one member, as has been well expressed by Mr. Madge, you have yourselves had an opportunity of judging; I mean the Rev. Henry Montgomery, a man whom I regard as one of those distinguished individuals whom heaven occasionally indulges to the human race for effecting high purposes; a man endowed, as you well know, with eloquence, industry, and sagacity, which eminently qualify him for the glorious task which he has been called upon to perform, and which he has performed so nobly. When I look to him, and those who are enrolled with him in this important warfare,—Blakely, intrepid, bold, and true; Mitchell, mild, learned, and persuasive; John Watson, a man endowed with apostolic singleness of character, and, as you are all aware, with not less apostolic patience in enduring, and apostolic meekness in forgiving severe, unmerited, unprovoked persecution; Glendy, Davis, and Campbell, the Nelsons, the Alexanders, and others, whom I stay not now to name,—I bless my God that there are men yet left who are equal to a trying time; and I contemplate the establishment of their recently-formed Synod as a new era in the history of religious liberty in my native land. Thus much I may be allowed to say, notwithstanding my connexion with one of their body; a connexion which forms my highest earthly pride. Most sincerely do I pray that their measures may be made productive of righteousness and truth, liberty and peace. Surely, if any ecclesiastical associations are to be tolerated, they are those which, disdaining the petty artifices of narrow-minded men for obstructing and damming up the current of religious opinion, that it may only flow in one direction, confidently launch out into the stream of time;

using the Scripture for their only chart; hoisting no sail to catch the deceitful breeze of popular applause; hanging forth no party-coloured ensign as a rallying point for popular prejudice; not doubting that, though they may have to pass through the waves of even stormy discussion, the tide on which they are embarked will at last convey them into the great ocean of divine truth. Such is the Remonstrant Synod of Ulster; and as such do I most fervently bid it God speed!

Rev. J. YATES. The last resolution took us across the Irish channel; the resolution which I have to propose must take us across the water in another direction, for it refers to the Continent of Europe, and is designed to draw the special approbation of the meeting to that part of the Report which refers to those countries of Europe which are most interesting to us. The resolution is as follows:

“That the state of opinion, and the evidences of friendly co-operation, in several parts of Europe, form the strongest claim on, and offer the most animating encouragement to, the friends of Religious Inquiry and of Christian Truth.”

In order that the meeting may give its assent to this resolution, which I feel to be one of great importance, it is necessary that I should mention those parts of Europe to which it chiefly refers. I cannot but regret that I am so little qualified for the task; nor can I approach it without expressing the high sense I entertain of the debt that is due from us all to our Foreign Secretary; we ought to regard it as one of the most fortunate circumstances connected with our institution, that we are thus enabled to avail ourselves of his connexion with Europe, of his great general talents, and of his extraordinary acquirements in the knowledge of languages.—I shall begin by adverting to Transylvania in the first instance. On the rugged soil of Transylvania was it that Christian truth found refuge in the early period of the reformation from Popery; and there, but for untoward circumstances, might have been consummated a reformation of a still more glorious character than that effected by Luther and Calvin, whose names we reverence, though we think that they left their labours imperfect. The illustrious family of the Socini and others, who through persecution were obliged to leave Italy, passed into Hungary and Poland, and were there distinguished by their generous love of freedom—by their devotion to the cause of truth—by the

absence of all sectarian views—by the simplicity of their manners—and by their great learning, taste, and accomplishments. It is an interesting circumstance to reflect that in this remote part of Europe Christian truth shines forth pure and uninterrupted, and that in those regions Unitarianism still maintains the strictness of its discipline, and keeps up all the excellence of the system. Owing to the situation of this part of Europe, between the Turks on the one hand, and the Catholics of Austria on the other, we hear so little of them, that if it had not been for the formation of this Society, and societies like this, we should almost have been in ignorance of the existence of such a body of Unitarians. But the business of this Society is to connect us with Unitarianism all over the world, and I trust that through it we shall be bound in friendly connexion with our brethren every where. From Transylvania I pass to Germany; and in Germany I think I see the principles of the Reformation now carried to their full extent as far as regards the practice of free inquiry, and the right of every individual to examine and interpret the Scriptures for himself. The divinity students in Germany are placed in a very different situation from those who are destined for the Established Church in this country. Truth ought to be the great object of those who are to instruct mankind in religion, and they ought, therefore, when they commence their studies, to be encouraged to open their eyes, so that the light may enter freely and without obstruction. Nevertheless, when a young man goes to Oxford, the first thing done is to seal up his eyes, so that, if possible, he never may see the light. In Germany a very different system prevails: even those who are intended for the church patronized by the government, are left to the fullest freedom of inquiry, and encouraged to pursue it. The professors exercise the fullest latitude of inquiry—a latitude and freedom which even exceed those which prevail among ourselves. The consequence of this is, that full scope is given to the mind to apprehend the truth; for though there may be much of error, there is always much of sincerity, much of generous enthusiasm, and much of the desire of improving the human intellect. Those very principles which we heard this morning explained to us in our friend's sermon, and which appeared to us original, are the very principles advocated and acted on by the students of Germany. Of course I am applying these

remarks principally to the Protestant parts of Germany, though I am persuaded that the influence of the Protestant portion has a very favourable effect in the Catholic division of that country. It must be very gratifying to us to know that the general views which we regard as constituting the truth of the Christian religion, prevail throughout the whole of Protestant Germany. So much is this the case, that in attending service I seldom heard any thing to which I, as a Unitarian, could object. The term "Unitarian," indeed, is not used, for they are not there fond of names or sects; but they keep in view the pure principles of the gospel, and do not in general encumber it by mystical doctrines. As a proof of this I may mention that I never once heard an orthodox doxology used in their churches; and we know that here, where orthodoxy is on the wane, the last form in which it lingers is that of a doxology. Mr. Young has objected to any foreign object; and he will therefore permit me to remark, that in my opinion Germany is much better able to help us, than we are to help them. But this resolution which I have to propose only announces friendly co-operation and fellow-feeling; and this I am persuaded must be the sentiment of every one that hears me. Nor is this less the case with regard to France. There the Protestant body is both numerous and respectable, and chiefly exists in the large manufacturing towns. I cannot, however, help regretting that the Protestants of France shew themselves indifferent to the cause of religion: they are too lax in their inquiries after Christian truth, and too well content to walk in the same path that their fathers walked in before them. It is, however, gratifying to know that bigotry and intolerance are entirely extinct there, and that the style of their preaching is eminently practical. This evening we are honoured with the company of an excellent and enlightened French nobleman, who is President of the Society of Education in France. That circumstance alone would be sufficient to introduce such a man to the friendliest feelings of this Meeting, and of all who are desirous of improving the human race; and I hope that it will be understood by that gentleman, or any other foreigners that may be present, that though we feel the force of Mr. Young's observations as to the propriety of confining our funds to those objects which are more immediately before us, yet whenever evidence is adduced of good that may be done abroad, we shall be most happy to render

any assistance within our power. Between France and Gibraltar there is a great gulf, but affairs are in an interesting state there; a letter lately received in Spanish, and which has been translated to the Committee by our Foreign Secretary, described the advantages that would arise were that situation adopted as a centre for the diffusion of Christian truth. At Gibraltar there is assembled a great variety of religionists. The Mahometan, the Jew, the Presbyterian, the Catholic, the Methodist, and the Church-of-England man, are all to be found there; and the consequence is, that there is great room for the spirit of religious inquiry to enter. But what is most important is, that there are at that station individuals to be found who are deeply interested in the cause; and the Committee have been so persuaded of this, that they have sent thither a supply of tracts, a great part of which has already been distributed; and since I came to this Chapel, the Foreign Secretary has told me that only yesterday a letter was received from Gibraltar stating that various tracts had been printed and widely circulated by the Committee at Gibraltar. Tracts have also been thus sent to Greece, Italy, and the North of Africa; and, for myself, I entertain a hope that they will form a bond of union between the professors of the faith here, and those dispersed round the shores of the Mediterranean. The pursuit of this object is, I think, well calculated to lessen the prejudice against those who profess the Mahometan religion; and I rejoice in it, because, notwithstanding the error and imposture of this system of faith, it has in its day done great good to the world by disseminating the principle of the Unity of God in place of the most degrading superstitions, and thus elevating the human character, as always must be the case wherever this great principle takes root. And with respect to this, I may mention an interesting circumstance. An officer of the British navy, being sent on duty to the Northern shores of Africa, undertook when there to debate the principles of Christianity with the Mahometans; and the consequence of this was, that instead of convincing them of the correctness of his views of Christianity, they so far convinced him that he became a Unitarian. The object of the Society is not to confuse men's comprehension, or narrow their minds. Its great principle is the belief in God as the Father of the whole human race, and that all men are brethren; nor do I doubt but that every subscriber to this

Association would withdraw his name if it could once be shewn that it urged a single principle which in the least tended to narrow the mind, or which did not tend to cherish feelings of charity towards all men. However unfavourable our present prospect may seem to be, still I think that there are reasonable hopes for expecting that our principles may be received even into the bosom of the Catholic Church. The great political agitations that have taken place in some of the countries where this religion chiefly prevails, have naturally led to an active inquiry on the subject of religion. We know what master spirits have shewn themselves in Spain, and it is hardly possible to conceive that such minds can be bound down by all that bigotry which abounds in the Catholic Church. I have heard well-informed Catholics make the remark, that if Luther had not made the schism at the time he did, as important a change, or still more important a one, would soon have taken place in the Catholic Church itself. Now if we by discussion can bring about a reformation of opinion in any part of the Catholic Church, every one must allow that our efforts will be attended with a most happy influence; and I can inform the Meeting that there is good reason to believe that there are some who already have this spirit of inquiry awakened in their minds. I must not omit an interesting communication from Malta, for in that island where Paul sought refuge, Christian truth appears to be seeking refuge too. I fear I am trespassing too long on the patience of the Meeting, but I thought it necessary to mention to what parts of Europe my motion particularly refers; and there is one place in particular which must not be forgotten; I mean Geneva—the place where that system of doctrine was first taught in its full force, to which with all its horrors we are more especially opposed. The impression made on my own mind when I arrived from Italy at Geneva was very great. I passed a Sunday in Geneva, and in the whole of the service I heard nothing of which I could not approve; and I may add, that never did I attend with more thankfulness than I did that day in the church of St. Peter, where Calvin himself formerly preached.

Rev. SAMUEL WOOD. I feel great pleasure in seconding the motion that has just been proposed, and adding my testimony to what has been mentioned by the Rev. Mr. Yates as to the delightful effect of arriving at Geneva after a sojourn in Italy. In that place I spent one of the most profitable Sundays of my

life: when I went to service, instead of a scanty audience, I found it so crowded that I was obliged to stand during the whole time: they were all united too in the worship of the one God: they have a creed indeed, but it is the Apostles'—the most harmless one, and not one sentiment did I hear which did not find a response in my heart. It has been said in the course of the evening, that France is more in a condition to give us aid than we her. I cannot concur in that sentiment; and I must say, that I was disappointed that there was no mention in the Report of the establishment in Paris, not of a mere Reformed chapel, but of one distinctly Unitarian. Caution as to what we undertake abroad has been recommended. In that I entirely agree, and I am sure that I may also say that it entirely concurs with the views of the Committee. With respect to France, it is true that a great deal of infidelity prevails there, but at the same time there is a spirit of calmness, and we see none of that bigotry which is here generated by an extensive church establishment. In fact, there is no one thing which the Continentalists are less able to comprehend than that spirit of bigotry which is generated among us by the number of sects that exist. In France how many sects are there? None but the Catholic church (which cannot now be called national, but appears to be dominant merely because the Royal Family is of that persuasion) and the *église Réformée*, or Protestant church, with a single division of this latter. These are the only sects that exist there, and it is a happy condition of things that it is so, because the mind, when it hears of a new sect, does not revolt from it as in England, where the mischief of so many is known. Let a man here speak out, and proclaim himself a Unitarian, and he is stared at; people start from him as a being with which they must not associate. But I am able to bear testimony that in France I have never met with any of that abominable spirit which is so prevalent here. I may here mention another circumstance which has come to my knowledge. It is the opinion of many in France that if Napoleon had sat on the throne eight or ten years longer, Protestantism would have become the religion of the country. I do not intend to enter into the question of whether this would really have been the case; it is enough for me to refer with joy to the spirit in which the thing was mentioned to me, and the expression which beamed on the faces of those who told me of it. And even with re-

gard to Italy, however dark it may appear as a whole, being the very throne, as it were, of Popery, even there are to be found glorious embers, which one day may burst forth into a brilliant flame and make that country the instrument of sending forth the light of religion to the whole world, as in former days was the case as to literature and the arts. I rejoice at these things, not so much in reference to the progress of our own particular doctrines, but because they shew that there is a spirit at work by which truth must finally be ascertained and promoted.

Rev. Dr. REES. It will perhaps be thought arrogance in me when I announce that I have risen to advert to what my resolution declares to be "the least encouraging and the most embarrassing" topic connected with our affairs for the year. It certainly cannot be denied that we have met with a great disappointment at Calcutta. I agree with the gentleman who has preceded me, that we ought to give our first attention to home objects; and we know from the Committee that their first and principal attention has always been directed thither. But the constitution of this Association is essentially a British and Foreign Association, and foreign objects may be legitimately pursued by it to such an extent as may seem right. Besides which, I wish to bring the fact to your recollection, that the funds for the Calcutta object were derived, in a very small degree, from this Association; they were raised for that specific object, and only placed in our hands as trustees; and these funds, with the exception of a small portion, are still in existence ready to be applied either to the object originally contemplated, or, if that be not practicable, to be recalled and applied in any other way that may seem best to the subscribers. But although the Committee have been disappointed, they do not despair. I will confess, that on this question I always entertained a certain degree of heresy; and my heresy was this. At an early period, indeed sooner than the Committee, I had misgivings with respect to the proceedings of Mr. Adam. I do not mean to cast any reflections on that gentleman, but from his letters I was induced to think that he would not embark in that way which the Committee were at first led to expect. But though Mr. Adam has resigned his office, I cannot doubt but that we shall find some person of equal zeal and knowledge ready to undertake it. It is certainly an object of high importance,

and a consummation devoutly to be wished, that a Unitarian chapel should be established in the metropolis of British India, to which the merchants resident there may be able to resort. But though this is the least encouraging and most embarrassing topic connected with our affairs, I think that our prospect at Madras affords the best grounds of hope for ultimate success. It is not my intention to claim for William Roberts the merit of any splendid services; but I do see in what he has done, and what he is likely to do, a great deal of good, and the foundation of something great and important. The history of this man is an illustration of good coming out of evil; for William Roberts being made an orphan by the desolation of war, was thrown on the protection of an indigent Mahometan, who in a manner sold him into slavery, by which means he fell into the hands of a worthy man who took care of him. While with the Mahometan he was drawn from Polytheism to the one true God, and in the investigation of Christianity his Mahometan principles revolted against the creeds contained in the Book of Common Prayer. In this state of feeling he came to London, and was a wanderer about our streets. To a poor African he owed his preservation, for he got him baptized, and shared with him his means of subsistence. He then obtained some Unitarian tracts at the shop of Mr. Johnson, which he took for his guide, and subsequently going to Madras, he was induced to form a small society to which he might communicate the truths in which he himself was so interested. Having formed this society he wrote to Mr. Belsham, and the "illustrious" Unitarian Society, seeking for information and encouragement. It was my duty as Secretary to communicate with this excellent man, and we sent him all that we could send—books for distribution; and from this small beginning he has gone on through every discouragement with consistency and zeal; he has devoted his talents to his congregation and school; he has translated several valuable Unitarian tracts into the native language; and himself written original tracts. To us he has proved a most important missionary, and through his exertions our tracts have penetrated to the utmost extremity of northern India, and I see by the Report of this day, that he has not only done this, but led to the formation of another Unitarian society. I therefore say, that though this has not been done on a grand scale, yet it is entitled to every

encouragement on our parts. It has been a source of great anxiety to him to know what is to become of his society in the event of his death, and he has frequently urged us to send out missionaries for that purpose. This the Committee could not do; but we trust that a plan has now been hit upon which will answer better. We propose to bring his son to this country for the purpose of educating him, and no doubt if young Roberts is any thing like his father, he will prove a most valuable and important engine in India for the advancement of the great cause. I have to apologize for the length to which I have gone, but I cannot touch upon the case of William Roberts without feeling great and peculiar interest. I will now conclude by reading the resolution, which is,

"That this Association approves of the measures taken by the Committee for the spread of Unitarian Christianity in the Oriental world, and recommend especially to their fostering and protecting care those interests which are, from time to time, developing themselves in that remote part of the British dominions."

Mr. YOUNG. I merely rise to explain. I had no intention of intimating that the Committee had not full power to apply the funds that they have applied to the Indian object. All that I complained of, or rather regretted, was, that the means of the Unitarians should be diverted from their home object, when so much still remains to be done here.

Mr. HARDY. In seconding the resolution, I, like its mover, have to express my satisfaction at what has been done at Madras, and my regret at what has not been done at Calcutta. Formerly the Unitarians had three or four missionaries at home who devoted themselves to the cause with a great degree of success, and I need not say how gladly the Committee would avail themselves of the labours of such men now, which would again give rise to useful missionary excursions. No one can be more deeply impressed than I am with the importance of propagating the spirit of inquiry in our own country. We have not only to contend with the blindness of the lower orders, but with the gross ignorance of those who, in other respects, are both accomplished and amiable—men who have taken up the views of their forefathers, and not given themselves the trouble to inquire for themselves. This is particularly the case with respect to members of the Church of England, who very likely are good

men, but who have taken all they believe upon trust. If such men were always good, we might the less lament that this was the case; but unhappily the want of that sound basis on which they ought to stand leads many to set little weight on the most important truths; they sacrifice Christianity to expediency and convenience—their spiritual to their temporal interest. On these grounds I feel a deep interest in every thing that may promote Christianity, by which I mean Unitarianism. For this reason I say—let us exert ourselves at home. So far I go with Mr. Young, and I add, let nothing be done with regard to foreign objects that may paralyse our efforts at home. With respect to the Calcutta object, four years ago I declared my opinion that there was something rotten there. If the merchants at Calcutta want a chapel, why should they not provide one for themselves? The case at Madras, however, is totally different. I observed that when William Roberts' letter was read we all smiled at its simplicity; but let us not forget that he is *a native Hindoo*, embracing the best form of Christianity; and is there one that hears me who does not rejoice that he has become the means of disseminating the light which he has received? It is true his flock may be but small; but I remember reading that Paul found but twelve in one place, and yet he did not disregard the day of small things, nor Luke think the fact unworthy of being recorded. How many are there in this assembly that out of an income of six Pagodas would devote three to such an object? Very few, I am afraid. Are there not many among us who, with their hundreds a year, think that they have done a mighty thing when they have given the Association a guinea? It is because I think, then, that we have much reason to be proud of what has been done at Madras, that I second this resolution most cheerfully.

The Rev. W. J. Fox. If the task, Sir, which has been assigned to me, on the present occasion, does not enter so essentially into the business of the Unitarian Association as those which have preceded it, yet the resolution which I have to propose is at least one which it would ill become us to separate without attending to. Among the most pleasant circumstances attending these annual meetings, is the presence of our brethren in the faith from the different parts, not only of this country, but of the different countries of the world, and especially from that land of the New World which promises to be the most important of all

countries, when considered as influencing the destinies of all mankind—I mean the United States. At our last meeting we had Mr. Ware with us—doubtless he is now among us in spirit, and I trust that we shall have him bodily with us at our Meeting at Manchester. And now at our present Meeting we have with us an illustrious visitor belonging to the same class of persons. Sir, I allude to Professor Kirkland, who is well known to many in this country by his character, his talents, and his productions; and it will well become us to bid him welcome among us, remembering, at the same time, that the best welcome we can give him is our declaration of a sincere and firm attachment to those principles which we hold in common, and the extension of which, as it is the object of our earnest desire, so also is it fraught with benefit both to ourselves and to the whole human race. Let us rejoice in the contemplation of Unitarian Christianity—I speak of it not as a sectarian faith, but as consisting in those great principles of mental freedom, and personal righteousness, and love to God and man, which are, after all, the very essence of Christianity—let us, I say, delight to contemplate Unitarian Christianity in the various modifications it receives from national character; for, like the light of heaven, in passing through different media, and forming different combinations, it exhibits many a different hue and tinge of colour, and an almost boundless diversity of appearance, although in itself ever and essentially the same. But, more especially, let us behold it as it presents itself among our American brethren—men sprung from the same physical stock, and endowed with the same intellectual inheritance—men who look back to our best literature as their own, whose minds were nurtured by it in their infancy, and found it their food, and exercise, and strength, in their maturity; and who will substantiate this claim, in a way which our own hearts must acknowledge; for who among us really delights in the glorious text of Milton, without also glowing at the eloquent exposition of Channing? To that country then must we turn with the most pleasurable feelings. Gladly would we behold Unitarian Christianity united with German learning and German imagination—learning deep as their mines—imagination expansive as their forests. Gladly would we see it prevalent in France—in France made gay by nature, and reflective by revolution, where the present state of religious opinion reminds one of the pictures of its once formidable Bastile

dismantled, shattered, and scattered; and from the ruins (heaven realize the religious hope more speedily and perfectly than the political emblem!) a glorious temple arising, the temple of freedom and of peace. Gladly would we see it combined with the pure and lofty enthusiasm of Spain—Spain as it shall be, when it is once again the abode of the men of Spain, and those rights of humanity which are still in abeyance shall be restored—gladly would we see the combination of genuine Christianity with the peculiar characteristics of every nation and tribe on the face of the earth, harmonizing, purifying, and elevating all, and its holy principles announced in more languages than have ever been enumerated by an Adelung or translated by a Bowring. But still it is with America that we must feel the closest approach to an intellectual and moral identity. In the family of nations, they are our nearest kindred. There are we sure of mental consanguinity. The laurels which garland their triumphs in science or literature are grown upon our own intellectual soil; and in their failures and regrets they do not “wear their rue with a difference.” There too it was that our own Priestley found an asylum when persecution and outrage made him an exile from the land that should have gloried, and that yet will glory, in his name. Ever should we be ready to give our welcome to such visitants as have now come to us from the region that gave him safety. And well will that greeting come from him whose office it will be to announce it, as the Chairman of this Meeting; from him who is probably at this time engaged in recording the vicissitudes of Priestley’s life; who was himself one of that illustrious band, the Lindseys, Jebbs, and Wakefields, of which Priestley was the centre and the soul; who was their friend while they were living; their chronicler when dead; and who happily survives as the representative of their principles and feelings to a succeeding generation. Right is it that he should bid those visiters welcome to our shores for the sake of Priestley’s memory. Excuse, Sir, this allusion; for I must quit it now to observe how much there is to promote this fellowship of feeling with the Unitarians of America, in the similarity of our circumstances. We have the same conflict to maintain; the same opposition, bigotry, and calumny to encounter. Even where our situation is unlike, the diversity is such as to recommend to us the diligent cultivation of a friendly intercourse. The

chief difference between us is, that they have to struggle with principles, feelings, and habits, while we have to contend against interest, ambition, and fashion.—They (thank heaven) have no established church pressing heavily on the soil, and casting a gloom over the surrounding country. They have opportunities afforded them for free discussion, and the advancement of religious truth, which we do not possess. Episcopacy, indeed, they have; but what a different thing is it there and here! There they receive and cherish it to the extent that they ought; but instead of carrying it further, and giving it supremacy and monopoly, they seem to bear in mind a legend taught them in one of the traditions of their aboriginal predecessors. There is an Indian story of a benighted warrior, who took refuge in a cave full of rattlesnakes—a wild tale, of which the moral is, that “no man should marry a rattlesnake till he has cut its tail off;” so the Episcopacy which America cherishes in its bosom is reduced to a state of comparative quiet and harmlessness; they have got rid of the rattle which made the worst noise, and the tail which had the real sting in it; with them, the rattle and the sting have disappeared; for the creed of Athanasius is not in the book of their prayers, and the tithe of the land is not in the pockets of their priests. I have said that the resolution which I have to propose is not important, but in one point of view it is of the first importance. It becomes us, in speaking of our brothers of America, to shew that we ourselves are worthy to give them the welcome we propose; and this is no small assumption; for when we advert to those effusions of genius which are continually borne across to us—when we consider how learned, varied, vigorous, and eloquent are those productions—well may it make us feel that we have an arduous task to discharge in making common cause with them, and in taking upon ourselves to act side by side with them in the promotion of genuine Christianity. Let us, however, try to do this; and let us remember with particular delight that our Associations may be looked upon as twin born—for they both sprung into existence in the same year—in the same week—nay, I almost believe, on the same day—and doubtless the same history awaits them; the same course of exertions and of triumph will be theirs, till they both expire in the fulfilment of the prophecy, that there shall be one Lord, and his name one in all the earth. Sir, the resolution I have to propose is,

"That this Association rejoices in every proof of community of purpose and of principle afforded by our American brethren, and earnestly desires to draw closer the links of Christian and fraternal feeling."

Mr. SURRIDGE. In rising to second this resolution, I find myself in a very awkward situation; for the gentleman who has preceded me has dealt so eloquently with every topic, that he has not left me a tittle to say. In the first place, I beg to say, that I am glad the Committee has altered the meeting to the evening, as I have no doubt that it will add to the subscriptions. I likewise wish to observe, that I am a friend to the Foreign objects of this Association, because, though they are called foreign, I hold them not to be foreign to our purpose. I do not find that by meddling with these we have neglected any home object; and if any gentleman can point out one not attended to, I, on the part of the Committee, shall feel obliged to him. Our course has always been to begin at the beginning: look at Northampton for instance; our first exertions there were directed to the county town; we hope subsequently to extend them throughout the whole of the county. It was the saying of a great man, "Furnish me with a place to stand on, and a long pole, and I will move the world." Now, I say, as one of the Committee, "furnish us with co-operation and a long purse, and, we will not move, but what is of more importance, we will mend the world."

The CHAIRMAN. I feel peculiar gratification in having to put this resolution, as we are honoured by the presence of the individual to whom it refers. The country where Priestley found a refuge, and where he at length found a grave, must, indeed, ever be dear to us. One circumstance which has come to my knowledge is remarkable, and I will therefore mention it. In Northumberland, in the very spot where Priestley passed the last years of his illustrious life, a Unitarian Society has sprung up, thus honouring his ashes in the promulgation of his sentiments.

Dr. BOWRING. Advanced as the evening is, I shall not venture to introduce the resolution which I hold in my hand, with more than a very few observations. Indeed, the resolution is one which I bring forward with feelings not wholly satisfactory, for I was among those who had trusted that the great victory of religious liberty was gained, and that there were no more battles to fight on this question. When we heard from high

places that in future no one was to suffer disability on account of his religious opinions, surely we had no reason to expect that hereafter an exception was to be made, that a sort of parenthesis had been concealed in that declaration, in which were to be found the words "provided he be not Jew or Quaker." Little was it to be expected, when it was proclaimed, on official authority, that we have no right to degrade others on account of their conscience or their creed; little did I expect that it would be necessary for us to enforce on the government an appeal to that principle which they themselves had laid down; and that the important declaration was to be received with this reservation, "Provided the injured have the power to compel the government to give them the benefit of its justice." When, therefore, the claims of the Jews were put forward, it was with deep regret I heard it stated that 27,000 men were not entitled to that relief which had so lately broken the chains of millions. I am sure you will join with me in feeling that the shame of the case rests, not on the oppressed, but on the oppressor, and that we must bear our share in the general opprobrium till we have done every thing in our power to assist them through their difficulties. Great masses of men, by dint of organization, have forced principles to yield in their favour: we too fought our battle, and in our strength succeeded; and I trust that what we have done for the selfish end, we shall ever be found ready to enforce for the benevolent one. The resolution that I have to propose is couched in these words:

"That as this Association have, on every occasion, without exception or reserve, advocated the principle that no civil distinctions or disabilities should attach to opinions on religious matters, they sincerely regret the failure of the attempts which have been made in Parliament to obtain for the Jews the equal rights of citizenship; that they deem it incumbent on them to continue their exertions in favour of Religious Liberty until its triumph shall be complete; and they instruct their Committee to take such measures as may assist in removing from the professors of the Jewish faith the stigma inflicted on them by exclusive statutes, and from their country the opprobrium of intolerance and persecution."

In looking at the history of the Jews in connexion with this country we owe them a great and awful debt: from generation to generation they have been visited with ignominy and persecution to

the greatest extent of violence as long as the state of public opinion would permit. Their position is now changed, and they come forward in that strength and dignity of situation which has been created by a new state of things, and ask for the recognition of their civil rights, while the circumstance of their desiring that recognition is of itself evidence that they deserve it. We, as Dissenters, especially owe the Jews a debt; for it is not unknown to those present that we, in obtaining our own liberty, have added another link to their chain of bondage; the bill that took away our grievance has heaped more burthen upon them; and that act of Parliament which has caused us to walk erect as the creatures of liberty, has declared that the Jew shall not enter the temple of freedom:—the conscientious Jew I mean; for such is the state of things, that he who chooses to submit to mental prostitution finds no impediment to his progress, while the man who himself gives evidence of his integrity, and will not say that he believes that which he believes not, that man has admission refused on the very ground of his honesty. If this be a state of things which ought not to continue, and if we can do any thing to remove so foul a stigma, no doubt the Committee will obtain the sanction of this meeting in such steps as it may be proper to take.

MR. RICHMOND. In rising to second this resolution I will merely say, that I think our friend who has just sat down has a little misrepresented our relief bill. All that it has done is, to substitute one declaration for another, and, therefore, if the new one excludes the Jew, at all events that exclusion does not arise out of the intention of the bill.

THE CHAIRMAN. The state of the Jews, as I understand it, is this: that the act of indemnity not passing, as it did before the repeal of the Test and Corporation Acts, it prevents the Jews' reaping any advantage that that act might have afforded them.

MR. RICHMOND. The act of indemnity has been passed, but it omits that which was formerly of service to the Jews.

MR. EDGAR TAYLOR. The resolution which I have to propose is as follows:

"That the meeting authorizes the adoption of the plan recommended by the Sub-committee for making an occasional exhibition to a student or young minister on the basis and for the purposes mentioned in the report of such Sub-committee, having in view, not only the intellectual improvement of the party selected for such exhibition, but the es-

tablishment and cultivation of our foreign connexions and means of usefulness; and that the Committee be authorized to mature and carry such plan into effect as a suitable opportunity may occur."

Mr. Taylor adverted to the custom which formerly existed of sending Dissenting students to complete their education at a foreign university, a custom recommended by the names of many eminent and venerable ministers among Dissenters who had enjoyed and improved this advantage, and contended for the utility, in various points of view, of its judicious revival.

The Rev. J. Yates, Mr. Hardy, and the Rev. S. Wood, objected to the motion, as an unnecessary application of the funds of the Association. The last Gentleman observed, that we had learning enough in England in all conscience; what was wanted was good and eloquent preachers. He had no objection to young men going to the continent, but not to bury themselves in the dust of a German University. Let them go see the Alps and Picture Galleries, and converse with the people.

The Rev. Mr. Fox supported the motion. It was desirable to draw closer the bond of union with our continental brethren, and no means could be more effectual for that purpose than sending talented young men from this country to complete their studies amongst them. The eloquence of preaching would not be injured by the acquisition of useful knowledge.

After some further observations in support of the motion by the Revs. E. Tagart and T. Madge, and Mr. Taylor having replied, the motion was agreed to by a large majority. This was the only resolution on which there was any division.

The Rev. E. Tagart introduced the following resolution:

"That this Meeting concur in the recommendation of the Report, that it is desirable to make presentation of books to students and young ministers, and that it be referred to the Committee to carry the object into effect."

Besides votes of thanks to the Local Treasurers, the Committee, and the Officers who are re-elected, the following resolutions were passed:

"That the thanks of the Association be given to Thomas Gibson, Esq., for his services as Treasurer, and the present Meeting beg him to understand it is a matter of deep regret that he has made it a personal request to be allowed to retire from office."

“That the long and valuable services of Thomas Hornby, Esq., as Deputy-Treasurer of this Institution from its commencement, and for several years previous of the Unitarian Fund, have entitled him to the respect and gratitude of the Unitarian public; and that, as the continuance of the Deputy-Treasurership is no longer deemed necessary, he be requested to accept the office of Treasurer for the year ensuing.

“That the labours of the Rev. R. Aspland, as Secretary to this Association from its institution to the present time, have rendered essential service to the cause of religious truth and freedom, and that he be requested to accept the assurance of our grateful recollection of his valuable exertions, together with the expression of our deep regret that any circumstances should deprive the Association of the benefit of his official co-operation during the ensuing year.”

The business of the evening concluded with a reference to the meeting at Manchester.

“That this Meeting hail with satisfaction and delight the prospect of the approaching second meeting of the Association at Manchester; that the Chairman of the present Meeting and the Officers of the Association, with other Members of the Committee, nominated by the late Committee, be a deputation from this Meeting to that at Manchester, fully empowered to represent the Association; that the thanks of this Meeting be given to the Gentlemen at Manchester and other parts of the North and North-west of England, who have come forward to give their countenance to the proposed meeting, and to make it serviceable to the cause of Unitarianism in general, and to the interests of this Society in particular; and that our fervent wish and confident expectation is, under the Divine blessing, that the Meeting will be full and harmonious, and widely and lastingly useful.”

Thanks were then voted to the Chairman for his able superintendence of the meeting and his many active and valuable services to the cause of Unitarian Christianity; and the assembly departed apparently highly gratified with the transactions of the most interesting meeting which has yet been held of this Association.

In the interval between the morning service and the evening meeting, an ordinary was provided at the White Hart Tavern, Bishopsgate Street, which afforded an opportunity for friendly in-

tercourse between those whose convenience led them to avail themselves of it; and which, probably, would have been more largely attended had it been sufficiently known. Should the Annual Dinner not be revived, we anticipate that this opportunity for social communication, such as cannot be enjoyed during the formalities of a public dinner, will be found a most welcome substitute.

#### List of Officers for the year ensuing:

*Treasurer*—T. Hornby, Esq.

*Secretary*—Rev. W. J. Fox.

*Foreign Secretary*—Dr. Bowring.

*Book Secretary*—Rev. B. Mardon.

*Solicitor*—Edgar Taylor, Esq.

*Deputy-Secretary and Collector*—Mr. Horwood.

*Committee*—Revs. Dr. Rees, J. Yates, T. Madge, E. Tagart, D. Davison; Messrs. Rutt, R. Taylor, Surridge, John Taylor, J. Jackson, W. O. Manning, Henry Taylor, T. F. Gibson, E. F. Teschemacher, Edward Taylor.

*Auditors*—Joseph Fernie, Esq., John Christie, Esq., E. Bicknell, Esq.

#### *General Meeting of the British and Foreign Unitarian Association at Manchester.*

[We copy from the full and accurate Report which is now publishing by our Manchester friends, the following account of this Meeting, a meeting so rich in enjoyment and encouragement to those who attended it, and which promises to be productive of so much benefit to the cause of pure religion.]

The ensuing Report contains an account of the proceedings of a meeting of the British and Foreign Unitarian Association, held at Manchester, June 16th and 17th, 1830. The suggestion that such a meeting should be held was first made, we believe, by the late excellent J. H. Worthington, then one of the ministers of Cross-Street Chapel, Manchester, to Mr. Richard Potter, the Local Treasurer of the Association. In consequence, a communication was made to the officers of the Society in London, who readily and warmly entered into the plan. In the year 1828, the then Secretary of the Association, the Rev. R. Aspland, came into Lancashire, with a view to recommend its objects; and to augment its funds. Whilst here, his mind was strongly impressed with the desirableness of the proposed visit; and the Committee, on his return, resolved to take such steps as were necessary to its being made.

The meeting commenced by a preparatory discourse, preached in the Cross-Street Chapel, by the Rev. W. J. Fox, from the words found in the 2nd Epistle to the Corinthians, the 4th chapter, 6th verse. In this sermon, distinguished by simplicity of truth—loveliness of spirit—brilliancy of imagery—and power of language, the preacher was chiefly concerned to exhibit the moral excellencies of the Saviour as a portrait of the perfections of the Creator, and to confute the yet lingering notions of Calvinism, by contrasting them with the spirit, the language, and the principles of Jesus.

On Thursday morning, the Rev. T. Madge, the successor of the Rev. T. Belsham, delivered, in the same place, a sermon founded on the Epistle to the Hebrews, 10th chapter, 23rd verse; in which he urged, in a most powerful, masterly, and eloquent manner, the duty of all who believe in the simple and beneficent doctrines of Unitarian Christianity, to make, without hesitation, a full and open profession of their sentiments, and to take all the means which the intellect and the heart can supply for the communication of the pure truth of Christ to their fellow-men.—For ourselves, we should, in common with many others, deeply regret, that the hopes which have been excited of these valuable discourses being published should be disappointed.

Immediately after divine service, on Thursday, J. T. Rutt, Esq., was called to preside. A deputation from London presented itself, consisting of the Rev. T. Rees, LL. D.; the Rev. W. J. Fox, Secretary; the Rev. T. Madge; the Rev. B. Mardon, Secretary of the Book department; J. T. Rutt, Esq.; J. Bowring, LL. D., Foreign Secretary; T. Hornby, Esq., Treasurer; and Mr. T. R. Horwood, Deputy Secretary. Mr. Rutt having made a few introductory observations, called upon Mr. Hornby, the treasurer, to read an abstract of the state of the funds, and of the receipts and disbursements during the past year. The resolutions passed at the late meeting of the Association in London were then read. (For these we refer the reader to our report of that meeting.)

The Chairman then requested the Rev. B. Mardon to read the Report of the transactions of the Association during the last year, which contained many interesting particulars relative to the great progress which Unitarian Christianity is now making in many parts of the world, with other details relating to the religious rights and blessings not merely of

Unitarians, but of many others of the great family of man. After the Report had been read, the following resolutions were unanimously passed:—

1st. "That, while we offer our best thanks to our London friends for the interesting Report which has just been read, we are desirous of expressing also our earnest hope, that this day will be the beginning of a much more extensive and powerful union among the English Unitarians for promoting the important objects of the Association."

2d. "That our warm and hearty thanks are due to the Rev. W. J. Fox and the Rev. Thomas Madge, for their excellent services on the present occasion."

3d. "That this meeting, wishing Christianity, in its just and benevolent spirit, to be truly a part and parcel of the laws of these realms, deeply partakes in the regret expressed by the Committee at the failure of the late effort to obtain for the Jews the full enjoyment of their civil rights."

4th. "That this meeting fully approves the proceedings of the Committee with respect to the Unitarian Marriage Bill, and would, at the same time, express an earnest hope, that they will continue every seasonable effort to obtain for it the favourable attention of his Majesty's Government."

5th. "That this meeting, convinced of the great importance to the spread of Christian Truth and to the practice of piety and virtue, of the distribution of Books and Tracts, heartily approves of the steps which the Association has already taken; and recommends that measures may be adopted for securing a more general co-operation of the several Book and Tract Societies throughout the United Kingdom, by the establishment in London of a General Dépôt for the sale of

6th. "That it be most earnestly recommended to the Committee of the Association, to consider whether they cannot effect the establishment of City Missions, on a plan and for purposes similar to those detailed in the Reports of the Rev. Dr. Tuckerman (of Boston, U. S.)."

7th. "That the thanks of the Association be given to the Ministers of Congregations, and other friends, who have made arrangements for the present meeting."

At the termination of the business of the meeting, and in the spirit of that "cheerful, enlightened, and benevolent religion," which they profess, three hundred and twenty-nine persons of Manchester and the surrounding district assembled to dine in the Town Hall, Sal-

ford, T. W. Tottle, Esq., of Leeds, in the Chair, and G. W. Wood, Esq., of Manchester, in the Vice-chair. (The list of Stewards, which follows, appeared in the Advertisement in our June number.)

Among the company present at the dinner were the following ministers:

Professor Ware, Harvard College, U. S.; Rev. L. Carpenter, LL.D., Bristol; T. Rees, LL.D., London; N. Philipps, LL.D., Sheffield; W. J. Fox, London; T. Madge, London; B. Mardon, M. A., London; E. Tagart, London; W. Turner, Newcastle-upon-Tyne; W. Turner, Jun., M. A., Halifax; J. Kendrick, M. A., York; J. G. Robberds, Manchester; W. Gaskell, Manchester; J. R. Beard, Salford; J. Grundy, Liverpool; W. Shepherd, Gateacre; W. Johns, Cross Street; R. Smethurst, Monton; E. Hawkes, M. A., Pendlebury; C. D. Hort, Gorton; F. Howarth, Rochdale; A. Dean, Stand; W. Harrison, Blakeley; W. Whitelegg, Platt; B. R. Davis, Chowbent; J. Gaskell, M. A., Dukinfield; F. Baker, M. A., Bolton; J. Cropper, M. A., Bolton; J. Brooks, Hyde; W. Probert, Walmsley; R. B. Aspland, Chester; J. Martineau, Dublin; C. Wallace, M. A., Altrincham; James Wallace, Preston; J. Thom, Park, near Liverpool; J. Ragland, Hindley; F. Knowles, Park Lane; R. Shawcross, Whitchurch; G. Lee, Jun., Lancaster; E. R. Dimock, Warrington; N. Philipps, Sheffield; R. K. Philp, Lincoln; P. Wright, Stannington; W. Fillingham, Congleton; W. Tate, Chorley; J. Whitehead, Cockey Moor; H. Green, M. A., Knutsford; H. Clarke, Missionary; A. Bennett, Manchester; H. Anderson, Liverpool; W. Lamport, Liverpool; J. Taylor, Rivington; W. Duffield, Thorne; J. Ashworth, Rossendale; H. Fogg, Ormskirk; J. Ashton, Stockport; J. Williams, Macclesfield; — White, Todmorden; J. Robinson, Padiham.

We cannot close this introductory notice, without expressing our most ardent desire, that the effect of this visit of the Unitarian Association to Manchester may be (as in part we know it has already been) to strengthen the hands of the London institution—to augment the zeal and ardour of the friends of the uncorrupted gospel in this district—to make Unitarians better known to each other—to bind many together as the heart of one man—to support the active, and to stimulate the lukewarm—to reward the aged servant of God, and to call forth the young—to abate calumny, to remove misconceptions, to conciliate the sincere, and to silence the gainsayer—and thus to further the interests of a religion which at

first did prove, which always ought to prove, and which, notwithstanding the wrath of man, will, thank God! eventually prove, peace on earth, and good will to each and all the human race.

(The proceedings at the dinner we are compelled to defer the record of till next month.)

### *Meeting of the Remonstrant Synod of Ulster.*

On Tuesday, the 25th of May, the First Annual Meeting of those Ministers who separated from the General Synod of Ulster, in consequence of certain late measures adopted by that Body, took place in Belfast.

The Rev. H. MONTGOMERY commenced the business of the meeting by preaching from Psa. li. 6: "Behold, thou desirest truth in the inward parts." After some introductory observations, on the nature of their present meeting, and dwelling on the necessity of sincerity in matters of religion, he reviewed, at great length, the grounds of their separation from the Synod of Ulster, and commented very powerfully on the late Overtures of that Body. He then proposed, that a Moderator for the year should be chosen; when the Rev. William Porter was unanimously appointed to that office.

The Rev. WILLIAM PORTER, on taking the Chair, said, Most of us, my Christian brethren and friends, have long been in the habit of witnessing the convention of Synods and Presbyteries. Such assemblies are things of frequent occurrence, and are seldom calculated to excite great intenseness of interest. The present meeting, however, is one of no ordinary character. It is marked by circumstances of a peculiar nature, and which can hardly fail to make the breast heave with emotions not easily suppressed. Cold must be the blood that is not warmed—dull and phlegmatic must be the spirit which is not animated, by contemplating the situation in which we stand, and the object which we have in view. We have come together on a most interesting occasion. We have come together to lay the foundation-stone of a temple dedicated to RELIGIOUS LIBERTY—a temple, under whose ample dome every individual who chooses to enter will be allowed to worship, in his own way, the one God and Father of all. We have come together, not merely to profess, but to prove, that we are genuine Presbyterians—assertors of the sacred right of private judgment—and advocates, uncompromising advocates, of the all-suffi-

agency of the Bible, as a rule of faith and duty. After years of patient endurance, we have succeeded in throwing off a yoke which was by no means easy—a burden which was far from being light. We have emancipated ourselves and our congregations from a state of spiritual thralldom, and established our claim to those invaluable immunities wherewith Christ intended to make mankind free. *The privilege of free and fearless inquiry* is the ground-work of the church we are now preparing to build—and, “*Prove all things*,” will be the motto inscribed on its front, in characters of gold. “*Call no man master*,” we regard as the *Magna Charta* of our ecclesiastical constitution—Christ, and Christ only, is our king—the Bible, and the Bible only, is our accredited standard of belief. We do not associate as Calvinists or Arminians—we do not associate as Unitarians or Trinitarians: we are Presbyterians. To be enrolled as the first Moderator, chosen by a Synod formed on principles so truly Evangelical as these, is a distinction highly gratifying—and which is duly appreciated by the individual on whom it has been conferred. Allow him, at the same time, to add, that he does not misconstrue the compliment—he knows well the feeling and motives by which it has been prompted—he knows that it is to be attributed, not to any meritorious services in his power to plead, but purely and exclusively to that fraternal partiality, on the part of the donors, which has followed him all his life long—a consideration which increases his gratitude, whilst it represses his self-estimation. We have been accustomed to hear Moderators, when taking the Chair, inculcate on their constituents the observance of order and decorum, the avoidance of personal reflections, and intemperate recriminations, and the propriety of exercising mildness and forbearance, in the discussions likely to ensue. On none of these points shall you hear a single syllable from me. To address such admonitions to the Remonstrant Synod of Ulster, would be a waste of words—a useless occupation of time. Why expatiate on decorum in the presence of those by whom decorum has always been observed? Why dissuade from the expression of hostile feelings, individuals, “*who love one another with pure hearts, fervently*”? Why recommend cordiality, and sympathy, and mutual condescension, to men who may be said, like the primitive Christians, “*to have all things in common*,” whose hopes, and fears, and aims, and wishes, are one—who are con-

tending in the same cause, assailed by the same adversaries, maligned by the same calumnies, and exposed to the same difficulties and trials? Differences of opinion will, no doubt, take place amongst us; but these differences will be discussed with the temper of Christians, and the urbanity of gentlemen. On looking back to the scenes through which we have lately passed, we might be justified in adopting, with a few verbal alterations, the self-congratulatory language of David—we might say, and with truth, that “*we have hastened our escape from the windy storm, and the tempest; for we found violence and strife in the city—rottenness was in the midst thereof—reproaches and revilings departed not from her streets*.” Still using the words of the royal Psalmist, we might add, “*They were not enemies who reproached us—for that we could have borne; but they were our equals and our acquaintances—men with whom we once took sweet counsel, and walked in company to the house of God. But now, we have come out from amongst them—now we hope to be at rest*.” All here are brethren; and, so long as we live, let there be peace amongst us. In the world, some of us may, for a time, have tribulation; but let us be of good cheer. Joining hand in hand, and heart with heart, let us put our trust in the Lord, and he will enable us to overcome the world. I beg leave to thank you once more for the honour you have done me.

The Synod was then constituted by prayer.

The Rev. FLETCHER BLAKELY was requested to act as Clerk to the meeting.

A roll was made out and called over, when the following Ministers and Elders answered to their names;

ARMAGH PRESBYTERY.

Ministers.	Elders.
Sam. Arnold,	Thomas Donnan.
John Mitchell,	James Lyle.
Arthur Neilson,	James Martin.
James Davis,	James C. Mulligan.
James Lunn,	
Sam. C. Neilson,	Robert Dickson.

BANGOR PRESBYTERY.

Ministers.	Elders.
John Watson,	John Miller.
John Mulligan,	Captain Stannus.
Henry Montgomery,	William Hunter.
Fletcher Blakely,	Gavin Orr.
David Whyte,	John Stitt.

TEMPLEPATRICK PRESBYTERY.

Ministers.	Elders.
Thomas Alexander,	John Tweed.

Robt. Campbell, James Blow.  
 Nath. Alexander, Andrew Dickson.  
 Alex. Montgomery, Wm. Gibson.  
 William Glendy, Wm. A. M'Brice.  
 William Porter, John Alexander.

The Rev. JOHN MITCHEL, on rising to read a series of resolutions, took that opportunity of expressing the strong attachment which he had long felt for the Synod of Ulster. He had long cherished a pride in reflecting that he was connected with a body which recognized the great principles of Christian liberty. In 1825, it had adopted a code of laws conformable with such principles; and it was going on making a character for itself. But, within the last three years, it had carried through measures beyond all question subversive of Christian liberty—measures such as never had before been proposed and passed by any similar assembly. Mournful necessity had, therefore, compelled them to separate from that body; and they had come together to lay the foundation-stone of a new temple, in which they might offer homage to the only King and Head of the church. He then read the resolutions, which were moved *seriatim*.

The Rev. NATHANIEL ALEXANDER, before moving the first resolution, wished to repel a charge that was often made against them. They had been called by the name of New Light. He conceived that they were the proper apostolical Old Light, because for three hundred years after the time of Christ there were no creeds or confessions. Neither were there creeds when Presbyterianism was first established in the North of Ireland. It was not true that they set Reason above Scripture: they judged of Scripture *by* their reason, but if reason and Scripture appeared to differ, they made the former, which was *fallible*, bow to the latter, which was *infallible*. It had been also said, that all those holding their opinions were on the high road to destruction. This had terrified many, but he called on their opponents to prove this assertion, which he declared to be altogether false. In the Scripture there was nothing said as to the equality of God and Christ—nothing of a Trinity—nothing of “the same in substance.” Though they had been denounced by men, they were not denounced by God. God had indeed denounced divine vengeance against adulterers, fornicators, liars, drunkards, and those who love not the Lord Jesus, but not against those who dissented from unscriptural tests. Mr. Alexander concluded by moving,

1. “That the Scriptures of the Old and New Testament are the only infallible rule of faith and duty, and contain all knowledge necessary to salvation.”

The Rev. JAMES DAVIS seconded the resolution. He shewed the difference between a Committee appointed to examine students in literature, and one, such as the Theological Committee of the Synod, which purposed to ascertain the faith of the young men; and contended that it was unfair to reject the student if he did not feel and judge according to a particular way. He was proud to say he was connected with men who take the New and Old Testaments for their guide—their only rule of faith. Welcome all trials, all privations, all persecutions; they would, through divine aid, be enabled to meet them all. Even the disciples of Christ disagreed on some points. They took Christ as the author and finisher of their faith, and not Calvin, nor Arius, nor any other man.—If they kept straightforward in the course on which they had set out, the blessing of God would accompany them.

The motion was then put and passed unanimously.

Rev. Mr. GLENDY, before reading the second resolution, begged to say a few words. He regretted that it had been thought necessary to bring him so early before the meeting. Whilst he rejoiced at the stand the Remonstrants had made, he felt sorrow and regret at the necessity of their separation from the Synod. The observations which he should find it necessary to make on that occasion would be made more in sorrow than in anger. Mr. G. here read the resolution, and then continued. The Word of God must be taken as the law in all spiritual concerns of the church, and it was the right of every man to interpret that law according to his own judgment, and as he shall answer at the bar of God. There must be some standard for Christians to walk by, but only *one* standard—for as all will be judged by one Judge, so there must only be one law. All must appear before the judgment-seat, and by that which was put into their hands would they be judged. The Synod say, in their Overtures, that certain opinions are contrary to the accredited standards of their church; but the Synod contend for a variety of standards, and they have never said what those standards are. Here the Remonstrants differ from them materially; they have one head, one standard—and that not of man, but of God. If man has a right to set up a standard to try his fellow-man, why say

that God is to try the heart? Man was only capable of judging by the fruits which were produced; but not of judging the heart. For the last 1500 years, men have been working at standards, and have made nothing of it. There cannot be a standard of man's setting up, nor can there be one formed by God and man conjointly. Is God, therefore, to set up one standard, and man another? If so, man's standard cannot stand. We, said Mr. G., know of no standard but the Scripture—the written Word of God. In trying a man for the ministry, we ought to try him by the Word of God—if he be sober, learned, apt to teach. But we have no right to lord it over another; we are all brethren—all on a footing of equality. It is the right of every member of the Christian community to judge of the Word of God for himself. He regretted that this right should be ridiculed by a Presbyterian minister in hobbling rhyme. He regretted to have to say that in a Presbyterian assembly, he had heard a Presbyterian minister ask what was meant by private judgment. Those men knew well what was meant by the right of private judgment. We have no hesitation in telling it openly—it is the right of every man to read the Scripture, and to interpret it for himself; and it was not for any church or any body of men to say, You must believe so and so, or you will be damned. Every man feels that he ought to be independent of another, but the young men that are to be examined have to satisfy the Synod's Committee, and not themselves. Every man ought to judge for himself, and not allow another to judge for him—we are commanded to try the spirits: Paul says, Those having no law are a law unto themselves. The Committee lord it over their fellow-men, because they are the stronger. He contended for their inalienable rights—he could not give them up. “The right of private judgment was deemed essential by the reformers who withdrew from the Church of Rome—yet, I am sorry to say, they did not, at all times, concede to others what they claimed for themselves. Luther and the original Protestants separated from that Church because it denied the right of private judgment; but scarcely had they done so, when they began to dictate articles of faith themselves. Here, says the Church of Rome, in the decrees of the Council of Trent, are the true doctrines of Christianity, which you must believe. No, said the Lutherans, you have no right to dictate to us; here is the confession of

Augsburgh—that's what ought to be believed. So, also, the Calvinists say, Here are the articles of the Synod of Dort—these contain the true doctrines of the Bible. Then comes the Church of England and declares that none of these have any right to dictate to it; here are our Thirty-nine Articles—these contain the truth. Then the Presbyterian Church of Scotland propounds the Westminster Confession of Faith as containing the true meaning of Scripture. Thus they all claim the right of judgment for themselves and deny it to others. It is said, however, that the Synod of Ulster believes the Bible to be a sufficient rule of faith. Suppose that one of us went into the Synod with a Bible in his hand, and said that he believed in that, and would subscribe it, yet would he not be received unless he would subscribe to their interpretation of it. The Synod contend that their interpretation is infallible, and that all others are fallible—that if every man was at liberty to interpret the Scriptures, there would be an endless variety of opinions, and that their object is to produce an uniformity in essentials or fundamentals. Are they sincere in wishing for uniformity? We were told in the Synod, that all the land was before us to choose. Go you to the right, and we will go to the left, and let us have no strife. Was this said with candour and honesty? We were to sustain no injury in our characters, our prospects, or our property. They said they merely wanted a separation; for God's sake go away, and we shall then have uniformity. Now, it could not be forgotten that we had a sworn declaration from some of them, that there were about thirty-five Arian ministers in the Synod. Where are they now? They are not all here. Where then are they? Are we to believe that this was sworn falsely, or are there not some of them still in the Synod? We all know that in the Synod there are Calvinists and Arminians, who differ materially in doctrinal points, and yet they hold up uniformity! Was there uniformity amongst the apostles? No; there was not uniformity there, and yet they did not break up; they made a charitable allowance for others' infirmities. The Synod are hunting to obtain what is not to be found even in the Bible. There must be fundamentals in Christianity; but what are they? The differences of opinion as to these are interminable; and there is no earthly tribunal capable of trying them. Every man must judge and act for himself.

If he wilfully misinterpret, he must answer for it at the bar of God. If he does so through ignorance, can he with justice be condemned? No. It has been asked, where are our penalties, our persecutions, our sufferings. He would not go so far as to call it persecution, though he had waded deep in it himself. When a minister and his people had lived happily together for 17, 20, 30, or 40 years, if, through the busy, the unasked interference of others, strife and contention be stirred up between them, these are "pains and penalties." He had himself witnessed some of this, he had shed many tears, he had spent many sleepless nights, the peace of families had been invaded; ministers have had to witness the father set up against the son; the mother against the daughter. It is a penalty for ministers to witness such things. One of the most painful circumstances he had to endure was, the alienation which had in many instances taken place of his former friends. In place of the cheerful smile of recognition, the kind outstretched hand of affection, to behold the cold look, the averted face, the indignant scowl; as if there was something pestilential, if not damning, in the touch—these were pains and penalties of no ordinary description. There was not a man amongst them who had not suffered in person, in character, or in pocket. They had been called deniers of the Lord who bought them—going on the broad road to destruction, in which they were not journeying alone, but in which they were dragging the dear, the cherished objects of their affection—the wife of their bosom, the children of their love, and all who adhered to them, to perdition. To hold up a professing Christian minister as no Christian, is stabbing him in a vital part. As a Christian minister, he regarded his character and good name as the most valuable property of which he was possessed; and he would submit to be a beggar and an outcast rather than lose his character. They even had gone so far as to attack schoolmasters, some of whom had been injured, and held up as unworthy of being trusted with the care of youth. These are some of the pains and penalties of which they had to complain, and they complained most justly. At one time heretics were consigned to the flames, then there was muzzling of noses and cutting of ears. James the First tried his hand at this until he found that he had enough of it—now it is pains and penalties. When Emlyn, of Dublin, was tried for heresy,

and fined 1000*l.*, the Judge told him that he had been mercifully dealt with; that it was well for him he had not been tried in Spain, where his head would have been cut off. In the present day, however, no Judge dared use such language. He concluded by stating that in his opinion it was to the spirit of the times alone they owed it, that they were not made to suffer actual violence. He moved the following resolution, which was agreed to, and the meeting adjourned till Wednesday, at twelve o'clock.

2. "That it is the inalienable right of every Christian to search these records of Divine Truth for his own instruction and guidance; to form his own opinions with regard to what they teach, and to worship God in sincerity, agreeably to the dictates of his own conscience, without privation, penalty, or inconvenience, inflicted by his fellow-men."

*Wednesday, May 26th.*

The Rev. JOHN MITCHEL preached from Matt. xxiv. 9, 10, "Call no man your father on earth," &c. He explained, in a long, argumentative, and eloquent discourse, the principles of Christian liberty, and applied those principles to the state of the Christian Churches in different countries and in different times, and particularly to the Presbyterian Church in Ireland.

After the minutes of last *secedunt* had been read,

The Rev. ROBERT CAMPBELL had pleasure in moving the next resolution. It was impossible that ministers could properly discharge their duties if they laboured under the influence of fear. They were bound to tell the entire truth, to the best of their ability. He then proceeded to rebut certain calumnies uttered against them, by which they had been represented as depending for salvation solely on their own merits. This was untrue; they threw themselves on the free grace of God. He concluded by reading the third resolution, which was agreed to.

3. "That all exercise of Church power which attaches rewards to the profession of one class of doctrines and penalties to that of any other, is contrary to the Holy Scriptures, and directly calculated to undermine that sincerity, without which no profession of faith, or form of worship, can be acceptable unto God."

The Rev. FLETCHER BLAKELY, in a long, able, and animated speech, proposed the fourth resolution. He contended, that no man could merit the name of Protestant who submitted to

human creeds. Laws and regulations were necessary for civil societies; but Christ had left Christians laws whereby they were to be directed in matters of faith; and were they to submit to human additions being made to those laws? The more we defer to human creeds, the less reverence do we retain for the Scriptures. He revered the memory of the Reformers; but they never themselves contemplated limiting the human mind exactly according to their ideas. They were men of like passions with ourselves; and, therefore, we were not bound to confine ourselves to the ideas of Luther, or Calvin, or Arius, or Socinus, or any other men. What were these men that they should rule over us? The Remonstrants were few in number; but they should not despond on that account. Numbers were no proof of truth, else they would have to go back even to Hea-thenism. Christ had only twelve disciples, and the Reformers were but few. We should, therefore, proceed fearlessly. He contended that Protestantism and human creeds were incompatible—they were directly opposed to each other. The genius of Protestantism was to *protest* against such creeds. There can be no middle course between admitting all inquiry and prohibiting all inquiry. Where can we stop?—When the Protestants and Roman Catholics, in this country, entered into public discussions, the Protestants were never able to meet the question as to the extent of human authority, when they were forcing the Bible alone upon the Roman Catholics, and yet did themselves submit to human creeds. He contended that Presbyterianism was merely a matter of discipline, having no reference to doctrines. Protestantism rested on doctrine, Presbyterianism on discipline; and he believed Christ had not limited them as to the exact forms which they should adopt. It was not merely of the amount of the tax upon conscience that he complained, but of the *right* to impose it. If any men assume the right, where are they to stop? May they not impose any creed which they may choose to select? If they propose, this day, a test which we believe, the next day they may demand that we subscribe to the doctrine of Transubstantiation. He censured the spurious liberality of those who condemned the measures of the Synod, and would not come out from it; and concluded by stating, that their wish was to form themselves into a body on the most enlarged principles. He then moved the fourth resolution.

4. "That the imposition of human

tests and confessions of faith, and the vain efforts of men to produce an unattainable uniformity of belief, have not only tended to encourage hypocrisy, but also to restrict the sacred right of private judgment—to lessen the authority of the Scriptures—to create unrighteous divisions amongst Christians, to sanction the most barbarous persecutions—to trench upon the natural and civil rights of men—to place undue power in the hands of the few—to throw a shield over the time-server—to expose the honest to injuries and persecutions—to perpetuate errors in almost all churches—and to prevent that free inquiry and discussion which are essential to the extension of religious knowledge."

GAWIN ORR, Esq., seconded the resolution, which passed unanimously.

The Rev. SAMUEL ARNOLD pointed out the hardships to which the Overtures of Synod subjected Students, Licentiates, and even Ministers, and concluded by moving the next resolution.

5. "That the Overtures of the General Synod of Ulster, passed in the year 1828, impose submission to human interpretations of the word of God, in a form more objectionable than has ever been attempted in any church; by subjecting ministers to deposition, at any time, however acceptable and useful to their own people; and by submitting Students and Licentiates to the absolute controul of a secret committee, of whose principal proceedings no records are kept, and who must necessarily be liable to act under the influence of personal partiality or prejudice, selfish interest or local connexions."

A conversation here ensued, in which several cases of partiality and injustice, on the part of the Theological Committee, were mentioned; and which could not be counteracted, as the Committee met in private, and kept no statement of the examination of the young men.

The Rev. Mr. BLAKELY knew a young man, whose name he would not mention, lest it might injure him, who had scruples as to some of the subjects to be examined on; but he was encouraged to go forward, and told that he would not be examined on these points. He did so, and he was not examined on the knotty doctrines, and consequently passed the Committee.

The Rev. Mr. MONTGOMERY referred to the case of a young man who had been rejected, as altogether unfit for the ministry, and, in six or seven weeks, was examined again, and passed triumphantly. The want of records prevented

the true state of such examinations being ascertained.

The Rev. Mr. PORTER stated, that this young man belonged to the Route Presbytery, who had licensed him. The Presbytery took offence at his rejection, and were about to unite against the conslave. The young man was encouraged to appear again before the Committee, and he passed as had been stated. In Cookstown, one of the Committee roundly asserted that they had never rejected any Student; and, when pressed on that point, he admitted, that he only meant they had not rejected any to all eternity.

The resolution was then put, and agreed to.

Rev. JOHN WATSON congratulated the house and the country on the foundation of their church. He trusted that good seed would be sown, and that a goodly tree would spring forth, whose branches would not only cover Ireland, but the whole earth. It appeared to him that Arianism was only the watchword used to raise the war-whoop, and to lift the tomahawk, in order to destroy Presbyterianism. The fruits of it had appeared amongst them, and he had felt them. He begged to return his grateful acknowledgments to his brethren, to his country, and, more especially, to the truly liberal people of the town of Belfast, for the support which they afforded him in the hour of danger—when he was beset with perils, they rose and threw their hundred protecting shields around him. In return for their great kindness, he now stands forward to protect and guard their religious rights. The Synod of Ulster was at one time his boast and his pride; now, alas! it has fallen indeed: it has fallen from Protestantism. We depart from them when they depart from Presbyterianism. He had once two sons who were working their way to the Ministry; one of them is now no more, and he would much rather see the other lying dead at his feet than subject him to temptation under these Overtures. He concluded by reading the Resolution.

6. "That those Overtures, not only subject Students, Licentiates, and Ministers, to possible injustice and dangerous temptations, but likewise trench upon the most valuable privileges of the people, in the free election of their own Pastors, inasmuch as their choice is restricted to persons professing to hold opinions approved by the Committee of Examiners, although such opinions may be directly opposed to the views of sacred truth entertained by the Congregation."

JAMES C. MULLIGAN, Esq., seconded the motion, which passed unanimously.

The Rev. JAMES DAVIS stated, that some men seemed to think the right of judging was to go no farther than themselves. This was not the course adopted by the Reformers, who forsook one error after another, according as they became more enlightened. It was absurd to contend for uniformity, which he knew had not existed, and did not exist in the Synod. He would move the seventh resolution.

7. "That we consider those enactments as a violation of the fundamental principle of Protestantism, subversive of the liberal laws and usages of our church, and a direct breach of the solemn compact under which those of us who are Ministers entered the Synod of Ulster."

ROBERT DICKSON, Esq., seconded the resolution, which passed unanimously.

Rev. S. C. NEILSON proposed the 8th resolution. He was, he said, the youngest member amongst them, and therefore could not be supposed to feel the separation so keenly as those who had spent the best of their days in connexion with that body; but, from his earliest years, he had been accustomed to look to the Synod with pleasure and with pride; for he had been from the dawn of life among those who had gone year after year to its meetings. He was, however, more fortunate than many others; he had felt no pains or penalties—no privations. He had the good fortune to have a congregation distinguished among the churches for liberal principles. His people had rallied around him, and they were, since the separation, on the increase. He felt keenly for those of his brethren who had been subjected to the most insidious machinations, under the mask of religion—machinations, used for the purpose of converting the temples of peace into scenes of dissension and strife—destroying the peace of mind of ministers and people. The religion of peace had been made a cloak for hypocrisy. He trusted that there was not one unprejudiced mind that was not convinced of the necessity of their making a stand, and separating themselves from that body who had attempted to lord it over their brethren. In that, said he, we have only followed the example of the Reformers of olden times; Luther and the mild Melancthon remonstrated with the Church of Rome in vain; and they came out from them. He hoped that many of those who yet adhere to the Synod will quit their connexion with a body where they cannot maintain their inde-

pendence. They were only separating themselves from the corruptions of the Synod, and not from the Synod itself. It had been stated that the Presbytery of Armagh had departed from their duty in ordaining a noted Arian. He is the person alluded to—he did not care what they might denominate him. He openly avows that he does not believe in the doctrine of the Trinity, but that will not make him withhold the right hand of fellowship from his brother who differs from him. He takes his name from no man—he is a Christian. He regarded the Saviour as his Prophet, his King. Do those believe in the sufficiency of a Saviour who say that he cannot save us? Let them call us Heretics, Separatists; we glory in the appellation, if it be because we separate from those who bow the knee to human authority. We acknowledge Christ to be the Head of the church, and that he was appointed by the Father to be the Saviour of the world. There may be a difference of doctrine among us, but whosoever regards the Sacred Scripture as their rule of faith and practice, they are our brethren—that is the only rule laid down by our Saviour and his disciples for our guidance. Our brethren in England warmly sympathize with us—they will co-operate with us in our exertions to maintain the right of private judgment. We have the example of North America, where a great number of individuals call themselves *Christians* who acknowledge Christ alone as their master, and are determined to bear no other name. Our numbers, he said, would increase if the same spirit continued to animate them. Let them take the example of the primitive apostles, who acknowledged one God, one faith—who were guided by one heart, one soul, one mind. Let it be said when people speak of us, Behold how these Christians love one another! To all who believe in Him, his spirit will be with them to the end of the world.

(To be continued.)

*Dinner at Derryboy to the Remonstrant Ministers.*

ON Thursday, June 10th, those ministers belonging to the Synod of Ulster, who lately enrolled themselves into a separate body, under the denomination of "The Remonstrant Synod of Ulster," were entertained at dinner, by a number of persons of different religious opinions, at Derryboy, in the parish of Killileagh, in the County of Down. The party consisted of upwards of two hun-

dred, embracing the most respectable and influential members of the Killileagh, Killinchy, Saintfield, and Comber congregations, (worshiping societies whose ministers still adhere to the Synod of Ulster,) and also a number of gentlemen who travelled from a considerable distance to be present on that interesting occasion. Some members of the Established and of the Roman Catholic Churches joined the party; it being distinctly understood, that this mark of attention was not intended to express any concurrence in the peculiar religious opinions of the reverend gentlemen assembled; but only to express towards them the sympathy generally felt for the persecutions and hardships to which they have been subjected, and an approval of the manly and conscientious manner in which the Remonstrant ministers have acted. The arrangements made for the accommodation of the dinner party were excellent; and, considering that the entertainment was given in a part of the country several miles distant from any town, we were astonished at the admirable regularity and good order observed during the entire day. A very large tent was fitted up in a field, inside of which two tables ran the entire length, and the end table was occupied by the Chairman and the guests. There was a profusion of all the dishes of the season; and a degree of elegance prevailed in laying out the tables, which would not have done discredit to the first hotel in Ireland. We never saw so good order preserved, to the very last, in any assembly of an equal extent: not the slightest accident occurred; and every one departed expressing his delight at the manner in which the whole business was conducted. Those gentlemen who took such trouble in effecting this, are entitled to great praise; but if we appreciate their feelings aright, the best thanks they can receive lie in their own breasts. The Chair was taken by Dr. Gordon, of Saintfield; John How, A. Montgomery, J. Davidson, and A. Jennings, Esqs., acting as Croupiers, and ably supporting the Chairman throughout the whole evening. One hundred and ninety-six tickets were collected; and there were some of the guests, and other gentlemen from a distance, who were not supplied with cards. The number was probably about two hundred and ten. Amongst other persons present of the first respectability, we observed, John Martin, Esq.; Dr. Harper, Messrs. J. Davidson, John Carr, and Thomas Taylor, of Killileagh; Dr. Hay, Messrs.

T. Osborne, and M. O. Lowry, Killinchy; Messrs. Bradley, Jun., and Jennings, Saintfield; Dr. M'Cutcheon and others, from Redemon; Dr. Gowdie, Messrs. Montgomery, Millen, Boyd, and M'Kibbin, Comber; Dr. Stewart, and Mr. J. O. Lowry, Moneyrea; Dr. Rankin, Dr. Shaw, and Mr. J. Allen, Kirkcubbin; J. Muirland, Esq., Castlewellan; Aynsworth Pilson, Esq., Downpatrick; Maxwell Perry, Esq., Clough; Dr. Agnew, and R. Greenfield, Esq., Ballyclare; James Boyd, Esq., Lurgan; J. Copeland, Esq., Warrenpoint; R. Dickson, Esq., Dromore; W. Hunter, W. Roberts, Esqs., and a number of the most influential inhabitants of Dunmurry; Robert Montgomery, Esq., and many of the most respectable Presbyterians of Belfast. We have merely noticed a few of those gentlemen who came within our view; and we trust that those persons whose names are accidentally passed over will attribute the omission to the right cause—the impossibility, in so large an assembly, of obtaining any thing like an accurate list of the principal members who composed the meeting.

The Rev. William Porter, of Newtownlimavady, the Moderator of the Remonstrant Synod, and all the clerical members of that Body, were present.—(*Northern Whig.*)

It is with great regret that we refrain from giving a more particular account of this interesting and important meeting. Such a tribute of respect to the champions and confessors of Religious Liberty reflects the highest honour both on those by whom, and those to whom, it was rendered.

*Vote of Thanks to the Preachers of the Lancashire and Cheshire Unitarian Missionary Society.*

THE Unitarian Christian Society at Swinton, near Manchester, from which the following vote of thanks proceeds, is one of those stations which are supported by the Lancashire and Cheshire Unitarian Missionary Society. Public worship is maintained at Swinton by several of the ministers who reside at Manchester, aided by a few lay-preachers. The Society consists for the most part of poor, but respectable persons. They have service twice every Sunday, in the intervals of which the members are engaged in teaching a Sunday-school, which is well conducted, and contains above one hundred scholars. At a meeting of the teachers and attendants of the Unitarian School-room, at Swinton, being held on Sunday, the

17th of April, 1830, it was unanimously resolved, that their warm and grateful thanks be communicated to the respective ministers and friends who have so kindly and ably given their valuable assistance to the support of public worship in their room, and that the Rev. Mr. Beard be particularly requested to express their high sense of the advantages which they derive from their interesting services." Signed by 57 names.

It may be added that the Missionary Society which supports this station has recently engaged the Rev. Henry Clarke, for some time employed by the British and Foreign Unitarian Association, to itinerate in Lancashire. He is at present labouring at Padiham, Newchurch, and the neighbourhood, where he will remain for some months to aid, as is needed, the lay-ministers, on whom the maintenance of public worship in the district has hitherto exclusively depended, and to meet the demand for information respecting Unitarian Christianity which has for some time extensively manifested itself.

*Dudley Lecture.*

AT the yearly Lecture at Dudley, on Tuesday, June 1st, the introductory devotional service was conducted by the Rev. William Bowen, of Cradley. A sermon was then preached, by the Rev. Samuel Bache, from Acts x. 40, 41, on the propriety of Christ's appearances after his resurrection being to select witnesses, and not to *all the people*; the other discourse was delivered by the Rev. Timothy Davis, of Evesham, from John xvi. 26, 27, on *the parental love of God*.

*Services at the Presbyterian Chapel, Hull Bank, Burton.*

1830.

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| July 11. | Rev. Wm. Johns, Cross Street, Cheshire. |
| 18.      | R. B. Aspland, Chester.                 |
| 25.      | J. G. Robberds, Manchester.             |
| Aug. 1.  | James Brooks, Hyde.                     |
| 8.       | Nathaniel Philipps, D.D., Sheffield.    |
| 15.      | William Tate, Chorley.                  |
| 22.      | Franklin Howarth, Rochdale.             |
| 29.      | Edwd. Higginson, Derby.                 |
| Sept. 5. | Jacob Brettell, Rotherham.              |
| 12.      | John Hinks, Liverpool.                  |
| 19.      | C. D. Hort, Gorton.                     |
| 26.      | R. Smethurst, Monton.                   |

## AMERICA.

*Record of Unitarian Ordinations, Installations, and Dedications, in New England, since the beginning of 1829.*

## ORDINATIONS AND INSTALLATIONS.

Jan. 1, 1829. Mr. Davis, installed at Portsmouth, N. H. Sermon by Mr. Gannett, of Boston.

Jan. 21. Mr. Cole, ordained at Kingston. Sermon by Mr. Brazer, of Salem.

Feb. 7. Mr. Lothrop, ordained at Dover, N. H. Sermon by Dr. Parker, of Portsmouth, N. H.

Feb. 25. Mr. Thomas, ordained at Concord, N. H. Sermon by Mr. Barrett, of Boston.

March 11. Mr. Emerson, ordained over the second church in Boston, as colleague with Mr. Ware. Sermon by Mr. Ripley, of Waltham.

April 10. Mr. Randall, installed at Westford. Sermon by Dr. Richmond, of Dorchester.

May 14. Mr. Sibley, ordained at Stow, as Colleague with Mr. Newell. Sermon by Dr. Lowell, of Boston.

May 20. Mr. Hedge, ordained at West Cambridge. Sermon by Mr. Francis, of Watertown.

Sept. 2. Mr. Alger, ordained at Chelsea. Sermon by Mr. Motte, of Boston.

Sept. 9. Mr. Ford, installed at Augusta, Maine. Sermon by Mr. Dewey, of New Bedford.

Dec. 9. Mr. Barlow, ordained at Lynn. Sermon by Dr. Lowell, of Boston.

Jan. 6, 1830. Mr. Green, installed at East Cambridge. Sermon by Mr. Paley, of Boston.

Jan. 13. Mr. Barnard, ordained at Wilton, N. H. Sermon by Mr. Whitman, of Waltham.

Jan. 27. Mr. Thayer, ordained at Beverly. Sermon by Dr. Thayer, of Lancaster.

Feb. 3. Mr. Whitwell, ordained at Walpole, N. H. Sermon by Mr. Gannett, of Boston.

Feb. 10. Mr. Walcutt, ordained at Berlin. Sermon by Dr. Lowell, of Boston.

Feb. 17. Mr. Goodwin, ordained at Concord, as colleague with Dr. Ripley. Sermon by Dr. Kendall, of Plymouth.

Feb. 17. Mr. Thomson, ordained at Natick. Sermon by Mr. Young, of Boston.

## DEDICATIONS.

Feb. 17, 1829. Church at Dover, N. H. Sermon by Dr. Parker, of Portsmouth.

March 5. Church at Providence, R. I. Sermon by Mr. Farley, of Providence.

August 20. Church at Worcester. Sermon by Dr. Bancroft.

Sept. 3. Church at Bangor, Maine. Sermon by Mr. Huntoon, then of Canton, now of Bangor.

Oct. 21. Church at Milton. Sermon by Dr. Lowell, of Boston.

Nov. 11. Church at Concord, N. H. Sermon by Mr. Thomas, of Concord.

Dec. 2. Church at Charlemont. Sermon by Mr. Field, of Charlemont.

Jan. 1, 1830. Church in Waltham. Sermon by Mr. Whitman, of Waltham.

## NOTICES.

The Annual Meeting of the Sussex Unitarian Association will take place at Brighton, on Wednesday, July 7. The Rev. Robert Aspland is engaged to preach on the occasion. Dinner will be provided at the Sea-House Hotel, at half-past Two o'clock. Tickets, 3s.

The Annual Meeting of the Kent and Sussex Unitarian Christian Association will be held at Cranbrook, on Wednesday, July 7. The Rev. Edward Tagart, of York Street, is expected to preach on the occasion. The service will commence at half-past Ten o'clock, a. m. After service the business of the Association will be transacted, and at Two o'clock, p. m., the friends of the Association will dine together at the inn.

The Annual Meeting of the Devon and Cornwall Unitarian Association will be holden at Cullompton, on Wednesday, July 7. The Rev. Robert Cree, of Bridport, is expected to preach the sermon on the occasion.

The Twenty-fourth Annual Meeting of the Unitarian Tract Society established in Birmingham for Warwickshire and the neighbouring counties, will be held at Northampton, on Thursday, July 15, 1830, on which occasion a sermon will be preached by the Rev. Edward Higginson, of Derby.

The Annual Meeting of the Western Unitarian Society, established in 1792, to promote Christian knowledge and the practice of virtue by the distribution of books, will be held at Dorchester, on Wednesday, the 21st of July, when the Rev. Russell Scott, of Portsmouth, is expected to preach. There will be service on the preceding evening, when Dr. Carpenter, of Bristol, is expected to preach.

## NEW PUBLICATIONS.

### THEOLOGY.

Remarks on the commonly received Doctrine of Atonement and Sacrifice. By W. Turner, Jun., A. M.

Christ's Knowledge of all Things, a Sermon. By E. Higginson, Jun.

A Discourse on the Proper Character of Religious Institutions. By H. Colman, Salem, U. S. 2nd Liverpool Edit.

Thoughts on True and False Religion. By A. Norton, Cambridge, U. S. 2nd Liverpool Edit.

Dr. Carpenter's Introduction to the Geography of the New Testament. 6th Edit.

A Comparison of Established and Dissenting Churches. By Rev. J. Ballantyne.

Conversations on Religion, with Lord Byron and others; held in Cephalonia, a short time previous to his Lordship's death. By the late James Kennedy, M. D.

A Series of the most Esteemed Divines of the Church of England. With a Life of each Author, a Summary of

each Sermon or Discourse, Notes, &c. By the Rev. T. S. Hughes, B. D., of Emmanuel College, Examining Chaplain to the Bishop of Peterborough, and late Christian Advocate at Cambridge. No. I. To be continued in monthly volumes.

### MISCELLANEOUS.

The Life of King James the First. By Robert Chambers. (Constable's Miscellany. Vols. LV. and LVI.)

The Life of Bishop Heber. With Selections from his Correspondence, and from his Unpublished Works. By his Widow.

A Narrative of the Captivity and Adventures of John Tanner, during Thirty Years' Residence among the Indians in the Interior of North America. Prepared for the Press by Edwin James, M. D.

A Sketch of the Principal Means which have been employed to Ameliorate the Intellectual and Moral Condition of the Working Classes at Birmingham. By William Matthews.

WE have the melancholy task of closing our number by recording the death of His MAJESTY, KING GEORGE THE FOURTH, which took place at Windsor, on the morning of Saturday, June 26th, at a quarter past three o'clock, in the 68th year of his life, and the 11th year of his reign, a reign rendered for ever memorable by the progress made in it towards Religious Liberty.

### CORRESPONDENCE.

We shall be very glad to make the exception which L. L. mentions, in his favour, and thereby in our own.

Communications received from E. C. S. ; S. ; Philanthopos.

In the Obituary of J. Hammond, Esq., p. 476, the respected writer has introduced some general assertions as to the faith of Unitarians which the Editor feels it his duty to disclaim, inasmuch as he knows of no Unitarians who do not hold "the doctrine of the atonement in the proper meaning of that word," viz. "reconciliation;" or who object to "repeating the glowing language of Paul," in the sense in which they believe it to have been used by the apostle.

### ERRATA.

Page 377, top line, for "corrected," read *connected*.

382, line 27 from the top, for "latter," read *former*.

382, line 30 from the top, for "Festus," read *Fadus*.

421, col. 1, line 4 from the bottom, for "Bridgenorth," read *Bridgewater*.

421, col. 2, line 10 from the top, for "Le Reuse," read *Le Keux*.