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ON THE REIGN OF GEORGE THE FOURTH.

THE public press has dealt, not perhaps unjustly, but rather ungenerously, with the character of George the Fourth. His amours and his prodigalities were catalogued and commented upon while his remains were yet unburied; we might almost say before his corpse was cold; and censures were pronounced which would have seemed severe, had it not been for the yet severer censure implied in the fact that the very few who attempted eulogy were driven to the solitary topic of his gentlemanly manners and accomplishments.

We cannot feel altogether satisfied of the purity of this exhibition of independent writing and moral feeling. The royal memory would probably have escaped much of it had His Majesty pursued, in some particulars, a different course, without being one jot or tittle nearer to moral worth. The disappointment which he inflicted upon the long-cherished and confident hopes of the Whigs, on his accession to the Regency; and the equally bitter disappointment of the Tories, on a so much more recent occasion, have operated as might have been expected. A Sovereign cannot with impunity alienate, and be believed to have betrayed, in turn, each of what were the two great political parties of the country. He may depend upon its being "remembered in his epitaph." Nor is there any class whose regrets are so deep, or whose numbers are so great, as to make an efficient stand for the protection of his memory. He was too fickle in his friendships to be the object of any deep or extensive personal attachment. He kept his people at too scornful a distance for the multitude to admire or mourn him. And he was too regardless of the decorum which his father so steadily maintained for it to be decent in religionists to become his apologists. The profane and profligate have happily ceased to be an influential class of society. His real failings imposed silence on those who would have thought little of the political conduct which, whether justifiable or not, has led others to imitate a not very uncommon procedure in our cri-

minal courts, by which the trial is instituted for one offence, and the sentence influenced by another.

It might have been worth while for those who have assumed the office of public moralists on this occasion, to have inquired how far the irregularities of the Individual were attributable to institutions for the existence and influence of which he cannot be held responsible. Whatever may be the benefits of Royalty, we certainly cannot rank amongst them its moral influences upon the characters of those by whom its honours are to be inherited. Is it favourable to sincerity or constancy in private friendships to be surrounded with flatterers, and to commence life by detecting the hollowness and selfishness of the strongest professions of devotedness? Or to purity of manners to be the early object of female blandishments; to be prompted, and have every facility, to the almost unrestrained indulgence of the passions; and to be at the same time cut off, by the absurd and wicked restrictions of the Royal Marriage Bill, from that natural and honourable course which would be most likely to promote a becoming demeanour and to secure domestic happiness? Or can public principle be reasonably expected, or fairly demanded of one, whose favour we make the prize for which parties are tempted to compromise their principles, and statesmen to stoop to the basenesses of intrigue? And as to religion, we should be at a loss to name, or to invent an office, less propitious to the reception of right impressions, than that of an hereditary bishop-maker. We ought not at once strenuously to uphold this state of things, and yet to sit in stern judgment upon those who are, to a certain extent, its victims. If the interests of the community require that a family should be exposed to such corrupting influences, we should

“ Be to their faults a little blind,
And to their virtues very kind.”

If it be intended merely to inquire into the working of our institutions and the practicability of their amelioration, the exhibition of Royal failings would certainly be in point; but the effect of the argument would not be enhanced by ascribing so much to the demerits of the Individual.

The late King was peculiarly unfortunate in the circumstances of his early life. The “discipline of his noble governors and reverend tutors” is said to have been “strict beyond all precedent and all propriety.” This rigidity is ascribed to the interposition of his Royal father. Every observer of life must be familiar with the common and natural consequences of subjecting youth of great expectations to a training of inordinate severity. Experience has amply shewn its tendency to produce, the moment its bonds are unloosed, a career of the wildest profligacy.

The Life of George IV. divides itself into three portions; from his birth (12th Aug. 1762) to his entering on the Regency in Feb. 1811; from that to his accession to the crown by the demise of George III., on the 29th Jan. 1820; and thence to his decease on the 26th June last. Our remarks will relate chiefly to the third of these periods.

It would be painful, disgusting, and, so far as we perceive, useless, to dwell upon the records of His Majesty's conduct while Heir Apparent. Intrigues and Jockeyship; Dissipation and Extravagance; a private marriage publicly denied, and a public espousal of convenience, the unhappy history of which is sufficiently known, are topics from which we gladly turn away.

Yet the Prince was popular. He was the associate, and believed to hold

the principles of men to whom the enlightened part of the nation looked with hope as destined one day to be its deliverers from the obstinate, sanguinary, and ruinous policy by which it was then governed.

The Regency destroyed this ground of popularity. The Prince identified himself with his father's advisers; from whom it was perhaps a hasty inference that he ever differed in political principle to any material extent; and the unlooked-for success with which the war terminated gave him a yet more noisy and general popularity. This feeling was soon checked, and reversed, by the distresses of the people, the manner in which their complaints were dealt with by the Castlereagh administration, and the proceedings against his unfortunate consort, which form the foulest blot upon his memory.

It is with heartfelt pleasure that we dismiss personal considerations to contemplate the leading characteristics of the late reign. Here we find a theme of complacency and of hope. The last ten years of our country's history are full of encouragement to the philanthropist. We survey them with lively gratitude to Providence. Whatever distress may be abroad at the present moment, there has certainly been no increase in its amount during that period. In whatever particulars, and there are unhappily too many, the course of improvement has been for a time delayed, there are many also in which we may trace a rapid and exhilarating progress.

If we look abroad on the world at large, (and with what part of the world is not our country connected?) that short period will by no means appear to have been an unimportant one. Spain, Portugal, and Italy have attempted to obtain just and liberal institutions. Their attempts have failed; but even unsuccessful aspirations after freedom may be evidence of improvement in a people; and as to Spain and Portugal it is evident that the defeat is not final, and the triumph probably not very long deferred. France has been passing through the vicissitudes of an unbloody conflict between enlightened opinions and superannuated prejudices; and to what result that conflict is tending can now scarcely be mistaken. The new states of South America have been admitted amongst nations; they have attained a rank from which they cannot recede; their political creation has reached its sixth day, and may it now have its sabbath of rest and blessing. Whatever questions yet remain unsettled respecting Greece, its independence of its ancient oppressors is a question no longer. Altogether, this is far from being a gloomy picture. There have been not many better decades than this in universal history. With all the disappointments and regrets which it may, in its course, have inflicted on the philanthropist, he has yet ample reason to bless Providence on behalf of humanity.

They have been years of peace and of a pacific policy, the generality and permanence of which we trust we may anticipate. The unprecedented exertions and calamities of the revolutionary conflict seem to have produced not only exhaustion but reflection. It has been seen how easily and safely peace may be preserved when Governments are really in earnest for its preservation. The example will remain when the temporary pressure which occasioned it shall have passed away. It may be hoped that we have become a more peaceful people; that something has been done towards taming the pugnacity of our national character. If so, we are more Christian. Happy will it be if the necessity of peace shall have grown, or be growing, into the love of peace, and that love become a dominant principle in the management of our public affairs. This would redeem many of the errors, we had almost said basenesses, of our foreign policy. To take the

lead amongst nations in the promotion of "peace on earth" would be a glory for our country to shine with undimmed lustre through all coming ages, and to which the historians of a remote posterity will point with pride and gladness when brighter discoveries shall have eclipsed our fame in science and the arts, and when better principles shall have associated only disgust with the fields of carnage, where military prowess erects its trophies.

The symptoms of intellectual improvement in the great body of the people have, during the late reign, been of an extensive and satisfactory description.

Sunday-schools and other charitable provisions for the instruction of the very poorest classes have continued and extended their beneficent operation. There have been no indications of waxing weary in this noble kind of well-doing. A few years back there was a temporary enthusiasm for the formation of Mechanics' Institutes, and similar foundations, designed for the advantage of a class above the poorest, which has relaxed or subsided. This was to be expected. But notwithstanding the diversion of attention to other objects, the cooling down of ardour, and many instances of failure, there remain permanent facilities for the acquirement of useful knowledge, of which thousands of operatives avail themselves, and which constitute an amount of good not to be lightly estimated. As we look towards a higher grade in society, the London University meets our view; and in spite of the mistakes in its management, with all the mischief and peril they have occasioned; and in spite, also, of the yet almost unmoved indifference of a large portion of the class which was especially contemplated in its institution; we cannot but regard it as a pledge of present and of future progress. King's College will, we hope, be soon brought into a state of useful rivalry. Public establishments for instruction which already are, or apparently soon will be, in operation at Exeter, Bristol, and other large towns, excite similar feelings of gratification. Nor should it be forgotten that even Oxford itself has done homage to the spirit of the age and the principle of utility, and has now its well-filled Professorship of Political Economy. Diligent attention has also been paid to the art of education. It has become more of a science. With much of error, of mysticism, and of quackery, there has also been much, and the way prepared for more, of solid improvement. The history of knowledge, as to its diffusion, if not as to its augmentation, will date much from the reign of George IV.

Useful works for popular reading, such as Constable's Miscellany, Murray's Family Library, Lardner's Cyclopædia, and many others amongst which it would be inexcusable not to mention the publications of the Society for the Diffusion of Useful and of Entertaining Knowledge, have multiplied far beyond all precedent. The magnitude of the supply indicates that of the demand. It shews what multitudes are feeling intellectual wants and making intellectual advances.

It is sometimes lamented that our literature is so much more evanescent than it used to be; that books, like Homer's heroes, neither live any thing like so long, nor are any thing like so big, as formerly; that one generation of them passeth away, and another generation cometh, with unseemly rapidity. But this is not so very sad as it may seem. As the human race multiplied on the face of the earth, and men were improved and civilized, and invented arts and built cities, their lives became considerably shorter than they had been in patriarchal times. Why should it not be so with books? In elementary works especially, a good book now is sooner dis-

placed by a better. Its longevity would only be a nuisance. Most of the sciences and many of the arts are in a state of progression. Why should we lament that each has not a permanent text-book? "Of making many books there is no end;" and let there be no end so long as there are new facts and inferences for those books to communicate. First-rate works of imagination; sound treatises on the principles of philosophy and morals; and authentic records of events, constitute all, or almost all, the literature of which the permanence is desirable. And that permanence is not at all endangered by the swarms of ephemeral productions which as faithfully perform their briefer duty, and fill their more bounded sphere of usefulness. There is no incompatibility between a permanent and a temporary literature. The latter is a modern creation. It exists as an addition, not a substitution. And never were the best classics of our language more faithfully preserved, more highly honoured, or so extensively circulated, as at the present time. But the truth is that books have a new office to fill. The press formerly worked for the few; it now works for the many. There is a more free, and general, and rapid intercourse of mind than was ever before known in the world. Books are general epistles, on any subject on which the writer is interested, addressed to all whom it may concern. By them we carry on our discussions, and communicate our knowledge, and tell our dreams, and express our feelings, and propagate our opinions, and put ourselves into social intercourse with whoever uses our language all the world over. The lightness, the rapidity, the constant succession, the variety, the multiplicity, the cheapness of modern literature, are a pledge of the general extension of knowledge and of the general and increasing exercise of intellect, in our country, which we should regard with lively satisfaction, gratitude, and hope.

And if the public mind has become better informed, it would be passing strange if public manners and morals had deteriorated. We often hear, indeed, of the alarming increase of crime; but the lamentation is not warranted by sufficient proof as to the fact. The greater exhibition of crime is a very different thing from its actual increase. Had the recent attempt to mitigate the punishment of forgery been successful, the immediate result would, in all probability, have been a considerable increase in the number of prosecutions and convictions. But that result, so far from proving the increase of the offence would have been perfectly compatible with a very material diminution. There would not have been less safety for the plundered, but less impunity for the plunderers. Generally speaking, the facilities for detection are greatly multiplied; and the having recourse to public justice is much more common than formerly. From these and other circumstances the gross amount of committals and convictions has augmented. The same returns, however, shew that convictions for atrocious crimes, for offences against the person, have diminished. And they always diminish as education is diffused and civilization advances. The vice and wretchedness which exist in this country are more noticed than they used to be; partly because from the change which has just been described in our literature, there is a more complete publicity about every thing; and more because there is a searching benevolence at work unprecedented in the history of nations. The torch-light of benevolence is borne into the darkest recesses of poverty and the deepest abysses of criminality. But exploring is not producing; it is the agency of reformation, and argues the improvement both of benefactors and recipients. There have never been such stupendous and unremitting exertions for philanthropic objects as during the late reign.

And they prove, not that the lowest classes were worse, but that the classes above them were better ; not that these were more depraved, but that those were more thoughtful, charitable, and energetic. There is, too, increasing light as to the true principles of morality ; a sure concomitant of increasing consistency in its practice. So far as the influence of the late King's example extended, it was indeed any thing but propitious to purity of manners. How circumscribed that influence was, and how directly opposed to the opinions and feelings of the community, is sufficiently manifest in the severity with which it has been animadverted upon ; a severity most conspicuous in that portion of the public press which is notorious for never committing itself to the defence of an unpopular truth, nor ever grappling with a common prejudice.

In the reign of George IV. the science of government has advanced. The true principles of legislation have been illustrated, and the power of public opinion has been developed. The philosophy of politics is of modern growth. It is only of late that much skill and accuracy have been shewn in the analysis of a nation's interests. Half a century ago, what ignorance, what mystification, what prejudice, what delusion by cant words and phrases, prevailed in the minds of the most highly-gifted statesmen ! How much has the increase of political knowledge demolished of the credit, the power, the very existence of the factions which used to absorb all other interests in their struggles for ascendancy ! Party is now but a vain prop for power. Whatever men may nominally possess it, a series of events has shewn that one thing must be done to retain it ; they must, in some degree, conform to the light and spirit of the age. Hence the ameliorations of the criminal code ; hence the abolition of various restraints upon commercial intercourse ; hence some progress towards a better system of taxation, and a more economical expenditure. And hence too the progress of Religious Liberty ; the repeal of the Test Act, and the Emancipation of the Catholics ; events which constitute the paramount glory of the late reign. Those splendid acts of right and justice, the latter of them especially, must render that reign an era in our annals. Religious equality is now the law of the land ; and the sectarian ascendancy and privilege which remain are an anomaly whose doom is sealed though its execution may be long delayed.

Religion has advanced. There has been growing attention to the subject through all ranks. That attention may have fixed upon erroneous forms ; but better that than utter indifference. Better that men think erroneously than not think at all. A sense of religion must be better than no sense of religion, though it may be mingled with the faith of many absurd doctrines. Amongst Dissenters new zeal has been excited for illustrating and disseminating the principles of Nonconformity. In the Establishment there has been a strong and growing perception, in various directions and degrees, of the polluting influence of temporalities upon the gospel. There are gropings after religious reformation, which are ominous of future good, though their object be as yet not very distinctly defined. Nor have the friends of pure Christianity any reason to shrink from the comparison of the present state of their cause with what it was ten years ago. They are not less numerous ; they are more united ; their position as to public opinion and feeling is more influential ; there has been much of encouragement both at home and abroad ; nor have there been wanting indications of that gradual modification of prevalent creeds by which it is probable that great bodies of religionists will approximate to the truth rather than by direct and sudden proselytism.

Our retrospect, then, suggests feelings of complacency, gratitude, and

hope. How far the events of his reign reflect credit on the character of the departed Sovereign, is a question which we are not disposed to discuss. A King of Great Britain *can* have little more than negative merits. All that ought to be required of him is, that he should not obstruct the progress of improvement ; its real and permanent promotion must be the work of the people themselves. So far as any thing of this kind can be laid to the late King's charge it must relate to his personal habits and profuse expenditure ; to his treatment of his unfortunate consort, by which he justly incurred almost universal odium ; and to the difficulty with which it is believed that his assent was obtained to the great measure of his reign. But that assent *was* given ; and we might have been living under a Sovereign whose obstinacy would sooner have plunged the country into all the horrors of civil warfare. The probability of such a catastrophe did not, at one time, seem so very remote. Thank heaven, it was averted !

THE EDUCATION OF THE HUMAN RACE.

IV.

WHATEVER differences might subsist among various nations in the early ages of the world, there was originally no distinction between Jews and Gentiles. This distinction was arbitrary and temporary ; and because its abolition must follow the reception of Christianity, it is justly declared, that by the gospel all things are *restored* to the state in which they were before the separation of the Jews. By the revelation of the gospel, all men are once more subjected to one mode of education, though that mode be widely different from any hitherto employed. The Jews having been taught the essential truth of a divine moral government, and been made an exemplification of this truth in the eyes of other nations, are called on to relinquish the individuality of their national character, and to unite with their brethren at large in subjection to a new discipline. This call constitutes the sole peculiarity of the gospel to them ; and the call being obeyed, the peculiarity vanishes, and the glad-tidings of the kingdom become to them as to others, the glad-tidings of life.

These tidings could not but be willingly received by the enlightened Jews, though involving the extinction of their peculiar honours and privileges. The new message from heaven was of a higher nature than the former, not only in its substance, but in its form. The essential truth of Christianity consists in the facts that Jesus died and rose again, and that he was empowered to confer the gifts of the Holy Spirit. By these facts, a divine promise was substituted for an inference of a future life ; and not only was the existence of a moral government made a matter of absolute certainty, but it was proved to be more extensive and of a more exalted nature than had been conceived of before.

The acquisition of these truths was a high privilege ; but more might be gathered from the mode in which the gospel was administered ; and if they have not hitherto been duly and generally appreciated, it only shews that Christianity has not yet wrought its perfect work.

The grand point of agreement between the Jewish and Christian dispensations is, that the existence of a divine moral government is not only taught but exhibited. The grand point of difference is, that the consequences of this fact are, in the one instance, explicitly declared;—in the other, left to be inferred. Hence it is clear that human reason had made considerable progress between the appointment of the two dispensations, and that those who were prepared to receive the latter had ground for rejoicing in the advancement of their race. Under the old system, every principle which was offered was connected with a special application and a distinct declaration of consequences; human reason being too feeble to direct the one, or infer the other. Under the new system, facts are given from which general principles are to be deduced, the application of which is left to reason, now sufficiently strengthened to be equal to the task.—In the common methods of education, it is right that the infant should be controlled by express directions, before he knows any thing of principles; and after he has arrived at this knowledge, it may still be desirable for the present to guide him in their application. But if that direction be continued when childhood and youth are past, it is clear that either the judgment of the teacher or the reason of the pupil must be deficient.—It is only necessary to examine the Scriptures to ascertain whether this analogy holds. Nothing is easier than to extract from the Old Testament, in scripture language, a complete system of doctrines and morals; and nothing more impossible than to do the same with the New. Instead of doctrines we are presented with facts; instead of a moral code, with parables, allusions to natural objects, improvements of trivial occurrences, and appeals to affections universally subsisting, and always enduring.

That no system of Christian morals has been presented in an unchanging form is pretty generally agreed among Christians; and human reason has been left more free on this all-important subject of inquiry than it could have been if there had been less diversity in the gospel teachings. But with respect to the doctrines of Christianity, the case is different. Innumerable evils have sprung, and still spring from the conception that a system of doctrines is expressly presented in the New Testament. From this erroneous conception have arisen preposterous creeds, intolerant councils, persecuting rulers, abject slaves. From this erroneous conception have proceeded cruelty, ignominy, perjury, torture, and murder. The consequences of this conception testify the weakness of its origin; the difficulties which it generates prove its spuriousness. If a number of doctrines was expressly revealed, why are they not universally acknowledged by the disciples of revelation? If the parts of a system are clearly presented, where is the difficulty of putting them together? How is it that the divisions which agitate Christendom were never heard of in the Jewish state, where, whatever other dissensions might arise, disputes about religious doctrine were unknown? Why is the Christian world now split into sects and factions, but because men open their Bibles with false expectations, and look for what they can never find, and are therefore tempted to supply from their own imaginations? That which is commonly called the system of Christian doctrines and essential to the gospel, is not matter of revelation, but of individual opinion. When it is allowed to be so, and not till then, will there be a prospect of such brotherly union among men as becomes the pupils of a common teacher, the subjects of an universal discipline. When men discover (and the discovery cannot be difficult) what it is that Christianity requires them to believe, its nature and design will be understood, and its privileges duly appreciated.

Such an apprehension has hitherto been rare; such an appreciation very inadequate.

The substance of Christian doctrine is the revelation of a future life of retribution. All other doctrines, admitted, supposed, or incidentally taught in the gospel, however true, however important, from no part of the new revelation. They were, or might have been, developed by the general, and ought not therefore to be referred to the special, process of education. This one distinguishing doctrine of Christianity is taught by fact.

These propositions, brief and simple as they are, involve considerations of the highest interest and importance; and modify, to an extent which, perhaps, will scarcely be anticipated, the views of the design of God in giving, and the prospects of mankind in receiving the Christian revelation.

The provision by which the truths of the gospel are made of an inferential instead of an explicit nature confirms its analogy with the process of education. The facts which the gospel exhibits serve as guides to conduct the reason to the noblest objects; while the act of inference quickens and develops the same faculty.

It has been already observed that by the perception of any new truth, the perceptive faculty itself is invigorated. The more rapid the development of new facts and doctrines, the more speedy will be the growth of the reason which apprehends them. The doctrines of the Old Testament were such only as human reason must have discovered in time by natural means; such as, in fact, have been discovered by individual minds in Heathen countries; and the grand purpose, therefore, which was to be answered by that revelation, must have been the more rapid development of the mind of a nation. If this plan was successful while the reason was yet too weak to be much exercised in inference, it must be eminently powerful under the new dispensation, when the universal mind, being prepared for the effort, was exercised in a new method of discovering truth. By the gospel, a stupendous fact was exhibited, which could never have occurred in the course of nature. The minds of the witnesses were impelled to draw an inference from this fact, which inference is a doctrine not ascertainable with certainty by unassisted reason. This effort was a lesson which taught them how to make other efforts of the same kind; how to deduce from other facts doctrines which might have been developed in course of time by the general method of education. Many doctrines, some of greater, some of less importance, are conveyed by the new revelation; but they do not, individually or collectively, characterize the gospel, like that of a future life. They are to be discovered by the same means—by inference from facts; and they therefore answer the same purpose of giving a new impulse to reason; but they differ from the distinguishing doctrine of Christianity inasmuch as that they might, in course of time, have been certainly known by natural means. It is often objected, I am aware, that the dignity of gospel doctrine is lowered by making it a subject of discovery or even of examination by human reason; but the conditions on which we receive it prove that the objection has no force. These doctrines can only be received in proportion as they become truths of reason. Before they were revealed, they were mysteries; being revealed, they are no longer mysteries, but truths of reason; and they were revealed that they might become so. It is necessary to remember that the distinction between truths of revelation and truths of reason refers to the recipients and not to the thing imparted. The truth remains the same, by whatever name it is called, and under whatever aspect it is viewed; the difference is in the human faculties by

which it is reached after and attained by exertion, or by which it is only received as a gift. It is, therefore, no degradation to the truth itself to speculate on the mode by which it is attained; while due honour is paid to the best of heaven's gifts by an adequate estimate of its capabilities.

The inferential nature of Christian doctrine aids the development of reason by another method. The gospel has employed the faculties of men more extensively and more efficiently in its actual form than it could have done in any other. If its truths had been given in the form of a system, men would have grown careless and indolent about them, for want of that stimulus to the intellectual faculties which is essential to moral excellence. If the practical law of Christianity had been imposed in the form of express, unchanging directions, obedience would have had a passive rather than an active character, and the deep, sympathetic interest in this law which has had so large a share in the development of the human mind would have been wanting. If such a system of doctrine had been offered, such a code of law imposed, Nicodemus would not have had his thoughts stirred up by obscure intimations; the rich young man would have needed no instructions how to perfect his obedience; Cornelius would have sought no communion with an apostle; Paul's Epistles might have been dispensed with; the testimony of the fathers, the labours of the learned, the experience of the pious, the sufferings of the faithful, would have been matters of small concern to men of the present day. The obedience of all would have been of the narrow, constrained kind, which is now the symptom of a misinterpretation of the gospel; and if men had not outgrown the law, it could only be because the law had stunted their growth. As it is, the variety of intellect which has been employed in the process of inference, the diversity in the methods by which truth has been developed, the multiplicity of instruments used to effect a common object, have advanced the human reason to a higher point than it could have reached by any other mode of occupation. For many hundred years, the reason of multitudes has been concentrated on the same point; and national and individual minds, united by no other sympathy, separated by circumstance, and alienated by prejudice, have joined in the work of investigation, attestation, and deduction, till convictions which would have been held in solitude became common property, and the sparks of intellectual light which would have glimmered faintly in their dispersion, have kindled into that unconsuming flame which even now sheds back its radiance upon the sacred records. The analogies between various tongues and the language of the Scriptures, between the customs of other nations and those which subsisted in the Holy Land have been traced; the comparison between the non-essentials of life and the permanent features of humanity has been drawn; and, in consequence, the influence has been deduced that there are substantial, universal objects of human pursuit, and that these objects are set forth in the volume which is presented for the universal study of mankind. Each Christian nation, each inquiring individual has assisted the researches of others on points of equal interest to all, and the usual consequence of a concentration of power has been experienced—an augmentation, a progressive augmentation of power. The labours of the Christian fathers in Europe, Asia, and Africa, not only afforded contemporaneous aid, but guidance and assistance to their posterity. The corruptions of a false philosophy, the superstitions of the ignorant, the subtleties of the deluded, while directed to one object, were of use, if not in guiding to what is true, in warning from what is false. The effects of co-operation, or at least of mutual influence, direct or indirect, have

become more varied and useful as time has advanced, and the means of communicating thought have been improved; till there is, at length, a fair prospect of an intellectual commonwealth where each shall share the riches of all, and through the boundaries of whose realm the voice of divine truth shall reverberate more loudly and more clearly for ever.

I say "for ever;" because by the inferential nature of the divine doctrine and law, the permanence of Christianity is secured. Let the human mind expand as it will, the gospel expands with it, because it is the mind itself which makes it a gospel. When first presented to the Hindoo, in his lowest state of degradation, the sacred records form an intelligible, elementary book. As soon as he understands the language of the interpreter, he comprehends the facts that a good and wise Teacher healed the sick, arose from the dead, condemned certain practices and recommended others. As he advances in cultivation, he sees more in the revelation than he at first understood; and if we imagine him to reach the highest point of wisdom yet attained, we shall find that he has still something more to learn from the gospel. Let him pursue natural science; he finds that all his discoveries confirm truths contained in the Bible; that the adaptation of natural objects to each other affords evidence of a Providence—their adaptation to the human mind, of a moral government. To the eye of a Newton these truths were as radiant as the planets in their courses, or as millions of suns in their unchanged glory. Let him pursue intellectual science, and he will discover a depth of meaning in the plainest narratives, bright touches of philosophic truth in the incidental remarks occurring in the sacred records, which administer a perpetual stimulus to his researches. It was not presumption which established in the mind of a Locke a feeling of congeniality with the Apostle of the Gentiles; nor was it a narrow partiality for a favourite pursuit which enabled him to discover in Scripture the materials for extending the philosophy of the intellect. Let the disciple pursue moral science, and he will find that he cannot fathom the depths of wisdom which Christianity contains. In Heathen systems of morals, the waters of life were given by measure, and in scanty measure. Here he finds a perennial spring, where a Hartley might refresh his spirit, but which the quenchless thirst of a thousand such as he could not exhaust. The wisdom of this revelation having proved thus far fathomless and immeasurable, there is no reason to believe that its resources will be ever exhausted by human reason; that it will cease to be a permanent gospel. There is every reason to believe that the simplest facts will yield inferences vast as the mind which deduces them, and co-existent with the faculty which infers. It is clear that no verbal scheme of doctrine could be thus permanent—no code of moral law thus expansive; and since we can trace the action and reaction of the divine revelation and the human mind on each other, we cannot resist the conviction of their mutual adaptation; that the office of reason is to interpret the gospel, and the object of the gospel to invigorate the reason.

By the inferential nature of the divine doctrine and law, the universality of Christianity is secured. The facts which it displays are of general interest, and the media through which its instructions are conveyed are universally intelligible. Since all men die, the fact of a resurrection is of paramount importance to all. As the parental and fraternal relations subsist wherever man is placed, the parables of the prodigal son and the offending brother come home to the hearts of all. The wind blows, the field-flowers spring, the light from heaven shines around the abodes of men in every land; and the spiritualizing associations with which Jesus invested

them may therefore immortalize their beauty in every heart. While the sacred records contain so much that is Jewish as to leave no doubt of their genuineness, all their teachings, doctrinal and practical, are based on facts of universal interest, and illustrated by permanent analogies. The one provision affords proof of its divine origin from its connexion with the preceding dispensation; the other, from its adaptation to the expansive nature of the universal human mind.

These considerations lead to a conviction that the education of the human race by a special method is the object of revelation, and that reason is the instrument by which it acts. All attempts so to separate the intellectual from the moral nature of man, frequent as they are, cannot but be vain in the present case. Not only are the human faculties so mutually influential that no one can be perfected while others are neglected, but some cannot be acted upon at all except by means of others. The moral sense can only be affected through the intellectual powers, and reason and conscience, if not identical, are at least inseparable. They sprang to birth together, were fostered by the same hand, and invigorated by the same means. They must be matured by the same influences; and as they entered together on their immortal career, they must pursue their courses in perfect unison. The world of matter was created to be subservient to the world of mind; and whatever minor purposes may be answered by the forms and influences of the universe in which man is placed, the leading object is the generation and education of the moral sense, through the instrumentality of reason. All influences, come whence they may, from the heights of the firmament or the depths of the ocean, breathing from the face of nature or beaming from the countenance of man, thundered from the sanctum of Deity or echoed from the recesses of human spirits, are absorbed and modified by reason. The intimations of the Divine will are, in all cases, received by reason; its power is administered by reason. By its reciprocal action reason is invigorated, and must, at length, be perfected. All other media must finally be dissolved; all inferior aids discarded. The light of truth must visit man in its purity, and spiritual realities be placed within his grasp. Every inferior stimulus must be gradually weakened. Hope and fear must melt into love, reward and punishment must be disregarded, and the perception of good supply the place of every lower incitement. When this is effected, man must have cast off the shackles of mortality, and the race have escaped the conditions of its earthly existence. New heavens and a new earth must have been evolved from the elements of the present. Then, and not till then, will the gospel have done its work. Then, the perfection of spiritual science being attained, the second elementary book will be cast away. Then, and not till then, the will of God being an object of intuitive perception, the process of inference will be superseded, the application of principles will be involuntary, and their influence unerring; and the truth of the gospel, having been assimilated by each individual mind, will lose its separate existence.

It is scarcely necessary to intimate my dissent from some hypotheses which Lessing has intermixed with his speculations. His opinion that the Jews were ignorant of the strict unity of Jehovah till their captivity, has already been questioned. It will also have been observed that his supposition of the gospel being an elementary book, destined to give place to others, is not admitted into my exposition of his system, such a supposition appearing irreconcilable with the inferential nature of the Christian doctrine and law.

Some hypotheses which are presented as the close of his speculation, are yet more inadmissible, and need only to be mentioned to be rejected: I refer to the evolution of the doctrine of the Trinity from a speculation on the mode of divine conception, which, in Lessing's opinion, might originate a duplication of deity. How a triplication is possible we are not informed;—probably by a duplication of the duplicate. I also refer to the hypothesis that each individual of mankind must go through the whole process to which the race is destined—not at once, but by successive appearances in the world—by a transmigration of the soul. Whence these notions were obtained, it is needless to inquire, for it is certain that they were not derived from either of the repositories of truth to which we have access, reason or revelation.

My recapitulation will again be chiefly in the words of Lessing.

The Christian doctrine and moral law are to be inferred from facts, and not learned from explicit declarations. This method affords a proof that the development of reason is the object of revelation.

The doctrine of a future life of retribution could not have been learned with certainty from the natural course of events. As to other doctrines, “mere rational truths may be and have been long taught as immediate truths of revelation, in order to spread them more rapidly and establish them more firmly.”

“Let us examine whether these intermingled doctrines were not a new impulse for the reason of mankind.” After these truths of reason have been embodied in revelation, “they must become truths of reason before the race can be benefited by them. At the time they were revealed, they were, to the recipients, no truths of reason; but they were revealed in order that they might become so.

“For more than eighteen hundred years the Scriptures have employed the understandings of men more than all other books, and more than all other books enlightened them, were it only by the light which the human understanding put into these books.

“It is impossible that any other book could have been so generally known among such various people; and that such different modes of thinking should be busied over this same book, has indefinitely advanced the human understanding.

“The understanding absolutely requires to be exercised on spiritual objects, in order to attain its full clearness, and bring forth that purity of the heart which makes us capable of loving virtue for its own sake.

“Education has its final end with the species not less than with the individual. What art succeeds in effecting with the individual, shall not nature effect with the whole?”

“The period of completion will assuredly come, in which man, however his understanding feels convinced of a continually better futurity, will still not be necessitated to draw motives of conduct from this futurity: when he will do good because it is good; not because arbitrary rewards are set on it, which were formerly employed to strengthen his volatile sight for the recognition of internal and better rewards.”

D. F.

NOTES ON PASSAGES OF SCRIPTURE.

In templo [*Qu.* templum ?] Dei offert unusquisque quod potest.—HIERONYM.

Job iii. 6, “ — That night—let Darkness seize upon it.”

Bishop Lowth* properly considers this language “ as the strongest indication of passion and a perturbed mind, and as an example of sublime poetic diction arising from the state of the emotions. To illustrate it, he quotes a passage from the Odes of Horace,† which is extremely pertinent and impressive. Speaking of that fine effusion of the pen of the Roman poet, he says, “ anger and vexation dissipated the order of his ideas, and destroyed the construction of his introductory sentence.” The criticism is exact and tasteful: so far, the two compositions throw light upon each other; and thus, in judicious hands, classical learning may be made explanatory of parts of the Jewish Scriptures.

One description of my readers may not be displeased, if I transcribe a further remark of Lowth’s on the words that he cites from Horace: it is, I am sorry to add, a *personal* remark, yet serves to elucidate his own literary history and that of the times in which he lived. After enlarging on the beauties of the commencement of the Ode, the critic subjoins the following sentence:

“ But should some officious grammarian take in hand the passage (for this is a very diligent race of beings, and sometimes more than sufficiently exact and scrupulous), and attempt to restore it to its primitive purity and perfection, the whole grace and excellence of that beautiful exordium would be instantly annihilated, all the impetuosity and ardour would in a moment be extinguished.”‡

The individual designated as “ some officious Grammarian,” is *Bentley*. He who consults the edition of Horace by that most sagacious verbal critic [Lib. ii. Od. xiii.], and Lowth’s Letter to Warburton, &c., pp. 80, 81, will have no doubts in respect of the accuracy of this statement. In matters of pure taste, Lowth was eminently superior to Bentley: but, for the credit of the accomplished author of the *Prælectiones*, &c., we must wish that he had not expressed himself so contemptuously of a scholar of almost unequalled fame in one branch of learning.§

Prov. vi. 6—8, compared with xxx. 25, “ Go to the ant, thou sluggard, consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest.” “ The ants are a people not strong, yet they prepare their meat in the summer.”

On the former of these texts, Poole [Annot., &c., ver. 8] observes that “ in winter ants stir not out of their holes.” The observation may be accurate enough, in point of fact, but appears superfluous and misplaced; since in neither passage does Solomon mention the inactive or torpid state of ants

* De Sacra Poesi Hebræor., &c., Præl. xiv.

† Lib. ii. xiii., pronounced by Dr. Joseph Warton [Essay on the Genius, &c., of Pope, ed. 5, Vol. I. p. 250] “ the best ode of Horace.” The received and unquestionable text is, “ Ille et nefasto,” &c. Bentley, against authority of every kind, would read, “ Illum ò nefasto,” &c.

‡ Gregory’s Transl. of Lowth’s Lectures, &c., No. XIV.

§ In Warton’s Essay on Pope, II. 200, there seems to be a severe but not disrespectful censure of the style of the *Rambler*, &c.

during winter—and he contents himself with saying that they in fine weather lay up their food, against tempestuous and stormy seasons. Some instructive communications on this subject occur in Harris's Natural History of the Bible, and in a note [by the late Rev. Henry Moore] in the Commentaries and Essays, Vol. II. 441.

Prov. xxvii. 19, "As *in* water face *answereth* to face, so the heart of man to man."

The meaning of this aphorism, on which many refined observations have been made, and which has given rise to some unwarranted verbal conjectures, may perhaps appear in a literal and correct translation :

"As water [represents] the face to the face,
So the heart [represents] the man to the man."

"Let any individual faithfully consult his heart—the state of his motives, his principles, his feelings, &c.,—and it will fully set before him his character; just as the true lineaments of his countenance are reflected from the pure and unagitated surface of water."

I have long regarded this as the proper rendering and import of the verse. In favour of my exposition of it, an appeal may be made to Castalio,* Diodati,† Baver.‡ To the principal translators or expositors who take other views of this memorable proverb, I give references below.§

Prov. xxix. 19, "A servant will not be corrected by words: for though he understand, he will not answer."

On this verse I copy a note [Mr. H. Moore's] in Commentaries and Essays, Vol. I. 387, "The LXX. have *οικειης σκληρος*, a *stubborn servant*, which is necessary to the sense."

As to such *necessity*, there may be a reasonable question. I would render the maxim thus: "by words a servant will not be corrected, while he understandeth, and yet answereth not;" i. e. "such contumacy requires much severer chastisement than a rebuke." It is a representation of the character and merited punishment of a sullen and froward servant.||

Matt. xii. 27, "— if I by Beelzebub cast out devils [dæmons], by whom do your children cast them out?"

The Greek verb is in both clauses the same [εκβαλλω]. Yet Doddridge¶ varies the corresponding English term: "if I cast out dæmons, &c., by whom do your children expel them?"

This practice is censurable. It leads the reader of a vernacular translation to suppose that there is a diversity of *phrasing* in the Greek text. Additional examples of the impropriety will be found in Doddridge's otherwise admirable translation.** In the two clauses before us, Principal Campbell†† has the verb *expel*.

Matt. xvi. 18, "I say also unto thee that thou art Peter, and upon this rock I will build my church."

Until lately, I acquiesced in a current interpretation of this language, and supposed the rock here spoken of to be *the Messiahship of Jesus*. [See

* Biblia Sacra, &c., in loc.

† Tradott. e comment.

‡ Schol., &c., in loc.

§ The Lowths [Father and Son], Fr. Genev. vers., Dathe, &c., &c.

|| Dathe in loc.

¶ Transl. in Expos.

** In Matt. viii., for instance, let vers. 10 and 27 be compared with each other.

†† The Four Gospels Translated, &c.

ver. 16, and Rom. x. 9.] This opinion I no longer hold. I now think that our Lord calls *Peter* the rock of his church. My reasons for taking this view of the declaration will be found chiefly in Campbell's Lectures on Ecclesiastical History.* It is much in the manner of Jesus Christ to employ such an allusion: and the author whom I have just mentioned, exposes, beyond all doubt, the futility of certain pretensions erected on this address to Peter.

Matt. xxv. 35, 38, 43, "— took me in."

Use has rendered this phraseology ambiguous; though in the age of King James's translators it was perhaps sufficiently clear and definite. I prefer Campbell's rendering "lodge" [and see Schleusner, in verb. *συναγω*].

John iii. 13, "No man hath ascended up to heaven, but he that came down from heaven."

M. Maimonides informs us that the Hebrew verb corresponding with *αναβαινω* in Greek and *ascend* in English, occasionally denotes "sublime contemplation:

"Quando quis ad res sublimes et præstantes cogitationes suas convertit, dicitur *ascendere*."†

This illustration is not in the number of the passages cited by Wetstein, in loc.; though it has more pertinency than quotations from the Greek and Roman classics.

Acts xvii. 19, "— they took him, and brought him unto Areopagus."

Was it to the Court so called that the Athenians conducted Paul, or only to the customary place of its sittings? Again, was he brought thither as a prisoner, or merely with the view of his more conveniently addressing the people on his religious sentiments? On these points there exists a diversity of judgment.

They appear to state the matter correctly, who suppose that Paul was not arraigned, and did not plead, before the Court of Areopagus. In the Forum he had conversed with many inhabitants of the city, and visitors to it: in the Areopagus he made an oration, which, though it be concise and remarkably pertinent, has yet a popular form. Much depended, nevertheless, on the immediate effect of what he now said. Had he not shewn with consummate skill, and with perfect truth, that he was no "setter forth of strange gods," he would instantly have been subjected to the cognizance of this tribunal, and lost his life under its sentence. The measure now employed by those who had "encountered" Paul, might be designed as preparatory to a serious *judicial* process, in the event of his not satisfying his audience that he was no innovator on the established religion of Athens. It was mainly on a charge of this nature, though without and against evidence, that Socrates suffered death at the hands of his ungrateful countrymen.‡

* I. 161, &c. Yet I am doubtful, whether Peter was "the appointed President of the Apostolical College."

† More Nevochim. [Buxtorf,] p. 14.

‡ Bengel [Gnomon, &c.] on the verse quoted says, *penè tanquam reum duxere*. According to M. Henry, the Apostle was conducted to Areopagus, "not as a criminal, but as a candidate;" that is, to shew, whether in the judgment of the Epicureans, the Stoics, &c., of Athens, he taught opinions worthy of being called *philosophical*. Doddridge's view of the case [Expos. in loc.] seems quite accurate: and the learned note in Kuinoel [Act. Apostol. illust.] will reward an attentive perusal. Grotius' language is, "non ad judicium," &c.

1 Tim. vi. 12, "Fight the good fight of faith."

This translation is so far exceptionable, that it does not retain the specific image of the original [*αγωνιζου τον καλον αγωνα της πιστεως*]; an image borrowed apparently from one of the games of Greece. Lardner, [Works, X. 244, 245, ed. of 1788,] who well explains the clause, proposes as a more correct translation "exercise the good exercise," &c. This is better than the received version; yet perhaps not equal to Worsley's, "Maintain the glorious combat of faith."

N.

TRADITIONS OF PALESTINE.*

IT gave us great pleasure to see, the other day, a new, enlarged, and improved edition, the sixth, of that very useful little book, Dr. Carpenter's Introduction to the Geography of the New Testament. The extensive circulation of such works is much more to be desired than that of Catechisms and Commentaries. How very indistinct and infantile are the notions of many bodily full-grown readers of the Scriptures, as to the locality of the transactions which those Scriptures record! What a want of reality there is in their conceptions of the events of sacred history! For any thing which they distinctly apprehend to the contrary, those events might have happened in the Island of Atalantis, or beyond the frontiers of Utopia, or even in the moon. It is something, and a very important something too, for them actually to have the latitude and longitude, in numerals, of Jerusalem before their eyes; to measure with a compass and a scale of miles its distance from Jericho, and Beersheba, and Samaria, and Tiberias, and Bethabara beyond Jordan; to learn the height of the mountains, the course of the rivers, the length and breadth of the lakes, and calculate the number of square miles in the Land of Promise; and to trace its boundaries, and the countries from which those boundaries parted it, and identify existing towns and regions which have corrupted or exchanged their ancient appellations. A process of this kind is necessary to bring quite home to many sluggish imaginations the fact that Judea was of this world, and in this world; that it had as real an existence as Wales or Scotland; its soil the same sort of earth; its streams the same sort of water; and its inhabitants the very same species of human beings.

If the great mass of the religious world would but take to studies of this kind, and there is we hope an increasing disposition to do so, many and important advantages might reasonably be expected to result. The better apprehended reality of the scene might perhaps impart a clearer and deeper sense of the reality of the religion by which it is consecrated. They may not have learned the important truth that the Gospel History *is* the gospel; but in every scheme of theology that history is so prominent a portion that a vivid perception of its localities may be expected to reflect some of its vividness upon faith itself, and aid in dissipating that mental mistiness which forms so unfavourable a medium for the power of faith to operate through. There would be pictures in the mind where now there are only words. The

* Traditions of Palestine. Edited by Harriet Martineau. Demy 12mo. pp. 148. Longman.

Infidel missionary would have more to obliterate. Another bulwark would be thrown up to impede his advances; and though not impregnable, nor even very formidable, it might yet so obstruct him as to give the garrison time to rally. And on the other hand, there would probably be a less ready assent given to much of that factitious marvellousness with which revelation has been so injuriously encumbered. In that credence *pro tempore* which one gives to the fictions of ancient romance, how much is the mind disturbed by their location in well-known places! We can enjoy the recital of many wonders which occurred at a sea-port in Bohemia; but when Amadis de Gaul sailed to the Island of Windsor, we found his feats exceedingly preposterous. Authenticated as the resurrection of Christ is; and worthy as that miracle, considered in its avowed design and obvious influences, is of the Almighty Father, we should believe it without hesitation had it happened last year in Wales; but we think no youth who has reached the upper form of a tolerable Sunday-school could ever be contented with the common notion of the prevalence of diabolical possessions, if he had any thing like as distinct a conception of Palestine as he has of the Principality. He would also be likely soon to settle for himself that great and grave controversy about the Witch of Endor. And the benefit would not stop here. Sacred geography and its kindred studies are the best preparation for the just interpretation of Scripture. They form and cherish the habit of exercising the intellect upon the Bible. They present a sphere in which none can deny that reason may be safely and usefully employed. But will reason long endure the being restricted to that sphere when once it has been excited to activity? Is it not too powerful a spirit to be kept within any circle which dogmatists may draw? After clearly understanding the less important, will it not aspire clearly to understand the more important; and from dissipating the obscurities of allusions, pass to the higher task of dissipating the obscurities of doctrines? Let it but come to this; let but the common sense of mankind be fairly and freely employed upon the Bible, and the times of reformation are more than at hand, they are come. The studies in question not only train the mind for the successful investigation of scriptural truth, they furnish in many cases the best materials and facilities for the discovery of truth and the exposure of error. Many an orthodox dogma, as well as many a sceptical objection, is but the perversion of an obscure phrase, the true meaning of which will be obvious to the proficient in these illustrative sciences. Welcome be they, then, as the pioneers of pure Christianity, and soon may they clear a highway for her triumphant progress through the tangled wilderness of Sectarian creeds.

We have often indulged a dream of a Biblical Museum and Institute where all such objects of sense should be collected as would tend to illustrate the Scriptures; a copious library formed of books treating directly, or incidentally, of the topics in question; and popular lectures delivered, from time to time, which might have the wide range of every thing scriptural except dogmatic theology. Would the different religious bodies but agree, for the sake of a great common good, to shelve their peculiar creeds for the very limited time and space which would be required for this purpose, and combine their resources for its accomplishment, how speedily might our dream be realized. Maps, models, and engravings, might make the outlines of the Holy Land, the diversities of its surface, the character of its scenery, and the different arbitrary divisions and subdivisions which succeeded one another, from that of Canaanitish nations to that of Roman provinces, as familiar to the mind as the topography of the country or the county in which

we live. Such natural productions as will thrive here might be exhibited in all the stateliness and fair proportion which they can be cherished into; and the *hortus siccus* and the painting might represent the rest, even to the extent of Solomon's Botany "from the cedar of Lebanon to the hyssop that springeth out of the wall." There the slothful in his studies might see "a lion in the way," not to occasion, but to remove any obstacle to his progress; and the child might play with asp and cockatrice in their stuffed harmlessness; and all the beasts of Judea's fields, and the fowls of her air, and every creeping thing, might "praise the Lord," by illustrating the records of his word. There might the idolatrous paintings of the "chambers of imagery" be restored, and the calves of Bethel and of Dan be remoulded, and the star of Remphan shine, and Dagon and other monstrous figures shew to what strange inventions Ephraim bowed the apostate knee and celebrated unholy rites. Books, seals, coins, garments, the implements of peaceful labour, and the weapons of warfare, all might be exhibited, if not in real relics, yet by authentic modelling; their houses rebuilt and furnished; and our very children made at home in the ancient abodes of the children of Israel. The verisimilitude of dioramic illusion might give the temple and its service a reality and a richness in the imagination of thousands which they have never yet been inspired with by the verbal record. And the institution itself would be a temple in which men would inquire, and, as they inquired, see more and more of the beauty of the divine word, and become better qualified to answer the question "Understandest thou what thou redest?"

Pleasant would it be to minister there, in that asylum of peace and knowledge, where doctrinal controversy should never come, and the swords and spears of polemical warfare should be beaten into ploughshares and pruning hooks, wherewith to cultivate the rich soil of Biblical learning and gladden the land by its abundant harvests: and pleasant to go into its innermost sanctuary, where should be stored the ponderous tomes of Rabbinical learning and theological antiquarianism; the quartos of Eastern travellers; and, of lesser and lighter dimensions, but in an ever-lengthening line, the works of modern ingenuity which present in an elementary form the results of former learning and research.

Productions of this last description must, however, for the present, be our substitute for the realization of the great desideratum which we have ventured to depict. May they be multiplied so as to come in the way of every body's eyes, and within the compass of every body's pockets. May we have in a yet more cheap, condensed, and popular form, all that Fleury, Harmer, and Burder, have ascertained of Jewish and Oriental habitudes; and that Michaelis and Jahn have unfolded of Jewish institution. May the illustrative sciences have more such introductions as Harris's Natural History and Carpenter's Geography. Let other Helons be created to make and record their pilgrimages; and let us have works whose object shall be, even yet more directly than that, to throw light on the modes of thinking, feeling, and acting, which prevailed among those who lived in times and places which have acquired so much of deep and sacred interest to all ages.

The accomplishment of the wish we have just expressed implies the surmounting of more difficulty, but with that the production of greater advantage, than any of the previous enumeration. It presupposes considerable attainment and rare qualities of mind. There should be, together with an extensive acquaintance with the natural, social, political, and educational influences which operated upon the minds of the natives of Palestine, an ima-

gination which can realize the effect of those influences in their various proportions and peculiarities, and give the writer that identification with the persons he describes, and the characters he develops, which constitutes the philosophical truth and worth of the dramas of Shakspeare and the romances of Scott. And this done, we have the best kind of commentary upon the Bible, for we realize not only the physical and animal, but the mental and moral appendages of its scenes; our eyes not only follow the Saviour's finger as he points to the lilies of the field, the house built on a rock, or the city set on a hill; but we enter into the hearts whose thoughts he knew, whose hardness he mourned, or whose love he won; their prejudices, their ignorance, their weaknesses, their wanderings, their conflicts, their predilections and aversions, their discoveries, their strength, all are bared to our inspection, and brought home to our sympathies, and made subservient to our more vivid and influential perception of the meaning, the truth, the beauty, and the power, of the Gospel record.

This is a new field, and a noble one, of literary exertion; and we congratulate Miss Martineau on the graceful daring with which she has ventured into it, and of which the result is now before us in her *Traditions of Palestine*. She has bravely, but not presumptuously, "pressed the untrodden soil," aspired to gather its first fruits, stooped to pluck its first flowers, and so happily blended them, that the grave and the gay, the young and the old, may receive both pleasure and profit from the combination.

Miss Martineau's work is distinguished from Helon's *Pilgrimage* by its more direct bearing upon Scripture history, and by the connexion of its scenes, characters, and illustrations, with the introduction and promulgation of the Gospel; it is distinguished yet more decidedly and very advantageously from Horace Smith's *Zillah*, and the Rev. George Croly's *Salathiel*, by its freedom from the husky and affected antiquarianism of the one; from the inflation, extravagance, and sheer romance of the other; and by its steady aim at that material and intellectual illustration of Scripture which happily was not contemplated by either the one or the other of those writers. At the same time it is needful to add, that its pretensions are much humbler than those of any of these works. Miss Martineau rather avails herself, than affects to emulate, the learning and research displayed in the former; and would probably deprecate the institution of any comparison between her light and rapid sketches and the prose epic at the construction of which the others seem to have laboured.

As our object is to recommend, not supersede, this little volume, we shall not impair its interest by any lengthened analysis, or by multiplied extracts. The first tale, *The Hope of the Hebrew*, is already known to our readers, having been printed originally in the *Monthly Repository* for February last. The titles of the other tales are *Life in Death*, *Songs of Praise*, *the Wilderness Gladdened*, *Behold thy Son*, *the Hour of Rest*, and, *Alas! that Mighty City!* The reader will probably anticipate from their mere enumeration, and he will not be disappointed, that they are ingeniously and felicitously descriptive of the stories which they severally introduce. Of these, the first four relate to events which are supposed to happen during the ministry of Christ; the fifth to the day of the resurrection; the next is dated in the sixteenth year from that event; and the last records the destruction of Jerusalem.

The style in which these tales are written harmonizes with their subjects and design. It is slightly, and only slightly, quaint, antique, and stately. There is just a biblical tinge upon it, without any approach towards imitation

or parody. The costume of the time and country is well preserved. Peculiarities of climate, scenery, the vegetable and animal tribes, dress, manners, and customs, &c., are introduced frequently, but never obtrusively; their mention seems rather to flow from the writer's familiarity than to have been intended for the instruction even of the most juvenile reader. There is sufficient of human interest to keep up the attention of those who must have something like a story to fix their minds; some of the characters are excellent sketches, they could be no more; and occasionally they are grouped in situations which are striking, affecting, and even dramatic. The approach to Mount Tabor, Christ walking on the water, the last day of the feast of tabernacles, the return of the Seventy, the solitude of the lepers, and other scenes which we forbear to mention, though even more deserving of praise than these, are very ably and graphically delineated. There are other descriptions which imply a higher species of power, and bespeak a mind enlightened by philosophy and imbued with religion. Such are the progress of an ardent and ingenuous convert, the dogged obstinacy of a follower of the Pharisees, the contrasted characters of the two lepers, the calm austerity of the Essenes, the meek, affectionate, and dignified bearing of an early preacher and martyr, and the conflicting emotions of the aged Christian priest. We only mention specimens; and these are specimens of an insight into human nature, as modified by the various influences which were in such powerful operation at the period of the gospel history, on which we build high hope for the future fame and future usefulness of the writer. The most adventurous step was the introduction of real characters; of which the principal are Pilate, and John, and Mary the mother of Jesus. But they are so appropriately introduced, so characteristically employed, and so speedily dismissed, that the most fastidious can scarcely object; and they must be very fastidious who are not pleased. The Saviour can scarcely be said to be personally introduced; there are only brief and distant glimpses of his presence, which yet seems, invisibly, to pervade the whole. This part of the subject was a difficult one; and it is managed with consummate judgment and delicacy.

We shall only make two extracts, and they are selected on account of the truth and originality by which they are both distinguished.

The Martyrdom of Paltiel, from "THE HOUR OF REST."

"They who beheld the countenances of the people had no hope that life could be saved. The reproaches were loud, and the curses on the blasphemer were bitter; and the murderers could scarce refrain from blood till they had reached the place where Paltiel was to die. To speak was in vain, for no voice could be heard; and when the Nazarene women threw themselves in the way, and besought mercy by their tears, Paltiel made a sign to them to arise and be still. They sat down by the way side, well knowing that they should see him no more.

"Sadoc tarried not, but went side by side with his friend. When he found that the cry of the people was for blood, his heart became fixed like that of Paltiel; his eye was as calm and his step as firm.

"'Is this man no longer thy friend,' said one to him, 'that thou goest to look on his death without sorrow?'

"'Because he is my friend, and I know what is in his heart, I fear not for him,' replied Sadoc, 'but rather rejoice.'

"Paltiel heard the words and smiled upon him.

"As they passed by where Jesus had led forth his disciples to behold how he left the world, Paltiel looked up into the heaven, saying, 'Would it were here!'

“But neither here could he tarry a moment.

“Thenceforth he looked steadfastly on the temple, both when they descended to the valley, and when they crossed the torrent, and when they entered the Sheep-gate, which stood open to receive them. Then the multitude was suddenly hushed, through awe of the holy courts, but not the less fiercely did they gnash their teeth on the man whom they believed to have profaned the holy place.—On the flight of steps which led from the valley to the temple courts, was a Nazarene who had been a slave, but was now a freed-man. By Paltiel had he been instructed in the faith, and established among the brethren. His first-born was in his arms, and he held him forth that Paltiel might bless the child. Paltiel bent his face over the face of the child, and blessed him aloud in the name of the Lord Jesus. When he looked up, there were tears on his face.

“‘Weepst thou, my friend?’ said Sadoc. ‘Thou shalt shed tears no more after this hour. Tears are for us who live.’

“‘Till Jehovah shall wipe them away, must not tears fall even in heaven over the sorrows of our people?’ said Paltiel. ‘I mourn for this child, and for others who will gather together at Bethany at sunrise, and will find me not. Strengthen them, Sadoc, for the tribulation to come.’

“‘Even as thou hast strengthened me, my friend Paltiel. But how appeareth death unto thee? Speak, that I may meditate hereafter on thy words.’

“‘Even as when we have spoken together in the night seasons; even as when we saw the Lord Jesus in the cloud and desired earnestly to depart also. Men of old had faith; but we have knowledge, and there is no place for fear. If thou wilt know more, ask of Lazarus.’

“The people, who were enraged when joy kindled in his eye, fell upon him, and dragged him to the summit of Moriah, where was a precipice of five hundred feet to the valley below. From the windows of the priests’ apartments some looked forth; but they shrank back when they met the glance of Paltiel.

“When the girdle which bound him was unloosed, he leaped upon the battlement, and cast one look down the precipice. He turned to the people, and spread his arms over them as the High Priest when he gives the blessing, and, in an instant, lay asleep on the turf of the valley.

“In the stillness of noon a voice mingled with the murmurs of Kedron, sighing forth,

“‘Alas! for the brethren! Alas! for the widow and the fatherless! Alas! for me; for thou art dead, my brother Paltiel!’

“When the evening star had risen, the funeral chaunt of the Nazarenes was heard among the tombs of Bethany.”—Pp. 131—134.

Of this disciple, as of his great Master, it might be said, that “while he blessed them he was parted from them.” The skill with which the common places of martyrdom are avoided, and yet all its spirit preserved, reflects great credit on the writer. Our other extract, from “ALAS! THAT MIGHTY CITY!” will include the departure of the Christians from Jerusalem in obedience to their Lord’s prophetic injunction; an event which, notwithstanding its peculiar interest, we do not remember to have seen made the subject of descriptive effort; and the fall of the holy city, one of the tritest of themes. Miss Martineau is alike successful in exploring a new path and in pursuing her career along the beaten road.

“It was the day of preparation for the Passover; and there was gladness in all the Holy City. Music sounded from afar, as companies who came up to the feast entered at sun-rise by the several gates. A cloud of dust was raised towards Hebron, as the feet of pilgrims trod the road to Jerusalem. As the mists drew off from the valley of Ajalon, it was seen that the tents

which had been pitched there at even-tide were struck, that they who had reposed therein might hasten to the feast. The dwellers in Jerusalem came forth upon the housetops to greet their guests, to boast of the multitude of their people: and, save that bands of soldiers went to and fro, there was no sign that the Romans had of late surrounded the city, and might approach to besiege it again.

“As the Galileans drew nigh from the northward, a company came forth from the gate of Ephraim, as if to meet them; but when the musicians who led the march of the strangers poured a louder strain of greeting, they who issued from the gate saluted them gravely and passed on.

“The Galileans ceased their music and stood still, marvelling that men should on this day go out as way-farers, for such they seemed. The men were shod as for a journey, and their garments were girded around them. The women and their children rode on asses, and behind were laden beasts. When some inquired wherefore they left the city before the feast was begun, they pointed towards the north-west. Somewhat was seen on the horizon, glittering in the morning sun. The men of the city were in doubt what it might be; but the Christians knew that it was the helmets and spears of the Roman army, and therefore they departed.

“When they were a few furlongs from the gate, they turned to look once more on Zion. She was fair as a bride waiting for the marriage. The temple was as a mountain of snow in the sunshine, and the golden spikes which covered the roof glittered like stars; and the sky above was of a deeper blue than in all the heaven besides. There were tents on the roofs of all the houses, and the walls and towers were thronged with people.

“The Christians gazed till their eyes were dim with tears; and then the breeze brought to them a voice as from the tombs, which cried, ‘Woe unto Jerusalem and the holy house! Woe unto the bridegrooms and the brides! Woe unto the whole people!’

“‘Thus was there feasting in Sodom, when the decree of Jehovah had gone forth against her,’ said one among the Christians. Yet his spirit and the spirit of his companions yearned towards the abode of their fathers. One who pressed her fatherless babe to her bosom, sighed,

“‘Alas! that we should leave the tombs in the valley of Jehosaphat! Where shall be thy sepulchre, my child?’

“A youth, who had laid down his arms when he became a Christian, looked towards the towers of defence, and thence to the array of spears, which was now distinctly seen on the horizon, and his face was flushed as he cried,

“‘If our faith did not forbid to shed the blood of these oppressors, mine arm should be strong to defend my people.’

“‘It would be in vain, my son,’ replied an elder; ‘the glory of our nation departeth. A better victory is for thee.’

“The smoke of the offering now curled above the courts of the temple. An aged priest, who had joined himself to the Christians and left the city sorrowing, could not now restrain himself. He turned to his children to bid them farewell, purposing to abide in the temple till it should be overthrown. He would suffer none to return with him, because the Lord Jesus had given them warning to flee from the wrath to come; but for himself he said,

“‘My soul longeth, yea, even fainteth for the courts of Jehovah, where I have served all the days of my manhood. Though the incense should ascend no more, though the sparrow should build in the holy place, and the swallow feed her young on the altar, I will appear in Zion before God. Go ye into the mountains with your wives and your little ones; for ye are not priests; but for me,—I have chosen my lot.’

“So saying, he returned upon his steps gladly. As the wayfarers proceeded, they met many who would have persuaded them to return, saying,

that in the holy city alone was there a sure refuge. But the Christians answered in the words of the Holy One, and passed on.—Pp. 135, 139.

The aged priest afterwards escaped from the city and arrived safely at the mountain retreat of the disciples.

“When he saw the last spark of the holy fire blown out, and its ashes scattered by the winds which entered through the breaches of the walls; when he traversed the priests’ apartments and found no son of Aaron there; when he looked how deadly foes grappled in the holy courts, he knew that the glory of Jehovah had departed from behind the veil, and that the place where he stood was no longer sanctified. He took his staff and crossed the threshold, casting no look behind. He went forth in his priests’ garments, in sight of the Romans; and when they saw that he was a man of peace, full of years also and wasted with hunger, they allowed him to go whither he would.

“‘Though I well know,’ he said, ‘that in all this tribulation the word of the Holy One is fulfilled, and though I believe that in his gospel there is an abundant recompence unto all, my spirit is heavy within me. The blood of my people is before me, and their wailings are in mine ear, and I would fain know the issue of these troubles. Go forth, my son Jonathan, and watch from the hill Teresh whether aught further hath befallen the city.’

“Jonathan departed, not to return till the fate of Jerusalem should be known. Each night, at the first watch, he blew a single blast on the trumpet as a signal to those who listened afar that the besieged were yet unconquered. Though they knew what should come, there was pride in that hour, in the saying of their people that God had made the Hebrews of such a temper that they did not fear death; there was pride that the lion of Judah stood thus long at bay with the hunters.

“The Christians were assembled for worship as they were wont before they should go forth to hearken on the hill-side for the voice of the watchman. The air was sultry, and there was no sound in the grove but of him who read, in the words of Luke, how the Lord Jesus had mourned over Jerusalem because she had stoned the prophets who reprovèd her in the day of her pride, and must therefore be left desolate. The voice of the reader faltered, and while he paused, the sound of a trumpet was heard from afar. It was faint; for there was no breeze to waft the music; and the worshipers looked one upon another in doubt. Again it was heard, like the voice of a dream; but when the third blast arose louder and clearer, the company bowed before Jehovah, knowing that the first covenant was now fulfilled.

“It was night before they arrived where Jonathan waited for them on the heights of Teresh. The holy city was on the extreme verge of the plain, like a cloud of the sky, or a far island of the sea. Only when the sun shone on the temple at noonday, or the watch-fires were kindled at night, could it be discerned. But now a flame, mightier than all the watchfires of the land, spread itself on the horizon, and sent up a light into the firmament which dimmed the stars.

“The moon still rode high in the heaven when this pillar of fire was become a cloud. The silver beam shone on the grey hairs of Adonijah while his head was yet uncovered; and on the tears of the women ere they drew their veils around them, and sat down to mourn that the glory of Israel was extinguished.

“As Hebrews they thus mourned; but already other thoughts were in their hearts, for they were also Christians. Though the heaven and the earth should pass away, they looked for new heavens and a new earth; for beauty out of ashes, even as they had seen life arise out of the dust. One among them said,

“‘When our city sat as a throned queen, a cry of woe was uplifted against

her, amidst her song of rejoicing; but now when she hath been desolate for a while, music shall come unto her on the four winds. In the ends of the earth and the islands of the deep shall she be honoured, because the Holy One hath been within her gates.

“ ‘Yet,’ said Adonijah, ‘she shall have a sanctuary no longer. Moriah shall be a ploughed field, and wild grapes shall be gathered where our golden vine hung forth its clusters. The tabernacle of God is now with every nation. Worship no more towards Jerusalem; for in the heart of every man is henceforth the Holy of Holies.’ ”—Pp. 144—148.

TAYLER'S SERMON.*

“ **WHAT** is Christianity? the Unbeliever sarcastically demands, after enumerating the various and contradictory creeds of its professors.” What is Christianity? he still inquires, when he has witnessed the modes in which it is taught in the cathedral and the conventicle; in the meeting-house and on the hill side. Those modes are various, as the preachers and auditories by whom they are employed, and to whom they are addressed; but all appear to him, in a greater or less degree, inconsistent with the principles of philosophy, calculated to pervert or impair the intellectual strength which he prizes above all things, and discordant with the spirit of the age. From teachings which are prescribed by creeds and bounded by formularies, he expected nothing, and turns from them without disappointment. He joins the multitude who are gathered together to undergo a revival—a revival of tumultuous and unholy passions. He feels pity and disgust at the tears and groans of the sufferers, knows that all this is not religion, and strongly suspects that it is not Christianity. He enters meeting-houses where creeds are abjured and superstition reprobated. He hears assertions of the right of private judgment, and arguments in favour of unlimited freedom of thought and speech in matters of religion. These assertions he believes to be just, these arguments sound, because he maintains them himself: but these are not Christianity. Again, he listens to an exposure of some monstrous popular errors, and a condemnation of various doctrines which prevail in the Christian world. From these he learns what Christianity is not; but is as far as ever from ascertaining what it is. Again, he hears instructions which he knows to be sound, and exhortations which he feels to be forcible, on subjects of eternal importance, on purity of life and the strict discharge of the moral law. Something very like this, he has met with before in Epictetus, Marcus Antoninus, Seneca, and especially in the Old Testament. This is not Christianity. Where shall he seek it next? There are places, a very few—so few that it is well if he can find his way to them, where the teacher has not only discovered the fine affinities which subsist between the spirit of Christianity and the soul of man, but has had the courage to fling

* *The Perpetuity of the Christian Dispensation, viewed in its Connection with the Progress of Society. A Sermon, preached before the Supporters of the British and Foreign Unitarian Association, at their Annual Meeting, June 2, 1830. By John James Tayler, A. B. London: 8vo. pp. 39. 1830.*

away the *caput mortuum*, which is commonly mistaken for the essence. That the Unbeliever has hitherto been unable to institute this process on the materials with which his wanderings have furnished him, is at once a proof and a consequence of his having fallen into the same error with the preachers who have only taught him what Christianity is not. Now is his time to rectify his deficiencies. If he will act upon the religious suggestions of the preacher as readily as the preacher reasons from the principia of his philosophy, he may at length obtain an answer to his question, "What is Christianity?"

This answer he must obtain from his own mind; for it is one which no man can advance for another. The preacher himself can only determine for himself. He may teach the principles on which the investigation is to be pursued; he may remove obstructions, clear up obscurities, declare his own convictions, and, above all, describe the invariable effects, the inseparable attributes of Christianity, and thus lead his flock to the apprehension of the truth; but he cannot apprehend it for them. He may strip the essential facts of the gospel from their accessory circumstances, so that the reasoning faculty may be undisturbed in its operation, and the result be predicted with moral certainty; but over the act of assent he has no controul. The power of drawing an inference is not transferable. If the Unbeliever, startled by finding his philosophic principles acted upon, should set about examining the facts of the revelation, and drawing the necessary inferences, it is well. If not, at least it is well to have learned that all Christian teachers do not believe that the vitality of the gospel resides in the apparel with which it is clothed, or even in the body which it temporarily inhabits.

The duty of the Christian teacher is to declare what he apprehends to be "the whole counsel of God;" not bit by bit, at random;—now a portion of doctrine, and now a piece of practical instruction, separated from the fundamental principles on which all sound doctrine and good practice are founded; but in the first place to ascertain those principles, then to announce them, and afterwards to assist his hearers in applying them to the rectification of their errors, to the reformation of their souls, to the guidance of their external, and the invigoration of their internal life. Let no man say that this is philosophizing too much on sacred matters, and mixing human wisdom too presumptuously with divine. Let him observe how divine wisdom stands forth bright and clear when developed by these means. Let him estimate the difference of profit derived from the public reading of the Scriptures according to the different methods pursued. One preacher reads regularly a chapter from the Old Testament and a chapter from the New. They must be such as will stand alone; and they must be, on the face of them, practical. His choice is necessarily very limited. His flock hear what they have heard a hundred times before, in the same manner, and with a view to no ulterior purpose; and the familiar words pass over the ear and are forgotten. A teacher with different views, does not confine himself to chapters, or to one or two portions. He brings together passages from various departments of the sacred volume: passages whose connexion has never before perhaps been apparent to his hearers. New relations are discovered between various facts: many minor truths are combined in the support of a great one: light breaks in on the mind of the intelligent hearer, and a glimpse is obtained of the grand principle which it is the object of the subsequent discourse to set forth in completeness and beauty. That, by this

process, the intellect is exercised and the taste gratified, is a recommendation rather than an objection to its adoption; and there is no fear but that those hearers whose intellects are sluggish, and whose tastes are uncultivated, will listen to as much purpose as to a moral essay, or a piece of textual criticism. Their little urns are full, and are more likely to be kept brimming than if exposed to the evaporating heats of controversy, or the dry winds of antiquated ethics.

It is a delightful privilege, and one of modern date, to be enabled to describe what preaching ought to be from the observation of what it is. To own the truth, we might not have formed so clear a conception of what it ought to be, if we had not had the experience of what, in a few instances, it is. This conception will probably be originated in many minds; in many more, exalted and enlarged, by the sermon before us, which, while it amply fulfils the avowed design of its author in the scope and power of its reasonings, answers also the unintentional purpose of a perfect illustration.

The inseparable attributes of Christianity having been described,—those features which preserve an immortal youth and beauty amidst the revolutions of ages,—the institutions of the primitive Christians are shewn to have been adapted to the circumstances of their times, but in no degree to have involved the essence of truth. The mistake of regarding the Scriptures, which are only the records of revelation, as the revelation itself, having been exposed, the two causes from which the Christian dispensation appears to have suffered most in its influence on mankind are declared to be, the concealment of the Scriptures during the ascendancy of the Church of Rome, and the misconception and injudicious application of them subsequent to the period of the Reformation.

“In the first of these crises we see the spirit of the dispensation buried under the weight of its secular institutions; in the second, extinguished by a minute and scrupulous interpretation of its historical records: and in both, we perceive Christianity identified with what is really distinct from itself, and is but a mode or a means of its existence.”

Into the first of these errors there is little fear of our relapsing; but we are far from having outgrown the other. Whatever we may have owed to the prevalence of a rigid and literal principle of scriptural interpretation, the possibility of its producing any advantageous result is over, while it is still regarded by many with respect. The time for it is past, and nothing but evil can arise from the habit of looking to the Bible for rules for the regulation of every thought, word, and action, and for precedents for the decision of minute points of faith and conscience. It is not enough to declare the Bible to afford the rule of faith and practice; it is now time to discover what is the essence of that faith and the principle of that practice;—to infer and not to quote that rule.

“Those who have been educated in the principles of a particular religious system, and accustomed to regard as Christianity, not only the fundamental truths originally taught by Christ and his apostles, but also the practical inferences and applications, which have been deduced from those truths, and blended with them by the experience and observation of Christians in successive ages, will often experience some disappointment, when their studies are first seriously turned to the Scriptures, at not finding them more abundant in particular rules and precepts immediately serviceable to the present wants of life, and discovering that the several texts, which they have been used to consider as the scriptural authority for the various articles of their creed, have

not at first view that obvious relation to the subject which might have been anticipated, and are, moreover, scattered up and down amidst a diversified mass of historical matter and incidental discussion.

“These are difficulties which I presume all must have felt in the commencement of their religious inquiries; and for the removal of them, what explanation can be offered? In what light must we be taught to view the Scriptures? Nothing, surely, is further from their true character than a system of ethical and doctrinal instruction. Were we to say that the books of the New Testament are a collection of historical fragments, we might be misunderstood, as each separate writing is complete by itself; but viewed in relation to the great body of writings, historical and controversial, which the apostolic age produced, and to the existence of which the preface of Luke's Gospel bears decisive testimony, they are only remnants, which time has preserved for us, and which the discriminating knowledge and judgment of antiquity has stamped with its sanction, as possessing indubitable tokens of authenticity. They exhibit extracts of our Lord's discourses, glimpses of his actions and character, and specimens of his history. They contain abundant evidence of the spirit of his teachings, of the tendency of the dispensation which he came to establish, and of the great facts of his death, resurrection, ascension, and spiritual influence, which formed the main subjects of apostolical testimony after his removal from the world: but it is equally evident that insulated texts and detached passages cannot be quoted from them, in the manner they frequently are, for the decision of modern controversies and for the minute regulation of our opinions in the present day.

“This will be still plainer if we consider the medium through which the instructions of the New Testament are conveyed to us. It is a Jewish history of a Jewish reformer, specially raised up by God for the purpose of fulfilling in his person a previous train of prophecies, of carrying into full effect the provisions of a long course of preparatory dispensations, and of introducing amongst men, by direct authority from heaven, those great and eternal principles of religious belief which the subsequent arrangements of Providence have been gradually diffusing, through various agencies, over all the earth.

“The history proclaims its own authenticity in its exact correspondence with the manners, language, and modes of thinking prevalent in Judæa at the time, when the events which it records are stated to have taken place.

“The example of the first preachers of the Gospel conveys a very instructive lesson to us. They spoke directly to the moral wants, to the feelings and opinions, of the age in which they lived. They would have been less powerful and efficient preachers of the truth, had their modes of representing and enforcing it been less Jewish. The very same circumstances which enabled our Lord and his apostles, in conjunction with their miraculous agency, to produce such wonderful effects in preaching to the people, unavoidably occasion embarrassment and obscurity to us, who read, after the lapse of nearly two thousand years, under all the influence of our modern metaphysics and inherited prepossessions, what, at the time of its delivery, found a ready interpretation, and a no less ready application, in the existing state of public opinion.

“If it should be thought extraordinary that we are thus compelled to work our way to the truth through the medium of Jewish idioms and Jewish ideas, let it be recollected that by this means a salutary exercise of the intellect is involved in the pursuit of moral and religious improvement, and that on no other conditions, without a perpetual miracle, could we have possessed the same evidence of the historical truth of Christianity.

“By all these considerations I am confirmed in the inference which I have already drawn, that our great object must now be, to separate from what is purely historical and adventitious, the essential truths of the Christian Dispensation; to draw them into all their consequences; to compare them with the actual phenomena of nature, providence, and society; to point out the

beautiful harmony that subsists between the works and the word of God; and to apply the pure spirit of the Gospel in the sincere and hearty love of truth, liberty, and righteousness, to the improvement of individuals, the guidance of public opinion, and the reformation of social usages and institutions." —Pp. 20—24.

A distinct conception of what Christianity really is, is the first requisite for the work of developing its two pre-eminent proofs, viz. the one derived from its miraculous origin, and the other from its adaptation to our moral wants, and its striking coincidence with all the more prominent indications and analogies of our moral being. In order to obtain this conception, the freest investigation of the historical sources of the revelation, and the fullest participation in its spirit, are necessary.

The labours of the biblical critic, which are too often made to supersede those of the preacher, ought always to be considered subsidiary to them. The second of the grand proofs of the truth of Christianity resides in the heart of every man, and needs none of the resources of biblical learning to bring it to light, though such aid may confirm and extend the evidence in a very important degree. The office of the student is to uncover the springs of truth, it is for the religious teacher to open the sluices and shed abroad the streams of living waters. Let them but be pure, and no thirsty soul will long refuse to drink.

"When we charge individuals with an alienation from religion, we should ask ourselves, whether it be not, in some cases, only an alienation from the manner and the spirit in which religion is too often inculcated. They feel estranged from discussions which seem to terminate in nothing conclusive, and in which the very terms most frequently in use have never been clearly defined. Their understandings are bewildered, and their hearts are not soothed and satisfied. They feel the want of that moral grandeur and pathos, at which the soul of man relents;—they find not in their teachers that illumination of the *heart* which intuitively discerns the wants, the weaknesses, and the woes of a fellow-being, and imparts its consolations with a tenderness and a discrimination which no pride or sophistry can resist. Instead of acquiescing in the great general principles of the Christian dispensation, and practically applying them to the actual condition of mankind, Christians have been unprofitably busy in framing out of the Scriptures a minute and accurately defined system of faith, to which every one's conscience was to be compelled to conform, and to which every text in the Bible, every incident, illustration, and allusion in the Evangelical history, must be made to contribute a direct and positive testimony. Hence the hardness, the artificial precision, and generally unsatisfactory character, of all theological systems. As no form of Christianity has yet appeared, against which some passages might not be adduced from the Scriptures, which it would be difficult, in our present state of knowledge, to reconcile satisfactorily with the distinguishing articles of its creed, the obvious inference is, that we should cultivate a spirit, not indeed of indifference, but of caution and charity; and, following honestly what is plain and clear in the instructions of the New Testament, should leave in the obscurity in which we find them those texts, and there are many such, which history and criticism have not yet furnished the means of completely elucidating.

"Happily the vital spirit of Christianity is affected by none of these difficulties. The light of God's truth, having once been kindled in the world, cannot be extinguished by the partial obscurities of books. The great doctrines of a merciful Creator, a paternal providence, the universal brotherhood of the human race, the necessity of holiness to divine acceptance and heavenly

bliss, the chastening and preparatory character of the present life, followed by an immortal existence, where moral evil shall be for ever exterminated by a more striking manifestation and a completer development of the retributory principles of the Divine government, and where the children of earth, redeemed from misery and sin, shall pursue an endless career of improvement and happiness,—these doctrines find their strongest support in the inward approbation and assent of every pure and virtuous mind, and exhibit a theory of the moral state and prospects of man, which carries its own proof in the clearness, simplicity, and exactness with which it explains the most striking phenomena of the world in which we dwell.

“In whatever degree these doctrines are believed, felt, and acted upon, the sanctifying and saving influences of Christian faith are experienced; a faith, so completely in unison with the teachings of nature as well as of revelation, that all men may be urged to cherish it; a faith, which must survive the caprices of opinion, the transitory modes of fashion, and the perishing institutions of a nation or an age, because it is founded on that which time and vicissitude cannot destroy,—the permanent tendencies and essential qualities of the mind and character of man. Creeds may perish, opinions disappear, and the whole face of society undergo a complete revolution; but man and nature, and that divine will which created both, cannot change, and the truth, which is built on them, must be eternal.

“It is probable, that all existing forms of Christianity will experience some modification with the increase of knowledge and the progress of society, and thus approach nearer to each other and to the truth. Meanwhile, it is some presumption in favour of Unitarian Christianity, that, while it excludes all articles of belief that are founded on obscure and doubtful interpretations, it comprises as essential those doctrines which are most clearly taught in the New Testament, which are the latent source of vitality to the most orthodox creeds, and which are confirmed by the strongest testimonies of the heart, the conscience, and the life. To promote the cause of truth and virtue, in this purest form of Christianity, is the object of our assembling together this day. May our labours and our zeal tend constantly to the one great end of making all men brethren to each other, and of finally substituting for those invidious distinctions which now harass and divide the world, the single and all-comprehensive denomination of Christian!”—Pp. 34—37.

To this great cause the writer of this admirable discourse is rendering the most important aid which it is in the power of an individual to confer. Having employed the powers of a strong intellect in its season of utmost vigour, on the noblest range of subjects which is presented to human speculation, he offers with frankness and with that modesty which is the concomitant of eminent desert, the fruits of his labours, matured by reflection and arranged with grace. His views have obtained, as they richly deserve, the praise of originality: we hope and believe that the time is at hand when they will have become common, and when there will be a fair prospect of their universality. Yet never will due honour be withheld from the first percipients and promulgators of truth. Those who have witnessed the betrothment of philosophy with religion, and who keep their lamps burning for the marriage, shall be the first to join in the nuptial rejoicings, and to interpret the epithalamium, which, sung by the guardian spirits of humanity, shall echo from earth to heaven.

THE WATCHMAN.

No. XEIV.

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

THE death of Mr. Wesley, which took place in the year 1791, was the occasion of throwing the elements of the Methodist body, which, with a strong hand, he had kept repressed, and with an outstretched arm directed, into great and alarming confusion. The head enchanter was gone, and the minor spirits began to strive one with another. Distinctions existed in the Conference which were obnoxious. "The hundred" formed an imperium in imperio. Possessing the chief power, they secured for themselves the most lucrative stations. The pre-eminence they enjoyed was scarcely due to their talents, and some aspiring young men, conscious of superior powers, laboured to divide the benefits of their elevation with them. In the end these aspirants got the mastery, and now form the oligarchy that rules the Conference. There was another source of dissension. Wesley had, in a moment auspicious to his ambitious views, been taught that there was no distinction of order between Presbyters and Bishops. After ineffectually coquetting with the English hierarchy and with a Greek bishop, he therefore thought himself at liberty to practise *an imposition* (of hands) not only for America, as we before mentioned, but for England also. "He set apart (Myles in his history tells us) for the sacred office by the imposition of hands and prayer, Messrs. Alexander Mather, Thomas Rankin, and Henry Moon, without sending them out of England." Why Mr. Wesley, himself a Presbyter, and convinced that Presbyters and Bishops were the same in the early church, should, or how he could, make one of these a bishop, we cannot explain. But such is the fact. "The former of these brethren, (says the same historian,) Mr. Mather, he ordained a *bishop* or *superintendent*." Those who had received the holy unction thought themselves superior to their fellow-workers. The distinction of ordained and unordained became invidious. Holy orders were much coveted. The mock ordinations of the new apostle John were in consequence acted over again and again at the mere will of these apocryphal clergy, till the Conference knowing that the stock of unction possessed by certain of their body was not like the widow's cruise of oil, or fearing that a good thing might lose its virtue by becoming common, or wishing in this, as in all other cases, to be meddling, decreed that any brother receiving or giving ordination without their consent, did in future, by the mere act, exclude himself from the connexion.

There was, however, one point in which these new-fashioned clergy agreed pretty well. The power which Mr. Wesley had transmitted to the oligarchy was absolute. To become members of the oligarchy, all might in turn aspire, and all were therefore concerned to hold the people fast in the bondage in which they had received them from the "venerable father." It is difficult to imagine a more complete organ of tyranny than was the Methodist Conference in the year 1792. It united in itself the legislative, the judicial, and the executive powers. The Conference made the laws at its annual meetings, the members of the Conference executed the laws, and judged delinquents in their several stations through the country. It possessed the sole right of property in some hundreds of chapels. It had immense

sums of money at its disposal. It was irresponsible except to public opinion, and that it did its best to keep down. There was not one layman among its members. It was a pure hierarchy. Its spirit was the grasping and tenacious spirit of the priesthood, and its rule a priestly domination.

The people, however, were not altogether insensible to their degradation. Symptoms of discontent appeared amongst them. They regarded the Conference with an eye of jealousy. They could with difficulty discern the reasons why the priests should own the chapels which their generosity and enterprize had erected. It seemed to them still more strange they should not even know how the immense sums of money were disposed of, which from year to year they contributed. And, after all, they enjoyed not the whole of their Christian privileges. The Romish Church, in its plenitude of power, forbade not the ordinance of the Lord's Supper, but only one of its symbols, the cup, to the laity. The Wesleyan priesthood went further. They were anxious to be taken into the Established Church, and in consequence abstained, as long as they were able, from administering to their followers the rites of the supper and of baptism. The people were clamorous for these ceremonies. The bulk of them had no desire for comprehension in the church, and could not understand the affected delicacy of their ghostly leaders. But the latter were not to be easily moved from their purpose. Long and steadily they resisted the people's demands. At last a crisis came, and the matter was referred to God. Let not our readers be surprised. One of the worst features of Methodism is to be found in the support which it gives to cant and pious fraud. Pretensions to special guidance from on high pervade the body. The Bible is still with many a book of divination. Dotards, dowagers, and spinsters use it as the oracles of the sybil of old, and comfort or harass their minds by learning the future *ad aperturam libri*. The Conference gave an example in the dispute about the administration of the Lord's Supper. Wesley himself had both practised and defended the use of lots, and the Conference, in imitation of him, put the question to the lot; it was decided that the Lord's Supper should not be administered for the current year; and the Conference, in an address to the societies, had the hardihood to assert that "God was uncommonly present, *and did himself decide.*" This revelation, however, (some will perhaps prefer the term imposture,) lasted not long, and the Conference was compelled to allow the administration of the "Sacrament," which, however, they checked as much as lay in their power. Still the connexion remained in agitation. The priests bore sway—the people were in bondage. An effort for liberty was determined on. Petitions and addresses from the people had in vain been sent. On one occasion a motion passed in the Conference for destroying all such papers without examination. Outraged by the tyranny of the priests, the people assembled in a considerable number at Bristol, at the same time with the Conference, and demanded that some attention should be paid to their rights. The preachers were alarmed—they say themselves—"we trembled at the thought of a division and its dreadful consequences, and therefore (more cant) determined to set apart the first day of the Conference as a day of solemn and *real* fasting and prayer. *God was indeed in the midst of us.*"

A committee was appointed to prepare a plan of general pacification, and the choice of this committee, they tell the discontented, was of God. "We were astonished at the choice, and clearly saw it was of God." The doings of a committee, divinely appointed, the people were, of course, bound to respect, and afraid lest they should seem to fight against God, they

returned content with the scantiest concessions. This occurred in the year 1795. Within two years the holy awe, played off by these presumptuous priests, had subsided. The people began to return to a sane mind, and to ask themselves what they had really obtained. Again they became dissatisfied, and again they left their homes to demand their rights. Two hundred lay delegates assembled at Leeds in 1797 and extorted from the Conference some further concessions. We say extorted, and so it was. The Conference themselves speak of "the sacrifices, in respect to authority, which we have made," and they conceded what little the people got, only through fear. Let us look at these concessions—to prevent which the Conference had laboured foully, fairly, and strenuously. Even from what they gave, their spirit will be manifest. They agreed to publish an annual account of *some* of the monies under their direction. They agreed that the stewards of the circuit (in some sense the organ of the people) should be allowed to audit certain demands for the support of the travelling preachers. They increased in appearance the power of the local functionaries in temporal concerns—in appearance we say, because as the system works these functionaries have really little, if any, more power than the superintendant, that is, the servant of the Conference, chooses to allow. These things, with a few others they gave, acting thereon as a holy alliance ought to act, *giving* a constitution (and such an one!) to the people. And what did they withhold? They withheld that without which all their concessions were but dupery, the right of the people to share in the legislation by which they were to be governed. A demand was made for the admission of delegates from the people into Conference, but it was rejected.

They withheld also, as far as they could, the right of free speech. They limited the number of meetings to be held in each circuit. They defined the business to be therein transacted. They made their nominee supreme in these meetings. They forbade all others, and imposed penalties on such as should venture to call "informal" meetings. They declared they would receive no communication from any meetings but such as they had appointed, and they inhibited their deputy, the superintendant, from putting to the vote at the regular meetings any motion hostile to the discipline of Methodism. They had previously thrown all the impediments they could in the way of circulation of opinion, by letter or by the press, among the members of the connexion. As if the people were not, by these provisions, sufficiently bound and trammelled, they made the decision of Conference, in any disputed case, paramount; and by certain regulations, to which the delegates never acceded, but which the authorities assert to form part of the constitution of 1797; they invested the President of the Conference, for the time being, with supreme power to visit any district, and "to inquire into their affairs with respect to Methodism, and in union with the district committee to redress any grievance." In the whole of this affair the Conference acted on the spirit of the following quotation, made by one now in authority in the body: "Of this we are sure, that the most effectual way to corrupt any society, and to kindle and keep alive passions and feelings inimical to the simplicity and charity of the gospel, is to encourage *the debating propensity*, and to elevate those into legislators and public censors, who have not previously learned *to submit with humility and meekness to proper authority*." To secure the people's acquiescence in these arbitrary enactments they did not, *suo more*, plead divine guidance, but vaunted their generosity, declaring with no small effrontery, "Thus, brethren, we have given up the greatest part of our executive government into your hands."

For ourselves, we feel it difficult to understand how men, who were so far moved by the spirit of liberty, as to leave their homes and brave the holy anger of their spiritual guides in quest of it, could have been satisfied with the arrangements that took place. They could not have fully comprehended the nature of their wants, or the means of supplying them. A child in legislation might have told them that the Conference had, in its pretended concessions, done nothing more than varnish their chains. Nor do we find that the advocates of the rights of the people in the present day, understand very much better than their predecessors the nature and extent of religious liberty. They have so long sat in darkness that their vision is dull; they have been in bondage till the thoughts of perfect liberty have perished in their minds. How else could they waste their time and resources in debating about infringements on a constitution which is framed to enslave the many to the will of the few? There are amongst them, perhaps, some whose understanding is better than their courage, who know what they ought to have, yet dare not ask for it. "It is an awful thing to disturb and divide communities of real Christians, (and especially those by whose instrumentality we have been brought to the knowledge of God,) upon points of doubtful disputation." These and such words, the ever-ready scarecrows of their "reverend fathers," are rung in their ears from their own memories, and their associates' tongues, whenever they speak of vindicating their inalienable rights; and the arm uplifted, under a sense of injuries received and liberties withheld, falls paralyzed at the magic of these terrific sounds. There have been, however, even among the Methodists, men who both understood and asserted their religious rights. At the very time of the concessions before noticed, Mr. Kilham raised his voice to a louder and a bolder tone, demanding admission into the Conference for the delegates of the people. In consequence he was covered with abuse, denounced, expelled, and insulted even in his grave. Many before and after him met with a similar though not quite so severe a fate. And it may serve to add an illustration to the spirit of Methodism to remark, that nearly all the secessions from the rule of the Conference have been occasioned by the defence of religious liberty. Both individuals and bodies of people have been cut off merely for asserting their right to influence that legislation by which they were governed, and the distribution of that money which they largely contributed. The wonder to us is, not that so many have left, but that so many remain in the connexion. We cannot see how men, who are born free, and live under free civil institutions, can endure the pure and all-embracing despotism of the Methodist priesthood. One will only directs the body—the will of the dominant party in the Conference. The exploded absurdity of the *jus divinum* is revived among men who but yesterday exchanged the apron for the black coat. They plead a special call to a special work, and demand, therefore, entire obedience. Who should resist the divinely-appointed messengers of Christ? They go forth, not in their own power, but the power of God, and the people are therefore required to "obey them that have the rule over them." Their pretensions they found not only on their miraculous vocation but on alleged principles of the New Testament. There they find an "order" distinct from and paramount to all other Christians. Of that order are they. The assumed rights of that order they in consequence claim. They are supreme under Christ in the church. They can admit of no "co-ordinate authority." Though constructed out of "local preachers," by a change of dress, and the prefix Reverend, they frown the local preachers into silence as they pray for a

share in their Reverences' power. They remind the suppliants of the distinction of "order," and bid them learn to obey before they essay to rule. In their disinterested and comprehensive ardour they extend their care beyond the spiritual to temporal concerns, and ease the "lower orders," the deacons, of much of their weighty business. In a word, they are over all and in all. They are supreme and omnipresent. They have an eye in every member's breast, a hand in every member's pocket, a rod in every member's house. A member cannot marry without their consent, must not eat what they forbid, must dress as they order, must think as they dictate, and speak according to their horn-book. If a Methodist complains of oppression, he is denounced as an innovator; if he tells his tale to the public he is excommunicated as a worldling. If from local oppression he seeks redress at the hands of the Conference, his petition is arrested by his oppressor, or should it by some rare chance escape the plenary power and hundred hands of the local functionary, it finds the oppressor turned judge, and surrounded by assessors alike concerned to maintain an usurped dominion. We have not exaggerated the picture. The following cases are our vouchers. At Leeds, a few trustees and others wished to have an organ in the Brunswick Chapel. The "superintendent" of the circuit, the local "bishop," was applied to, and he recommended the proper course, namely, application to the leaders' meeting. A large majority decided against the proposal, and according to Methodist law the question was set at rest. But the organ party were dissatisfied; they had interest with the preachers, and acting as advised by authority, they applied to the district meeting. Here they met with a second defeat. An application was made to Conference, and Conference in contempt of these two decisions, and therefore in opposition to its own laws, granted leave for the erection of the organ. In consequence of these infractions of the law, and this invasion of the people's rights, disorders began to prevail in the Leeds societies. Irregular meetings were held. These the people justified by the illegality of their opponents' measures, and the only object proposed by them was to gain time for an appeal to the Conference. Overtures made on the part of the people were rejected. Unqualified and immediate submission was required. This being impossible, the authorities are appealed to, a conclave assembles, none are allowed to vote but such as had, in writing, signified their adherence to the priestly party, and one thousand members accused of no act of immorality, whose sole crime was their having dared to complain that Conference had broken its own laws; one thousand members, of whom twenty-eight were local preachers and thirty-five leaders, were, without the least attempt at conciliation, cut off from a connexion which was dear to them, and excluded from places of worship which they had helped to erect. Of these arbitrary proceedings several members at Liverpool thought they were bound to complain. They intimated to the superintendent their intention to introduce the subject at the Quarterly Meeting, with the view of putting the Conference in possession of their sentiments. The superintendent demurred, but being advised that if he refused to entertain the subject, an irregular meeting might be called, he concluded by saying, "Well, then, I suppose we must endeavour to meet the case." A copy of the address intended to be sent to Conference was submitted to him before the meeting took place. This he revised, and what he objected to was altered. Resolutions in the spirit of the address were moved and seconded at the Quarterly Meeting, and the superintendent refused to put the questions to the vote. He promised, however, to call a special meeting for the purpose of discuss-

ing the subject. At the time appointed there was a full attendance. The superintendant occupied the time till nearly midnight in talking of extraneous matters, and concluded by saying, "as to these resolutions I cannot put them to the vote, not that I am afraid they would be carried, but because I cannot put any thing to the vote which *I consider to be unmethodistical.*" The address, however, was sent to the Conference, signed by those who were interested in it, and an oral reply was returned to the effect, that "the Conference very highly approved of the conduct of the superintendant in steadily resisting any discussions connected with the vital interests of Methodism, and that his refusal to put to the vote such resolutions was exceedingly praiseworthy." We will mention one more case in illustration of the oppressive spirit of the Methodist priesthood. An address was recently published in the London east circuit calling upon the people to augment the preachers' income. Mr. Russell, a class leader and local preacher, published a pamphlet in opposition to the address, on the grounds that £300 per annum, the income of each preacher in that circuit, was an ample provision, or if that sum was not sufficient, the number of preachers might be diminished without detriment to "the work of God." This scandalum magnum brought down on his head, as might have been expected, the red-hot thunderbolts of ecclesiastical condemnation. The superintendant began by taking from Mr. Russell his official appointments, and when he attempted to explain, the conduct of his reverence was, he states, "more like a furious lion, or a bear robbed of her whelps, than a Christian minister." Mr. Russell was brought to trial before the authorized judicature and acquitted. Yet two preachers came after the decision had been taken, and pronounced his expulsion from the body. The fellow-workers with Mr. Russell protested against these despotic measures, but in vain. The superintendant refused to relent, except the offender confessed his fault and supplicated pardon. How odious and detestable are these proceedings! In reading them one is almost cheated into the belief that they refer to the details of injustice in a slave colony, rather than to the conduct of Christians to Christians; and who can refuse to concur in the remark of Lord John Russell, "could the Methodists be invested with the absolute power which Rome once possessed, there is reason to fear that, unless checked by the genius of a more humane age, the Conference would equal Rome itself in the spirit of persecution."*

The cause of dissent we identify with the cause of religious liberty, and we charge the Methodists with impeding the latter by impeding the former. Methodism is a covered foe to dissent. It is dissent, and yet it is an enemy to the principles of dissent. It has done any thing and every thing to further its own interests; therefore, and for no other reason it has become, to use the favourite phrases, "a form of partial dissent," "a moderated dissent." While indulging in this "partial dissent," the leaders boast of the services they have done to the Establishment; "these vestiges of attachment to the Church check that tendency to theoretic principles of dissent which level themselves against all establishments." Nor have they yet resigned all hope of a return to the arms of mother church; thus they coquet with the established hierarchy—"our retaining these vestiges of our ancient churchmanship answers the valuable purpose of not absolutely barring the door, under all possible contingencies, to the cultivation of a better understanding with our brethren of the Establishment." It is the principles, however, which they dissemi-

* *Memoirs of the Affairs of Europe from the Peace of Utrecht, Vol. II. p. 579.*

nate that prove the worst enemies of dissent. We hardly need add, that these principles are of the most slavish nature. They make the people nothing—the priesthood every thing. They are of the very essence of priestcraft. “Methodism is as far removed from democracy,” we are told on authority, “as it is from sin.” “A principle uniformly *avoided* in Methodism,” another authority says, “is, that all power is derived from the people, none from God, save what comes through them.” Now dissent cannot flourish when these principles prevail. They strike at the very root of all secession from established hierarchies. Yet these, and such as these, are the principles with which Methodism has imbued the minds of some myriads of the inhabitants of these islands. It has gone into the strong-holds of dissent—it has gone among the people, and bound those who, in the natural course of things, would have been on our side, with a seven-fold cord; it has done more than any other thing to check the progress of liberal sentiments within the last century; it has pervaded the mass with sentiments, attachments, and fears, all working together to rivet the chains of the human soul. We pray it may not be found to have prepared the way for the increase of Catholicism. We fear it has. We say not much when we affirm, that the Pope has better claims to spiritual dominion than the junto which rules the Conference. The statement of these claims may fascinate minds so constituted as are those of the bulk of the Methodist community.

Of one thing Methodism may boast—it is consistent. Throughout it is a system of slavish principles and lordly rule. There is no spurious mixture of affected liberalism. Methodist preachers are priests, and they avow it; they exact submission, and they justify their exaction; they keep the people down, and they plead their right so to do. They are themselves of the powers that be, and under the influence of an esprit de corps, they require from their subjects plenary obedience to all constituted authorities. Thus, in the words of Mr. Watson, they call on the people in spiritual concerns to be “docile, obedient to the word of exhortation, willing to submit in the Lord to those who preside over them, and *are charged to exercise Christ’s discipline;*” and thus, in the words of the Conference, they, in the stormy times of 1792, charged their body to be politically subservient:—“None of us shall, either in writing or conversation, speak lightly or irreverently of the government under which he lives. We are to observe that the oracles of God command us to be subject to the higher powers, and that honour to the king is thus connected with the fear of God.” And again, in a worse spirit, in 1794, “We most affectionately entreat all our brethren, in the name of God, to honour the king. Let us daily pray for our rulers, and *submit ourselves to EVERY ordinance of man for the Lord’s sake.*” This time-serving spirit has attended Methodism down to the present moment, and the leading men of the body are now exclaiming against that “false liberalism which bodes no good either to church or state.” Let the friends of the liberties of man look with a jealous eye on the Methodist community. They have been slaves, they are slaves, and they would, too many of them, be tools to enslave others. The preachers have been tyrants, they are tyrants, and they would, too many of them, be tools to enslave others. In making this assertion we only say, that men will act in consistency with their recognized principles.

Our fears of the probable effects of Methodistic influence are much abated by knowing that a change is going on in the Methodist community. Liberal principles are gaining ground in the minds of many. A determination to defend and multiply their actual liberties no few have manifested. Dis-

content with the present state of things is widely spreading. Hundreds have seceded, to the diminution of the influence of Conference; and thousands are prepared to change the aspect of affairs, or to leave Egyptian bondage. We wish all such God-speed. No cause is dearer than the defence of the rights of man—none more holy than the liberty wherewith Christ has made all his followers free. Let those who are justly discontented be true to this sacred cause. Let them be strong and quit themselves like men. In bondage they may be sure true religion cannot flourish. To be pious, men must first be free; freedom and piety are twin sisters; they are born of the same parent, nursed of the same sincere milk of the word, and they pine and die if permanently separated. Their language to each other is that of Ruth to her mother-in-law—“whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God; where thou diest I will die, and there will I be buried; the Lord do so to me, and more also, if aught but death part thee and me.” On account of this indissoluble union we esteem liberty before all other things, and on the same account we have a lasting controversy with the rulers of the Methodists. We forgive them every thing—all their extravagancies; but their wounds on liberty we cannot forgive. These, together with the weapons by which mainly they have inflicted them, namely, pious frauds and holy horror, are our perfect abomination. We quarrel with no man for his creed; we can tolerate fanaticism; but the tyrant, whether on a large or small scale, in whatever sect, however disguised, shall meet with no quarter from us. Let the virtuous indignation that is now kindling in the Methodist community rise to a loud and yet a louder note. Those who feel it have but to resolve to be free, and who or what can withstand them? Let them expand their views—there is need; let them emerge from their former darkness, not partially, but to the full and perfect day; let them grow and speedily into the full proportions of men in Christ, and myriads after them will rise up and call them blessed. The day is auspicious to their exertions. The power of the Conference is on the wane. The rate of increase in their servants is annually growing less. The flow of wealth into their coffers is subsiding to a gentle and shallow stream. In the very symbols of their greatness are seen elements of their decay. They won their way to extended dominion by unpretending and unadorned simplicity. They are losing their hold on the people’s minds and their means of swaying the people’s affections by the pomp and splendour and dignity which they affect in their forms and places of worship. They are challenging a contrast with the Establishment which will prove their bane, and they are subduing their original fervour, and veiling with gaudy coverings their original plainness, by which they are hastening on their own dissolution. As preachers, anxious to lead men from sin to God, they were irresistible in their appeals to the people; but as “pastors,” as “a distinct order,” as “possessing inherent rights,” as governing *jure divino*—with the much-affected prefix of reverence, or the more aspiring appellation “bishop or superintendant,” as a body of men caballing for the fattest stalls,* and seeking the flock for the fleece, as “men of learning,” and lovers of splendour and power more than of God, they will find labour enough to hold the ground they have gained, and would do well if they wish to avoid disappointment, to renounce all hope of largely extending their empire. “I read church history,” says Calamy, “and could not help observing with many others that have gone before me, that as the fondness

* Myles’ History, p. 240.

for church power and pomp increased, the spirit of serious piety declined and decayed among those that bore the name of Christians." This result and its natural consequence, decline of members and resources, would even now have been observable to a greater extent than it is, had it not been for the disinterested labours of the local preachers and of the lay instrumentality generally, which nevertheless the "pastors" underrate, not to say contemn.

We have spoken of change in the Methodist body. In one particular the symptoms of change are very marked. Few need to be told that Wesley was a field preacher, that Methodism advanced considerably among the people by field preaching. Yet no sooner had the system lodged itself in splendid houses, decked in purple and fine linen, and led its advocates to fare sumptuously every day, than it forgot the poor beggar without; nay, more, forbade those who desired to go into the highways and compel them to come in. The minutes of Conference bear testimony too ample to this change, and give evidence too ample in support of a charge of grievous inconsistency. Field preaching was justified by Wesley on the ground of an alleged exigency. It was in his time the way of God's own indication, for thousands were perishing for lack of knowledge. Now it cannot be pretended that with an increasing population and increasing crime the exigency has been or is less. Why then have the Conference excommunicated members again and again for carrying the gospel to those who felt no prompting to come to seek it, forgetful alike of the early history of Methodism and the early history of the gospel? The system of itinerancy is also on the decline. At first a Methodist preacher remained at most but a few months in a place. This time was then extended to one year. Afterwards, with a view to the accommodation of certain influential preachers, permission was given by that "most perfect aristocracy on earth," the Conference, to the few who have influence in congregations, to petition for the continuance of an acceptable orator for a second year. But now the rules of the oligarchy manage things still more to their own advantage. A circuit may contain five preachers and consist of one large town. B., the secretary, or perchance the president of the Conference, wishes to remain in this large town, where he is well "accommodated" as to "provision and labour." In consequence he changes his place upon "the plan" without changing his locality in space, and remaining snugly lodged in the same abode, circulates, as a preacher, year after year, round a circuit limited by the circumference of one town. And this to him, and to all beside who are of "the powers that be," is *itinerancy*, these are "*travelling preachers*." Could Wesley himself rise from his grave and appear before the chief men in the chief stations of Methodism, Wesley, who, for fifty years, travelled, preaching and writing incessantly, about four thousand five hundred miles every year, and see them making speedy progress to rival the incumbents of the church in their incumbency, how would he feel the ardour rekindle in his bosom in which he flogged, when he first began his public ministry, the lazy and sleeping servants of the establishment!

These several tokens of change and decay would, we are free to confess, occasion to us much regret, were it not that the spirit of Methodism is a spirit of despotism. The work of evangelists we should rejoice to see the Conference carry on in triumph from one extremity of the kingdom to the other. It is a work that is greatly needed, and for what they have done therein we thank them; but when we think of the slavish principles and despotic rule of the Methodist hierarchy, we rejoice that change and decay are visible in their institutions; and in anticipation of the events of another century, we take up the "proverb" uttered of old in exultation over the

fall of the King of Babylon, and say, "how hath the oppressor ceased!"* And the rather are we disposed to think with complacency of the fall of the Babel which the Conference have erected, when we call to mind that in doctrinal intolerance also the Methodist rulers have departed from their primitive simplicity. Wesley himself required from his followers the pronouncement of no shibboleth. "The Scriptures," he says, "are the only rule and the sufficient rule both of our faith and practice." True he did not always act in strict consistency with his own declaration, yet he was no bigot. He required chiefly, if not solely, that his assistants should be earnest for the conversion of sinners. But now all who would act in the Conference must think with Conference on each and every disputed point, and to certify the purity and completeness of their orthodoxy are required before they are admitted "into connexion" to signify their belief—in what?—in the Thirty-nine Articles? no;—in the Assembly's Catechism? no;—in something somewhat longer than either of these lengthy symbols, *in the eight volumes of Mr. Wesley's Sermons, and in Mr. W.'s Notes on the New Testament.* Whatsoever is contained in these, all "ministers" are to profess, and to teach, and to vary in the least from all and every thing therein contained, brings down on the rash offender the punishment of excommunication, except where, as in one or two cases, the power and talent of the individual render it convenient to overlook his heretical pravity. This is another and a gross offence against religious liberty. We know that Methodism has done good service in the field against the monstrous dogmas of Calvin. The minds of thousands it has liberated from the strong agony which these tenets occasion in all who, earnest in their religious convictions, sit at the feet of the Gamaliel of Geneva. So far we recognize the leaders of Methodism as friends to religious emancipation. But for one shackle they have taken off, they have put on and rivetted ten, and in no instance more firmly than in the dread of miscalled heresy which they have inspired, and in the repression of religious inquiry in which they have, alas! too well succeeded. A better spirit is, however, even in this particular beginning to prevail. There are many in the body tired and disgusted with traversing the dull and tiresome, because unvarying round, marked out by Mr. Wesley's sermons. They are weary of meeting at every turn with prison bars. They are beginning to ask why they should thus be cabined, cribbed, and confined; why they may not extend the range of their minds, and rove at large in quest of truth over the ample domains of God's works and God's word. And a few there are who have spoiled the proportions of that worthy figure which the labour of ages has been needed to construct, and which in all the multiplicity of its Protean forms has still been designated Orthodoxy. Others still more bold have done better service than lop an extremity of the image by denying the Eternal Sonship of Christ; they have ventured even to remove the basis on which it stands, by impeaching the doctrine of Original Sin. The spirit of inquiry which has manifested itself, the recent arbitrary acts of the Conference, and the operations of the Schoolmaster, will foster; and a purer form of Christianity may be the reward of those who are now struggling with the powers of darkness.

In the state of things of which we have spoken, the path which the Conference ought to pursue with a view to their own interests is manifest. If they wish to retain and perpetuate their power, they must loosen the reins of their government. Let them venture no farther. It is the last drop

* Vide Isaiah, chap. xiv.

which causes the cup to overflow. Their subjects have borne as much as they can, and as much as, in their present state, they *will*. They know and feel they are oppressed, they are alive in part to a sense of their rights. Many have indignantly flung from their shoulders the yoke of bondage, others yet bearing it feel their cheeks mantle with shame. Let the Conference then see to its future measures.

Periculosæ plenum opus aleæ
Tractas ; et incedis per ignes
Suppositos cineri doloso.

Let it abandon all Jesuitical dealings, and all forced constructions of law. Let it abate somewhat at least of its lofty notions. Let the priest sink into the brother ; it is a more honourable and a more endearing relation ; and, as brethren, let those who are now rulers in Israel treat with the people in a spirit of Christian equality. Thus may the Conference retain all the influence which it ought to possess, and still carry forward to the satisfaction of good men of all sects the great work which its Founder began.

CONVERSION OF A CATHOLIC PRIEST.

Heidelberg.

THE following is a narrative of a conversion from the Catholic to the Protestant faith, which is remarkable chiefly as having commenced in the rejection of a doctrine which still darkens the creed of almost every Protestant Church. It is interesting as the history of an honest and devout mind, long struggling under an overwhelming weight of superstitious terrors, and rising at length into better views of the doctrine of the grace of God. This history, written by himself, was first published in Dr. Paulus's *Sophronizon*. It was inserted in a number of the *Allgemeine Kirchen Zeitung*, from which some passages of his life are now extracted. Charles Jais, formerly a Catholic parish priest in Munich, was minister of a Protestant Church in Gutingen when he wrote his narrative, and is probably still living there. He was born in 1775 at a place in Bavaria, where few of the inhabitants had ever seen a Protestant. He was twelve years old when he was placed in a convent school in Bavaria. At the end of two years he became thoughtful, inquisitive, and (to use his own words) extremely scrupulous. This was remarked in a catechetical lecture of one of the Professors, and that hour he describes as the date of all his subsequent distress, and at the same time the first step to his conversion to Protestantism. The Professor's lecture was on the eternal duration and intensity of hell torments. He said, "If every thousand years a bird should come and drink out of the sea, it would at last become dry, but the torments of hell are always but begun. If every million of years he should sharpen his beak upon that mountain, (they were in view of one half a league high,) it would at last become dust, but eternity is always but begun, and every deadly sin plunges into hell." "I began," says the biographer, "to tremble in my whole frame, for many a deadly sin lay upon me which now pressed heavily on my heart. Often on the Sunday I had been inattentive at mass, once I had not been present, and though I confessed regularly, yet I might not have been diligent enough in the duty of self-examination, and might have omitted to confess all. Also I had once eaten flesh on Friday. Still all was not lost ;

since the mercy of God gave me time for repentance, I would repent, confess, and sin no more. But my distress of mind reached its extreme point, and at the same time the first ground of my conversion was laid, when the good Franciscan proceeded to say, 'How happy are we Catholics who were born in the true faith; for all Jews, Turks, Pagans, Lutherans, Calvinists, especially all Heretics, without doubt perish everlastingly.' A malefactor expecting every moment the fatal stroke does not suffer greater mental agony than I endured. In our library were Gellert's Fables, Sturm's Reflections, Stilling's Lives. I knew that the authors were Protestants, and I held them to be good and pious men; and these are children of hell, because they have not the true faith. And who are there of the Catholics that have never committed a deadly sin? Who then shall be saved? In my distress I was tempted to curse existence; I lamented our wretched race, and thought the beasts were happy. Peace of mind was gone for ever; and if a thought of pleasure entered, I dismissed it with dismay. That faith in the God of our fathers which I had in childhood, when surrounded by the glorious scenes in nature, existed in me no more. Not that I really considered God as a most cruel tyrant; this my conscience forbade; but the conflict between piety to God and my present faith, was a source of such misery as one would pity in the worst of criminals. When I expressed a doubt, and sought relief from the Professor, his sole reply was, 'You are an inquirer, you must believe; would you be wiser than the church, and so many thousands of the most learned and pious of men? Do you not know that it is written, 'has not the potter power over the clay to make one vessel to honour and the other to dishonour?' And what are you that you should dispute the right against God? The judgments of God are unsearchable. Believe, and explore not.' I did indeed believe, but as doubts continually returned, the conflict within me still existed; and it was the more alarming because it was no longer limited to this single point, but extended by degrees to many others." The writer proceeds to state that his mental agony was too strong for his health, and that he suffered long under its effects in his chest and stomach. Thus passed his youth, spoiled of every pleasure. During seven years of misery, he often wished for death in vain. In his twentieth year, hoping to find rest in solitude, he entered on a noviciate in a monastery, and for the first year he found what he sought; but in the second he became weary of the uniformity of his life, and felt that his health was not restored as he had hoped. He left his cloister, and after some time went to Munich and became preacher there at St. John's. "In this character, he says, I thought it right to examine more nearly the doctrines of the Catholic Church, that I might be the better qualified to explain and to defend them; and again the doctrine of eternal torments took possession of my thoughts." The result of his reasoning "was a persuasion, that since God is our Father, and all religion stands upon this universal relation, a relation which reason and nature declare to us; against this great truth, no writing, which is always capable of a different interpretation, may be considered as valid. Thus," he says, "I reasoned, and there was light in my soul, and God stood before me again as a benevolent parent. My heart was again open, embracing all things with affection, and through my darkness I looked out joyful to the starry heavens, and exclaimed, No! there is not such a hell as I have been taught to believe." The change had now begun which was to end in better views of the government of God and the doctrine of Christ. At length, after more than twelve years of mental suffering and conflict, he resolved to separate himself from the Roman Catholic Church; and he con-

cludes by saying, "that much as it had cost him, he had never repented of his separation."

It is manifest that the Protestant convert disengaged himself from his first faith by placing himself on the ground of rationalism; indeed, it may be inferred from his own account of his previous studies, that he was ill-prepared for a biblical examination of the question. The name rationalism is perhaps new to some of your readers, but it occurs continually in the religious polemics of these parts, and seems to be used to designate an opinion or set of opinions directly opposed to supranaturalism. It is, however, to be believed, that different shades of opinion, and even different opinions, are included under it. It often denotes, what is often called in England, anti-supranaturalism, but it is also descriptive of those who, without rejecting the Christian miracles, constitute reason the arbiter of what is to be received as revealed truth. Of the last class of rationalists again, some maintain that nothing can be revealed truth which is either contrary to the reason of man or above it; while others would exclude only what is contrary to his reason. As the battle between supranaturalism and rationalism still rages, especially at the University of Halle, where it may end in something more offensive and ponderous than the smoke of controversy, some occasional notices of the origin, progress, and present state of the dispute will not be unacceptable perhaps in your Repository. In the *Theologisches Literaturblatt* of the *Allgemeine Kirchenzeitung*, the subject is introduced for the first time in the year 1824, in a review of an inquiry into the Christian doctrine of the holy supper, by Dr. David Schulz, Theological Professor in the University of Breslau. The following passages are extracted from that treatise: "It seems to be as ungrateful as it is impious to say that the Creator, in giving reason and revelation to man, has bestowed upon him two mutually hostile, and conflicting gifts, one of which can be beneficial to him only in proportion as he withdraws himself from the deceitful light of the other." "Had we not the divine seed already within us, and were there not in our nature a medium of communion with God through our reason, a revelation absolutely strange and external to us would be no more fitted for our use, than a mathematical or metaphysical lecture for the instruction of the brute creation. Between existences in no way akin, there can be no understanding." "Above all human thoughts, inquiries, and knowledge, with a sure and rapid march, came forth the revelation by Christ; but it is not, therefore, necessary, that it be either above the reason of man or against his nature." "The just view of the subject appears to be this. Both the thinking power which we are wont to consider as purely human and natural, and the revelation which we acknowledge as an extraordinary gift of Providence, far from being essentially divided, are in harmony with one another, confirm, supply, and illustrate each other, and ought to be regarded as resolved into a perfect unity. No view can be rational which contradicts the plain word of God; and no exposition of the divine word; above all, no history of a revelation which is opposed to sound reason can be valid. They are alike in error who would exalt the value of either by the rejection of one of them."

Between the author's opinion of the office of reason in religion and that of the editor, Dr. Zimmerman, of Darmstadt, there is a broad but not well-defined line of distinction. According to the latter, "all religion proceeds from revelation, for the spiritual eye has as little light in itself as the corporeal. It would be arrogance in reason to consider itself as the source and discoverer of religious truths; but since revelation is intended for man, and since it, as well as reason, comes from God, between them there can be no

contradiction. Reason has the right and the duty to examine (*ανακρινειν* is the expression of the Apostle Paul) what is offered to it as revelation. It will not, indeed, pretend to comprehend perfectly what is above human sense—it will hold itself bound to receive much that surpasses its power of comprehension; but it neither may nor can receive what is opposed to its own inherent laws. That which endures the test it receives into itself, not because it is founded upon an exterior revelation, (for then the door would be open for superstition and enthusiasm to come in,) but because it corresponds with the seeds that exist in itself, and with the receptive power which God has given it, and satisfies the highest wants of human nature. Thus then the true rationalist is in fact the only true supranaturalist. The true rationalist acknowledges the supranatural essence and source of religion, but he examines, constructs, and forms it in himself, in conformity with his own rational nature (subjectu rationalistische in metaphysical phrase).” The Reviewer adds, “That which is named rationalism purposely, but falsely, by the zealots for the faith of authority of the present day, in order to bring into bad repute the highest and noblest power in man, *that* will have not only the spiritual sight to be in us, but also the supranatural light, and rejects a revelation coming to it from without.” I subjoin an extract from a more recent publication, because, in connexion with the foregoing, it seems to furnish a clue by which it is not difficult to trace the steps of progression from rationalism to what may be called ultra-rationalism. Dr. Schultess, not being able to be present at the third Centennial Reformation Festival in Berne, dedicated to his brethren, “De uno planissimo plenissimoque argumento pro Divinitate disciplinæ ac personæ Jesu lucubrationem, judiciis fraternis cunctorum ecclesiæ patriæ ministrorum subjectam.” His argument is built upon a proposition which will be given most satisfactorily in his own words. “Si quod ponitur verbum, necesse est hominibus cum Deo societas orationis, sin orationis etiam rationis et intelligentiæ; ita ut homines, quodcunque verbum Dei ad ipsos factum sit, facultate nativa, i. e. ab summo parente ingeneratâ, quoad ejus oporteat percipiant ejusque divinitatem ignoscant, i. e. credant.” The import appears to be this; that if a word of God is given to men, there must be a language of communication between God and men, and if a language a reason also, and an intelligence which is mutual. So that whatever word of God is communicated to men, by a natural faculty implanted in them by the Supreme Parent, they may be able to perceive and understand all that it concerns them to know, and to recognize the divine origin in the truth revealed, i. e. to believe. What this faculty is, is farther thus explained: “We may distinguish with certainty the human and the divine reason in ourselves and others; for as mortals, children of Adam, we possess the ratio humana, (*ψυχική*), but as besides the fathers of our flesh we have a heavenly Father, the Father of our spirits, (*των πνευματων*), we have a double origin, and even as Christ, (John iii. 3, 6, i. 1, 12, 13; James i. 18; Rom. i. 3, 4,) we also have a divine reason.” The time is not come for a complete and dispassionate history of the religious opinions of the present day in Protestant Germany. The most cheering view of the whole is, that beneath every colour and shade of opinion there is a deep ground of heartfelt conviction, that, whether the sources of religion be sought in reason, feeling, or faith, in a light within, or a light coming from without, an interior or exterior revelation, it has objective truth, and is a great reality that it comes immediately from the omnipresent God, in whom we live, and think, and feel, and that it is the sole guide to the great end of our being, to constant and still progressive virtue, and to a holy and happy immortality.

MISCELLANEOUS CORRESPONDENCE.

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

LETTER II.

To the Editor.

SIR,

IF the belief in shades or apparitions had no foundation in external reality, it must have been the effect of certain excitations of the fancy under particular circumstances ; and in order to produce substantial evidence of *realities*, in some respects bearing a resemblance to those illusions, it must be requisite that the mind should be so circumstanced and pre-occupied, that the objects presented to it *could not be* the figments of its imagination, but *must have been* produced by actual appearances. Now, it is evident that the *general* state of mind of those who were well acquainted with Jesus, without being in any degree accessory to his crucifixion, was much more suitable for witnessing any manifestations of his person, after his resurrection, than that of those who had concurred in his destruction. His disciples, in particular, besides a far more intimate acquaintance both with his person and mind than any of his enemies, had no expectation of again beholding him alive, at least within so short a period, and were under the influence of none of those guilty apprehensions which, in the minds of his enemies, were liable to create the injured form of him whose murder they had instigated. These latter, on the other hand, were aware that he had predicted his resurrection, on the third day after his decease, and were perhaps in no instance so exempt from the apprehensions of beholding either his living person or his injured shade, as to be in no degree liable to mistake appearances of one or both for realities. The supernatural darkness which intercepted the beams of the sun during the three closing hours of his earthly existence, and the entire resignation and firm reliance on God which he manifested up to the moment of his exit, together with the rending of the sacred veil on the occasion, were circumstances sufficiently awful to give pause to the most unreflecting, and to shake the stoutest spirits ; and accordingly they drew forth from the chief of

his executioners a concession in the highest degree honourable to his character ; and " all the people " who witnessed the manner of his decease, and the scenes with which it was accompanied, " smote their breasts " with conscious guilt and horror at the outrage to which the great body of them, at least, had been accessory. It is difficult to conceive that the Chief Priests and Pharisees themselves, in bringing to recollection his prophecy, that " in three days he would rise again," should, under all the circumstances, have been free from apprehension of the accomplishment of the prediction. The circumstance of their so far giving credit to the very extraordinary and unsatisfactory statement of the guards as to bribe them to circulate a report most disgraceful, not only to those employed, but to themselves as their employers, in inventing it, could only have proceeded from a conviction of their inability to deny the truth of the original statement, and must surely have proceeded from some of the facts, at least, being too well known, not only to the guards, but to many others in the crowded city, whose observation would be attracted to the spot at the time predicted, and whose attention would be summoned by the earthquake, or shaking of the elements, which preceded the resurrection. All these causes must have concurred to put the minds of the enemies of Jesus, in general, in a state of extreme apprehension ; they must have been disposed to anticipate the sight of him from whose indignant aspect and keen reproofs they wished to escape ; and any temporary manifestations of his person to men in this state of mind, must have been extremely liable to be confounded with the creations of their guilty consciences, brooding over the memory of their murdered benefactor, now miraculously withdrawn from their power, and ready, perhaps, at every moment, to present himself to their observation. Indeed, it was perhaps impossible that any such appearances of Jesus could have been presented to persons under the influence of the apprehensions which must have been in no slight degrees universal among his enemies, for a considerable period subsequent to his resurrection, without falling strongly under the sus-

pcion of being no other than illusions of their minds. I confess it appears to me a circumstance deserving of the highest admiration, that no reports should have arisen among that numerous body of conscientious offenders, who were "pierced to the heart" with compunction at the testimony of Peter, concerning any appearances of that grossly-injured "Son of Man," in the fulfilment of whose predicted resurrection they had so much reason to believe from the moment of his disappearance from the sepulchre. The same miraculous power which so frequently presented his person to the view of *unapprehensive*, and on this and other accounts suitable, witnesses to his resurrection, must have interposed to prevent his being seen, or *imagined* to be seen, by those who were strongly disposed to *anticipate* and *apprehend* his appearance. And it seems to have been almost as necessary that *no* fallacious or dubious reports should have been circulated respecting his having been seen, as that a sufficient number and variety of his personal manifestations under circumstances of the most unexceptionable description, should have been presented, and placed upon record by faithful historians.

The proofs that the disciples of Jesus had no anticipations of his resurrection previous to its being brought home to the evidence of their senses, are no less manifest than that his enemies strongly apprehended it. After having committed his body to the sepulchre, the attention of his female disciples was directed wholly to conferring upon him some additional honours of sepulture, while the minds of the apostles were absorbed with sorrow at his unexpected destruction. The first person to whom he was presented was, as we have seen, one whose thoughts were intent on no other object than the discovery of the body, from the search after which his living person could with the utmost difficulty withdraw her attention;* and he was soon afterwards most unexpectedly met by some of her companions, who, indeed, had, in a like unexpected manner, been informed of his resurrection, but whose minds were wholly occupied with the expectation of meeting him not *there* but in *Galilee*.† The minds of the two disciples going to Emmaus were, from the operation either of natural or miraculous causes, in a state the reverse of that of anticipating his appearance; and it was

only by dropping the air of a stranger and assuming his wonted office at the table, that their attention was sufficiently drawn upon him to enable them to recognize his person.* Had he continued with them afterwards, and parted with them in an ordinary manner, they would have made no other conclusion than that he was restored to the present state; but this was precisely what they must have expected; and nothing could have been more remote from their anticipations, than that the person who had so long accompanied them, and whom they now clearly recognized to be Jesus himself, the same who had been deposited in the sepulchre, and, after having left it, now presented himself to them alive, could have suddenly become invisible. Their thoughts could have been intent on no other subject than that of offering their joyful homage to their re-animated Master who had just revealed himself to their observation. That he should at this interesting moment cease to be an object of their sight could have been no work of their imagination, any more than his previous appearance and the long and instructive conversation by which he had before opened their minds to the understanding of some predictions applying to his sufferings and resurrection in the ancient prophecies. Unexpected, however, as so extraordinary a circumstance must have been, and surprising and inexplicable as it may appear even at the present day, it entirely coincides with the miracle of his disappearance from the sepulchre, and with his re-appearance to Mary Magdalene; forming with them a necessary part of the proof of his translation to a state in which he is no more liable to death or corruption.

It is observable that, when the two disciples reached Jerusalem to acquaint the apostles with the facts they had witnessed, they found them already arrived at the conviction that "the Lord was risen indeed," and consequently their narrative up to his being "known to them in breaking of bread," where it broke off, by his sudden appearance, must have tended to confirm the same conviction; nor would any circumstance appear more probable to the apostles than that he would shortly arrive and unite with them in company.† This would have entirely coincided with their ideas at the moment, nor would his arrival in the ordinary manner have excited any

* John xx. 14—16.

† Matt. xxviii. 7—9.

* Luke xxiv. 13—31.

† *Ibid.* ver. 33—36.

other emotions in their minds than those of respectful congratulation and joy. But they appear now to have entertained the same ideas respecting the mode of his existence as those of the two disciples at the moment preceding his disappearance; they had not the most distant conception that their master had left the ordinary form of humanity, and would resume it only on certain occasions, for the purpose of making himself known to them. In fact, nothing probably was more remote from their conceptions than that a living man should alternate to the state of an invisible spirit, and again resume the nature of ordinary humanity. If "they thought they beheld a spirit,"* it must have been accompanied with the persuasion that the man of whom it was the shadowy vestige was deceased. What a revolution, therefore, must have been effected in the minds of the apostles, when, from the full conviction that their master was risen alive from his sepulchre, they mistook his person for a phantom of one that was deceased! That this was their notion of "a spirit," is evident from our Lord's definition of it, "a spirit hath not flesh and bones as ye see me have." But what led them to embrace such a supposition? It could have been no creation of the imaginations of so many persons at once, all of which were, up to the moment immediately preceding, intensely occupied with the opposite persuasion that he was what he now shewed himself to be, a living person having real flesh and bones. It could have proceeded from no other cause than the extraordinary manner of his presenting himself before them. "While" the two disciples were proceeding with their narration and had just mentioned the circumstance of his "becoming known to them," thus giving confirmation to the assurance of the apostles that he was now a living person, and *before* they had proceeded to relate his miraculous disappearance, so as to convey ideas similar to those which were now excited by his appearance, "Jesus himself stood in the midst of them;" or, as John has more distinctly related, "The same evening, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst."† In the same manner the latter Evangelist describes the appearance of Jesus a second time to the apostles, when Thomas was added to their number, and after an interval

of eight days in which he had been withdrawn from their view; * and, as on each of these occasions he appears to have been intimately acquainted with what had passed in his apparent absence, and with the precise states of mind of the disciples at the moment which he selected to present himself, it appears evident that he must have been invisibly present previous to the manifestations of his person. Now all this is a continued confirmation of the foregoing statements that the resurrection of Jesus was accompanied with a transformation of his person to an invisible state; and that from that time forward he selected such occasions only for the manifestations of himself, as were best adapted to prove the reality of the facts both of his ordinary invisibility, and of his actual presence whenever he was manifested to the cognizance of mortals. In all the cases which we have instanced, it will, I trust, be clearly seen that the states of mind of those to whom these extraordinary phenomena were presented, were the very reverse of anticipating or imagining such phenomena; and consequently, that they could have proceeded only from the reality of the principle, that the same Jesus, from an inanimate corpse, had become "a quickening spirit," who, however, evinced the identity of his person by occasionally resuming his "animal" nature, and again alternating to his spiritual state. With respect to the last-mentioned appearance, it being under the same circumstances as the foregoing, to those who had been present on that occasion, it could operate only as a confirmation of what they had before witnessed; but, in this point of view, it must have been extremely acceptable, after his having been for the space of eight days withdrawn from their observation, especially as at this second interview they must have been prepared to witness the mode of his introduction with much more coolness and composure, than when, in the first instance, they mistook him for an apparition. Their remaining in Jerusalem so long after they had received a message from him to meet them in Galilee, and in a room secured from the ingress of their enemies, may indicate also that their convictions were not yet sufficiently settled and confirmed; and the incredulity of Thomas, after so long an interval, was, there is reason to conclude, risen to its height, so that nothing could have

* Luke xxiv. 37.

† John xx. 19.

* John xx. 24—27.

been less anticipated, much less *imagined*, by one so slow and difficult of conviction, as that the very opportunities of proof which he had made the conditions of his belief were known by Jesus, and would thus be presented before him. What, but the strong force of reality, could have thus produced in a mind so unprepared to the admission of either, a conviction of such opposites as that the person of his Master was first presented to him from an invisible state, and then afforded him every possible proof that he had resumed the state of ordinary humanity? The opposite natures of matter and spirit, and that the presence of the one indicated the absence of the other, is very deserving of attention; more especially, if it be admitted that it is only by such a transformation of the person from an animal to a spiritual state, that an immortality of being can be realized; and that on the other hand the then almost universal, and the present prevailing, opinion of the separation of an immortal spirit from the body *in* death, is an illusion which is opposed to the doctrine of a resurrection *from* death to life and immortality.

We may here observe how very unsuitable and unsatisfactory such appearances as those we have been considering must have been to any of the enemies of Jesus at the time. If his disciples at a moment when they had every reason to believe he was about to meet them alive, and in the spirit of kindness, were introduced to him in such a manner, that "they were terrified and affrighted, and thought they beheld a spirit," what would have been its effect upon those who, under the influence of rage or conscious guilt, which last appears to have been the general state of their minds, were in continual apprehensions of his appearance? Could they under the violent agitation of the passions which must thus have been excited, be in any suitable condition for examining the proofs of his corporeality and his identity, supposing them to have been before well acquainted with his person? Allowing them to have been chiefly influenced by rage and bent upon his seizure, would not his sudden disappearance or removal from their power have been construed into an evidence that what they beheld was a mere figment of their diseased imaginations, or, at most, the shade of the murdered Jesus, and consequently a proof, not that he was risen from the dead, but that his departed spirit had resumed a momentary form without the

substance of humanity, for the purpose of reproaching them with their cruel outrage upon his person? Admitting the sense of conscious guilt to have been predominant at any manifestations of his person, must not the effects upon their fears have been so overwhelming that no reliance whatever could have been placed upon the report of men thus affected, respecting facts requiring so much coolness and closeness of examination, as well as such a perfect previous acquaintance with the individual, as those which were requisite to evince his ordinary invisibility, and his occasional resumption of the animal nature? Those who smote their breasts with remorse on beholding the circumstances of his decease, and who were pierced to the heart at the apprehensions excited by the mild statements of Peter, must have been wholly disqualified for witnessing and bearing testimony to such facts as those which he was commissioned to make known to them, and to establish by miracles much better suited to convey conviction to their minds and those of mankind in general. No other proofs of the translation of Jesus to an invisible, spiritual, and celestial state, could have been afforded through his enemies so satisfactory as those which were actually afforded; in the circumstances of his having *never been seen*, nor *imagined to have been seen*, by any of them, at or near the time of his resurrection, though watchmen on peril of their lives were stationed around his sepulchre at the moment of his disappearance, who beheld not *him*, but an angel from heaven effecting his deliverance. The reality of these facts is supported not only by the circumstance of his constant removal from the view of persons of this description, from this time forward, and his occasional returns, introduced by celestial companions, to the observation of more suitable witnesses, but by the self-confuting report so eagerly circulated by his chief enemies, and quietly received by the Jews in general. It is further confirmed by their ineffectual attempts to *suppress*, instead of offering any confutation of the preaching of the apostles; * by thousands quickly yielding a formal submission to the authority of this invisible Sovereign; † by the great esteem in which the apostles were held by multitudes of the people; ‡ and in a short time by "the number of the disciples multiplying in Je-

* Acts iv. 16—18.

† Ch. iii. 41, iv. 4.

‡ Ch. v. 13.

rusalem greatly;" and even "a great company of the priests becoming obedient to the faith,"* who could not but have well known the original statement of the guards, and thus bore their testimony to its truth.

P.

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On Distressed Unitarians.

To the Editor.

SIR,

PERMIT me, in the pages of your interesting and valuable publication, to become the advocate of those sufferers, who, from the uniform propriety of their conduct and the peculiar circumstances of their distress, are, in an especial manner, worthy of our assistance.

Since I am myself an Unitarian, and write principally to Unitarians, I shall, at present, plead only for the unfortunate of the same household of faith.

That there are, from time to time, worthy members of our community, who, from untoward and inevitable circumstances, are so reduced as to demand the sympathy and assistance not only of their acquaintances and fellow-townsmen, but more generally of the members of our body in various parts of the kingdom, is a fact attested by the past experience of every Unitarian. And I think it may be affirmed, that, whenever a case of this kind occurs, and is fairly brought before us, and well authenticated, it will be listened to, and will excite in us an anxious desire to relieve the sufferer. There are among the laity, connected with our body, a number of influential, worthy, and liberal men, to whom a brother in distress is still a brother, and, from whom, when his case is made known and authenticated, the worthy sufferer will receive liberal assistance. But many of these persons are actively engaged in commercial pursuits; they are called on to contribute towards liberal institutions of various kinds; they hear the voice of distress in their own neighbourhoods; and, from their various avocations and the numerous cries for their assistance, they are totally unable, on every occasion, thoroughly to investigate the claims of the applicant for their assistance and support. Nor, indeed, is it advisable that in every case such investigation should take place. It would be irksome, occasion considerable delay, and frequently require a correspondence with

persons resident in distant parts of the country. The parties thus addressed might justly complain of inundations of letters, and the inconvenience resulting from this change in their literary pursuits. But the sufferer himself!—he is kept in the midst of his affliction, and in the bitterness of hope deferred, unwilling to present himself, probably three or four times, before the same parties in the character of a suitor. The persons thus importuned, occupied by other considerations, and anxious, perhaps, respecting the result of important undertakings, are in a state of mind diametrically opposed to that required for the patient hearing of a tale of woe, and for administering to a mind distressed. How must this circumstance militate against the worthy, the unobtrusive, and the sensitive;—the man of refined taste and cultivated mind, who has, by inevitable misfortunes, been reduced in his circumstances! The bold, the headstrong, and the importunate, would, under such circumstances, feel less, and probably be more likely to succeed. It hence becomes a matter of importance that some means of ready application should be adopted, by which the deserving may obtain a passport to the hearts of our people, and the benevolent be secured from imposition and deceit. And here is one instance, among a multitude, in which the utility and importance of our ministers are strikingly displayed. They, from their public situations and the nature of their duties, are especially qualified to judge of the circumstances and deserts of those who apply to our body for relief. Accordingly, we find that, with their recommendation or with their names, a distressed Unitarian procures easy access to the sympathy of the body. I am not about to imply that there is any backwardness in our ministers to assist and recommend the characters of whom I speak. On the contrary, so far as my own experience goes, I have reason to believe them extremely liberal, and that in proportion to their incomes they contribute more than the generality of us. But what I complain of is, that they, particularly the most eminent amongst them for piety, talents, and kind-heartedness, suffer themselves to be worked upon by a tale of distress, not only to contribute of their own substance, but to lend their names to persons of whose characters and circumstances they personally know nothing. The parties thus relieved have, in numerous instances, employed the names thus obtained in a most unwarrantable manner. They have frequently proved impostors, and have

* Ch. vi. 7, which compare with Matt. xxviii. 11.

converted what was intended as a private charity into a recommendation, with which they have traversed the country, and, possessing the hand-writing of two or three of our ministers, of whose characters and private history they have obtained some information, they are enabled to levy contributions in every town where an Unitarian congregation is found; and to carry on an extensive system of imposition and fraud on the benevolent, to the manifold injury of the distressed, who should hereafter be necessitated to apply to us for assistance.

* * * *

The evil is not so much the extortion practised upon us, but the injury—the great and lasting injury inflicted on those who should hereafter stand in need of our assistance, and the diminution of that influence which the names of our ministers ought to possess. The remedy I would propose is, that our ministers, though they may privately assist individuals, should, on no consideration, lend their names either by way of recommendation or subscription, to persons with whose characters and circumstances they are not personally acquainted. This is a plan which I know is followed by some of our ministers, and its universal adoption would be productive of the most beneficial effects. It would prevent much imposition and deceit—it would relieve our ministers from the necessity of characterizing those whom they had previ-

ously sanctioned by their names, as sturdy beggars—persons unworthy of assistance, and least of all from Unitarians—and it would afford to the truly deserving, who come with the recommendation of a minister, a welcome reception among the benevolent.

I am the more impressed with the importance of giving publicity to these sentiments, in a journal extensively circulated amongst Unitarians, at the present time, because there is now a person traversing the country, and levying contributions on Unitarians, who, though unconnected with us, is employing the names of several of our ministers in a manner which they never contemplated, and of which they highly disapprove. At the same time that I would submit these suggestions to the consideration of our ministers, I hope they will serve as a caution to your Unitarian readers, and particularly to those of Liverpool, who may shortly expect a call; if, indeed, the warning voice is not uttered too late. They should investigate any claim that may shortly be made upon their liberality, and not be led away by the authority of high names and long lists of subscribers. I hope that the suggestion here proposed, may be adopted by our ministers, and that, whilst it renders more difficult the practice of imposition, it will further the interests of the truly deserving.

D—.

OBITUARY.

WILLIAM LISTER, M. D.

1830. Feb. 3, at his house in *Lincoln's Inn Fields*, WILLIAM LISTER, M. D., in the 74th year of his age. He was born on the 5th April, 1756, at Ware, in Hertfordshire. He married Elizabeth Solly, one of the daughters of Isaac Solly, an eminent merchant in the city of London, who, with a numerous family, have survived him to cherish his memory and to mourn his loss, not however as those who have no hope.

The character of Dr. Lister was particularly calculated to inspire confidence and hope; in this world, confidence, from the high-minded and unbending course of conduct which he adopted in every situation in which he was placed; and hope

that in another world he might receive the rewards of a well-spent life, and there be joined in communion with the spirits of the just made perfect.

It is not, however, our intention, and it would have been far from the wish of our departed friend, to send forth to the public a mere panegyric of his character.

Dr. Lister, with a modesty peculiar to himself, particularly requested that no eulogy should be paid to his memory, and that no funeral sermon should be preached from the pulpit.

On such a subject we hold the request of a dying man to be sacred; but having complied with such a wish, we hold it to be a duty, that we owe to ourselves, to the public, and to the rising generation,

that we should not let a good man sink into the tomb without one expression of respect for his character, or regret for his loss, as though he had never been.

It is this—the recollection of the character of a good man, that connects the living with the dead—the man sown in weakness with the spirit risen in glory.

It is this that inspires us, engaged in a tumult of perpetual business, to dismiss for a while the contending passions, the conflicting interests, the selfish principles, which so much prevail, and to look with one steady and unbroken view upon the glorious prospect of eternal happiness presented to us in the gospel of Jesus Christ.

Dr. Lister was acute in his observations, ardent in his inquiries, and cautious in his conclusions. He had an elevation of mind which raised him above self.

His disposition was cheerful. He was a man of the most acute sensibility, regulated by the soundest reason. He had a heart to feel, but he had a mind to think, and though his feelings might induce him to palliate an offence, and, as far as he himself was concerned, to forgive an injustice, yet his sense of right and wrong was so powerful, that he could not but express his disapprobation. He was too high-minded to look upon what is mean in any other light than as something beneath the dignity of man's moral character, and therefore impossible for an upright man to commit. His was a particularly elevated notion of morality—difficult for himself to satisfy, and difficult to be attained by others.

His professional character it is not our intention to dwell upon. Of that there are better and more competent judges, but we can speak with confidence of the skilful and liberal manner in which he exercised his honourable calling. To those who were acquainted with our late friend, with the extent of his literary attainments, the taste that he had for classical writings, the accuracy of his views, and the power that he had of expressing them in correct and beautiful language, it may appear strange that he did not write more for the public eye. But this may be explained. Besides the modesty of Dr. Lister's character he for a considerable part of his life was aware that he had a complaint which might subject him to a sudden death.

This constant idea, the correctness of which was proved by a post-mortem examination, had, and indeed should have, a corresponding influence upon his character. A man, with the image of death

continually before him, must be thoughtful, thoughtful not of life, but of his own destiny, and the being and nature of God, subjects too difficult to write upon, and past finding out. Such a temper of mind must give a peculiar colouring to a man's life, it may make him different from the rest of mankind, but if we know the cause it should induce us to look upon him with a sense of greater reverence and respect, and bind his memory about our hearts with a stronger bond of affection.

Dr. Lister was a true friend of civil and religious liberty.

The following extracts, from a letter which he wrote only last October, give such a correct notion of his own ideas upon religion, and are such an excellent specimen of his powers of composition that they may be interesting to your readers. He is speaking of Wollaston's Religion of Nature Delineated:—"Your business with religion is as with something affecting the heart and conduct, and as such this work would be of no use to you, and perhaps might be of some disservice by weakening the impression of the truths of revealed religion, in consequence of drawing off your attention from them. The Bible, and such writers as Leighton, Jeremy Taylor, Doddridge, and Channing, will bring home religious truths more to the heart and life, and afford better comfort and consolation, when you read them, than the finest exposition of natural religion. When you come home, which I hope you will soon, I shall ask you to read the Watchman in the last Monthly Repository, and we will talk together about the religion of the mind and the heart, and I have little doubt that we shall be of one mind. I wish you to be religious, and a Dissenter upon the principle of thinking for yourself in the matter of religion, and to maintain that principle modestly but fearlessly as the best way of becoming and continuing rationally and vitally pious. Do not be rational from the love of novelty, and afterwards indifferent from the love and fear of fashion."

He thus continues, in another part of the same letter, after supposing himself in company with a relation who was in a distant and almost uninhabited part of the globe.

"Nature, in all its silent grandeur, surrounds me and possesses me. I see the works of God and nothing else, and feel his power. I have got the start of man, and fancy myself witnessing the play of Elements previous to his creation. The thunder and lightning, the torrents,

and the whirlwind, and the earthquakes, are all of them acting their parts, while there is no human being to be dismayed by them, and that Being, of whose power these are feeble indications, was then, and ever was and ever will be, unchangeable, an object of astonishment and admiration, not of knowledge to all rational, finite creatures, to be adored, not to be comprehended, but this Being we are encouraged to address as our Father in heaven.'"

There is a time for all things—a time to live, and a time to die, a time to mourn, and a time to cease from mourning, a time when we can look only with regret upon the spirits of departed good men, and a time when the first sad burst of grief is over, when we can contemplate such beings as the objects of glory and honour, and as the recipients of those blessings which are prepared for the righteous in the mansions of eternal bliss. If such contemplations can wean us from the love of this world, animate us to a more active discharge of the duties of our station, and make us throw away the warmest wishes of our hearts, when we believe them to be inconsistent with our duty to mankind, we may be well satisfied with such an employment. May this be our lot.

MR. R. F. RICHMOND.

May 13, at *Stockton-upon-Tees*, in the county of Durham, aged 46, Mr. FRANCIS RICHARDSON RICHMOND, iron merchant in that place, and a member of the Unitarian congregation there. A high sense of honour, unbending integrity, and undeviating regularity, characterized his habits of business and the general tenor of his life. His early education was in the Church of England, which he quitted from personal conviction of the truth of the more simple system to which he continued attached until his death. His attendance on public worship was uninterrupted, and his fellow-worshippers, by attending his funeral in a body, testified their sense of the loss which the congregation has sustained by his early death. He had also acquired a title to the respect of his townsmen in general, by his services in public offices; and the illness which terminated in his death was supposed to have originated in over exertion and fatigue in the discharge of one of his public duties. His disorder was attended with violent pain, and confined him to his room for about three months, and after it had apparently subsided, and he was pronounced nearly convalescent, a relapse hurried him off within a fortnight. The Rev. Mr. Meeke delivered a judicious discourse relative to the melancholy event on the Sunday after the interment.

INTELLIGENCE.

Fifth Anniversary of the Opening of the Chapel at Wellborne.

THE Fifth Anniversary of the opening of the chapel at Wellborne, one of the Missionary stations belonging to the Students of Manchester College, York, was held on Monday, May 24th, when the Rev. Joseph Ketley, of Whitby, preached from Prov. xxii. 6. The Reverend Gentleman dwelt particularly on the advantages of Sunday-schools, and concluded with an affectionate address to about seventy children, who are indebted to some highly-valued members of the congregation for instruction. At the conclusion of the service the children retired to a room, where they were regaled with tea; and after sixty other persons had par-

taken of a similar refreshment, the meeting was adjourned to the chapel, where about one hundred and sixty had assembled. Mr. Henry Wreford having been called to the Chair, the interests of the surrounding congregations and schools were proposed as sentiments, and spoken to by Messrs. Rowntree, Webster, Fox, and Hands. The Rev. Joseph Ketley and Mr. Anderson, of Whitby, severally addressed the meeting; the former alluding, in a pleasing manner, to the connexion which he had recently formed with the congregation at Whitby. Messrs. H. Hawkes, Baker, Heaviside, Maurice, and Corcoran, spoke respectively on the following subjects:

“The general Diffusion of Knowledge a Cause for Rejoicing.”

“The Progress of Unitarianism in America.”

“May Difference of Opinion never interfere with the Exercise of a Spirit of Christian Charity and Co-operation.”

“The British and Foreign Unitarian Association.”

“Free Inquiry without Scepticism and Rational Religion without Enthusiasm.”

This very interesting and satisfactory meeting concluded with a hymn and a prayer. It was a subject of great regret that the majority of those who were expected to attend, were prevented by a heavy and continued rain throughout the day; but the number of such as were present, was a lively proof of the interest which our sentiments have excited in Wellborne and the neighbourhood; and the spirit of Christian union and moderation which pervaded the meeting affords a bright hope of increasing success.

H. W.

Rochdale, Newchurch, Padiham, Todmorden, and Oldham Unitarian Association.

THE Annual Meeting of this Association was held at Todmorden, on Thursday, June 3, 1830. The Rev. Henry Clarke conducted the devotional services in the morning, and the Rev. Franklin Howorth, of Rochdale, preached from 2 Cor. x. 7. The preacher insisted on the awakening and elevating nature of the truths of Unitarian Christianity, and the consequent necessity of exalted purity, benevolence, and holiness, in the lives of its advocates.

At one o'clock the friends of the Association dined together at the Golden Lion. At half past two o'clock they adjourned to the chapel. The Rev. J. R. Beard, of Manchester, was called to the Chair. After singing a hymn, the meeting was addressed by Messrs. Howorth, White, Ashworth, Taylor, Clarke, Robinson, Duffield, Fielden, and Edmund Taylor. The speeches were animated and edifying, and seemed to indicate the existence of elements that need but little to bring them into much more vigorous and efficient action than has manifested itself for some years in this district. Mr. John Ashworth, who may be justly styled “The Patriarch of the District,” stated, that but twenty years ago he did not know a Unitarian in the world; now, within the circuit of a few miles there are hundreds that embrace our faith. He sometimes wondered, however, that there were not many more when he considered how simple, how beautiful, and how

blessed are the views we entertain of Christian doctrine.—Mr. Robinson, of Padiham, stated, that the congregation and Sunday-school were in a gratifying condition, considering the nature of their circumstances. The pulpit was only supplied by himself and James Pollard, another poor weaver, and occasionally by strangers. It was somewhat arduous, after labouring for the small pittance of four shillings during the six days, to stand up in the middle of much uncharitable opposition as the heralds and defenders of gospel truth on the seventh. But they and all their brethren in affliction and poverty found abundant consolation and joy in the blessedness of that gospel which was originally preached to the poor. Let this fact, proceeding from the lips of men almost reduced to the grave by famine, for ever silence the calumny that our doctrines are not fitted for the poor. There is a ground-rent of £10 per annum on the Padiham chapel, which the members, by joining their half-penny and penny subscriptions, and by the utmost efforts on extraordinary occasions have paid, whilst they were able themselves. They at present suffer much anxiety, because they are a few pounds in arrears. It is to be hoped that the Unitarian public will not allow so worthy a people to be long thus embarrassed, and to feel the malice of some *orthodox* neighbours, who exultingly exclaim, “Your Unitarian chapel will have to be sold yet.” The evening service was opened by Mr. Duffield. The Rev. J. R. Beard delivered a masterly and excellent discourse, containing a powerful statement of the *positive* views of Unitarians respecting the character of Christ and the blessedness of his religion, on the words, “To you who believe he is precious,” 1 Pet. ii. 7. This closed the services of the day; all seemed to have been edified and delighted; prejudices, we trust, were removed from the minds of many who differ from us in faith; and those who embraced our views retired to their homes, we have reason to believe, with an increased zeal for the propagation of Unitarian Christianity, and a holy determination to exemplify its heavenly power by their future practice.

Students' Missionary Society, Manchester College, York.

SINCE the last published notice of this Society, Malton and Selby have been relinquished as missionary stations, on the ground of being competent to maintain settled ministers. Wellborne and Jub-

bergate, York, have been supplied as usual; and the room at Barton has been kept open, though the small number of missionaries has prevented the services there from being so frequent as at the other stations. The summary of the cash account for the present session is,

Received.....	£22	13	9
Expended.....	22	4	0
Balance in hand	0	9	9

The present aspect of the stations is encouraging. At Jubbergate, the Sunday-school and the library connected with it are in a flourishing condition. At Wellborne a Sunday-school library has recently been established, in addition to the congregational library; and, with the assistance of the Rev. Joseph Ketley during his late residence on the spot, the number of hearers has been so much increased, that for the greater part of the present session the chapel has generally been nearly filled, and frequently crowded. Our friends at Barton have had great difficulties to contend with, especially from the active and unremitted opposition they have experienced from members of the Established Church; but they still remain unshaken in their belief as Unitarians, and avow it with exemplary openness.

Though the number of missionaries from amongst the students has been considerably diminished, and will shortly be still more so; this circumstance will probably not be altogether adverse to the interests of the society or the stations. For some of our Baptist lay friends, of the Jubbergate Society, have zealously assisted in cases of emergency, whose services have hitherto been very acceptable to their hearers; and they are disposed to continue them as circumstances may require.

HENRY HAWKES, Treasurer.
Manchester College, York,
June 21, 1830.

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Manchester College, York.

ON Tuesday, Wednesday, and Thursday, the 22d, 23d, and 24th, of June, was held the Annual Examination of the Students in this College, in the presence of Daniel Gaskell, Esq., *President*, Samuel Shore, Esq., Offley Shore, Esq., John Bell, Esq., Joseph Hone, Esq., of Dublin, and G. W. Wood, Esq., *Treasurer*; and the Rev. Professor Henry Ware, of Harvard College, U. S., Joseph Hutton, LL. D., Messrs. R. B. Aspland, Beard, Hawkes,

Hutton, Johnstone, Lee, Turner, Jun., Williams, and Turner, *Visitor*: in the course of which the Students were severally examined in Hebrew, the Latin and Greek Classics, the Mathematics, Ethics and Political Economy, Ancient and Modern History, the Evidences of Natural and Revealed Religion, and Theology; and Orations were delivered by Mr. Baker on the Desire of Fame; by Mr. Maurice* on the Character of Christ as an evidence of his Divine Mission; by Mr. Heaviside on the State of the Jews in Judæa and their various settlements at the time of the coming of Christ, according to the writings of the New Testament; by Mr. Corcoran on the Diffusion of Useful Knowledge as auxiliary to the spread of True Religion; by Mr. H. Hawkes on the Character of Paul and the wisdom of his appointment to the Apostleship; and by Mr. H. Wreford on the Case of the Dæmoniacks of the New Testament.

The Visitor then proceeded to distribute the College Prizes for diligence, regularity, and proficiency. With regard to the first prize he observed, "the Tutors had reported that they had found such difficulty in determining the comparative claims of Mr. William Rayner Wood, Mr. Henry Higginson, and Mr. Charles William Robberds, that it was agreed to record them all three as First-Prize Students; that Mr. Wood being a Lay-Student, and therefore not likely to stay beyond the three years prescribed for the course of students of this class, should take the prize-books, and that Messrs. Higginson and Robberds should receive the advantages enjoyed by First-Prize Students in the fourth and fifth years. The second prize was adjudged to Mr. Classon Porter; the third to Mr. J. R. Commins. Mr. Philips' prizes for Classical eminence were awarded to Mr. Commins, in the second year of his course, and to Mr. Robberds, in the first. The Mathematical prizes, offered in like manner by "A Friend to the College," to Mr. Porter, in the second year, and to Mr. Higginson, in the first. Euelpis' prize for the best Translation into Greek prose of a passage selected from the History of Greece lately published by the Society for the diffusion of Useful Knowledge, was awarded to Mr. Mark Rowntree. The prize for the best-delivered oration to Mr. P. Corcoran.

* Mr. Maurice also read an Essay, to which an extra prize had been adjudged as the best composition on Lord Bacon's aphorism "Knowledge is Power," offered by "A Friend to the College."

The Visitor, after having distributed the prizes, proceeded to express the high satisfaction of the Trustees in the very favourable report which had been received from the Tutors of the general conduct and consequent proficiency of the Students during the whole session, and in the highly creditable result of the examination just concluded: he particularly adverted to the laudable spirit of emulation which had this year shewn itself with regard to the prizes which were the subjects of competition, in the much greater number than usual of sealed papers given in, and also that this emulation had shewn itself quite clear of jealousy, by the cordiality with which the names of the successful candidates had been received. He then proceeded to observe, that as neither the Tutors' report, nor any thing which had occurred during the examination, had furnished him with any subject on which to ground admonition or caution, still less reproof or censure, he would avail him of the opportunity of giving them a few thoughts on a general subject connected with the exercise of their ministerial duties. The subject which he chose was public prayer; but as the thoughts were hastily put together, he thinks it better to keep them back for the present: they may probably furnish, in a more matured state, an article which may solicit insertion in a future number of the Repository. He concluded by adverting to the late Meeting at Manchester, and particularly to an important suggestion by their friend Mr. Robberds, and to a resolution grounded thereupon, "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.;" and by earnestly recommending it to those of his young friends who were about to leave the College with an immediate view to the exercise of the ministry, to consider the poor and ignorant inhabitants of the places in which they should settle as a part of their special charge; and to endeavour, by schools and conferences, and occasional missionary preachings, to enlarge their knowledge and stimulate their sense of the importance of the great truths of the gospel, as connected with their good conduct here and their happiness hereafter.

Three young ministers are this year leaving the College. Mr. H. Hawkes is engaged on trial at Norwich; Mr. Cor-

coran at Malton; Mr. H. Wreford is not yet engaged.

Southern Unitarian Society.

THE Annual Meeting of the Southern Unitarian Society was held at Chichester, on Wednesday, June 23d. The Rev. E. Kell introduced the service, in the morning, by prayer and reading the Scriptures; the Rev. Russell Scott offered the general prayer, and the Rev. J. P. Malleon, B. A., of Brighton, preached an excellent sermon from Luke xxiv. 11, in which he exhibited in a striking manner the circumstantial evidence in favour of Unitarianism from the conduct and preaching of the Apostles. In the evening the Rev. C. P. Valentine, of Lewes, delivered an interesting discourse from Philippians i. 9: "And this I pray, that your love may abound yet more and more in knowledge and in all judgment." Between the services the members and friends of the Society dined together at the Swan Inn, Abraham Clarke, Esq., of Newport, in the Chair. At the business meeting of the Society, the Rev. J. Fullagar presided, and the Secretary read the Report of the Committee, from which it appeared that the state and prospects of the Society were encouraging. Reference was made to the proposal made by the Dorsetshire Association of Independent Ministers to the Southern Unitarian Society to appoint three of its members to confer with the Rev. Messrs. Durant, Gunn, and Keynes, as to whether the persons now in possession of the Old Meeting-House in Wareham are entitled in equity to retain the same, and the reasons which had induced the Society to decline a conference in which there were not the slightest grounds for expecting that any impartial decision could have been obtained.* The Unitarians of Wareham had, in the spirit of meekness and wisdom, withdrawn from a contest which could only have increased and prolonged feelings of animosity, and were erecting for themselves a commodious chapel capable of holding three hundred persons. Thus the efforts made to crush Unitarianism in that town have, under the Divine blessing, been the means of exciting an increased interest in the cause of truth, and establishing Unitarianism on a solid and permanent basis. May it continue to flourish there in a manner equal to the fervent interest

* Vide Resolutions of the Southern Unitarian Society, Mon. Repos. for 1829, p. 888.

taken in its prosperity by the neighbouring Unitarian churches.

EDMUND KELL.

Hull, East-York, and North-Lincolnshire Unitarian Association.

THE Sixteenth General Meeting was held at Hull, on Wednesday, June 25th and the two following days. On Wednesday evening divine service was conducted by the Rev. W. Duffield, of Thorne; and the Rev. H. H. Piper, of Norton, preached from 1 Cor. ii. 5, "That your faith should not stand in the wisdom of men, but in the power of God." On Thursday morning, the Rev. R. K. Philp, of Lincoln, conducted a devotional service; and the Rev. J. Platts, of Doncaster, preached from Dan. x. 21, "I will shew thee that which is noted in the Scripture of truth." After service the members of the Association met for the transaction of business. The report of the Committee for the last year having been read, a new committee was chosen, and such sums of money voted to various local purposes as the Funds of the Society allowed.

This day the friends of the Society dined together to the number of about forty. In the evening, the Rev. Edward Hawkes, of Pendlebury, near Manchester, opened the service at the chapel; and the Rev. J. R. Beard, of Manchester, preached from 1 Pet. ii. 7, "Unto you therefore which believe he (Christ) is precious."

On Friday evening a public religious meeting was held in the chapel. After singing and prayer, Mr. Philp was called to the Chair, when the report was again read, and the following resolutions were moved and seconded in suitable speeches:

The Rev. H. H. PIPER moved,

1. "That the members of this Society, regarding the Christian religion as the greatest blessing of God to man, and considering their own views of that religion (as every sincere professor of religion must consider his own views) to be the most accordant with truth, and the most holy and efficacious in their practical influence, are sincerely anxious for the dissemination of the religious principles which they profess, and would consider the universal reception of Unitarian Christianity as the greatest spiritual blessing that the world could receive."

Mr. GARDNER, of Hull, seconded the resolution.

The Rev. J. R. BEARD moved,

2. "That the members of this religious body see with satisfaction, and acknowledge with gratitude to Divine Providence, the increasing success which attends the various efforts made both within and beyond the range of the Society itself for the diffusion of Unitarian sentiments."

Seconded by Mr. BLUNDELL, of Hull.

The Rev. W. DUFFIELD moved,

3. "That in the opinion of this body, however, the progress of Christian truth is not to be estimated by the number of professors, nor by any visible circumstances merely. That the kingdom of God cometh not with observation; that the operation of truth is silent, but its progress nevertheless is sure and constant."

Seconded by Mr. J. BLUNDELL, of Hull.

The Rev. J. PLATTS moved,

4. "That, while the members of this Society regard the principles of Unitarian Christianity as at once the most accordant with the Scriptures, the most intelligible to the understanding and the most animating and consoling to the heart; they cheerfully accord to every fellow-christian and every fellow-being the most unbounded right of thinking and inquiring for himself on matters of religious faith and practice; and they confidently trust the time is not far distant, though it yet tarrieth, when good and conscientious men will cease to be oppressed or excluded from civil privileges on account of religious belief."

Mr. W. HOLDSWORTH, of Hull, seconded the resolution.

The Rev. EDWARD HAWKES moved,

5. "That this Society regards the Scriptures as in fact, and not nominally, sufficient for religious instruction and for salvation. That they consider the principle of the sufficiency of the Scriptures as a fundamental principle of Protestantism, and yet more of Protestant Dissent; and that they think this principle to have been virtually violated or nullified by the framers of every human creed, and the inventors of every unscriptural phrase, for the designation of alleged Christian doctrines."

Mr. MOAT, of Thorne, seconded the resolution.

The Rev. E. HIGGINSON, Jun., moved,

6. "That the members of this Society, regarding faith, hope, and charity, as the permanent gifts of the Christian church, further regard charity as the greatest of the three. That they, therefore, cannot contemplate without feelings of regret, the dissensions which prevail

in the Christian church, and more especially those indications of a want of charitable indulgence and brotherly feeling, which are frequently manifested towards themselves."

Mr. JOHN HARLAND, of Hull, seconded the resolution.

The Meeting concluded, as it had commenced, with singing and prayer.

It was highly satisfactory to observe the numerous audiences collected both at the religious services and at the Friday evening's meeting, as evincing an unabating interest on the part of Unitarians in the well-being of their religious body, and as shewing a disposition, on the part of their fellow-christians of other denominations, to inquire candidly, and judge fairly, respecting the doctrines so much misrepresented.

EWD. HIGGINSON, Jun.

July 5, 1830.

Eastern Unitarian Society.

THE Eighteenth Anniversary of the Eastern Unitarian Society was held at Bury, on Wednesday, June 30, and the following day. On Wednesday evening the service was introduced by the Rev. — Selby, of Lynn; and the Rev. — Melville, of Ipswich, delivered an excellent sermon from Gal. vi. 4, on the Exercise of Reason. On the following morning, the service was introduced by the Rev. W. J. Bakewell, of Norwich; and the Rev. J. Esdaile, of Framlingham, preached an excellent sermon founded on 2 Cor. iv. 6. After the service, Mr. Robinson was called to the Chair, and the business of the Society was transacted. The Report was read, received, and ordered to be printed. The Treasurer's accounts were audited; the officers of the Society were appointed, and the next meeting was fixed to be held at Ipswich on the last Wednesday in June, and the following day. Nearly fifty gentlemen dined together; Mr. Silver, of Woodbridge, was in the Chair. The company were addressed by Sir T. Beevor, Bart., and Messrs. Silver, Esdaile, Alexander, Melville, Selby, King and Elias Fordham, Alger, Bakewell.

W. J. B.

Kent and Sussex Unitarian Christian Association.

ON Wednesday, July 7, the Eighteenth Anniversary of this Association was held at Cranbrook. The Rev. William Stevens, of Maidstone, introduced the service by prayer and reading the Scriptures,

and the Rev. Edward Talbot, of Tenterden, offered up the general prayer. The sermon was preached by the Rev. Edward Tagart, of York-Street Chapel, London. The text was Acts iv. 32, "And the multitude of them that believed were of one heart and of one soul." From these words the preacher took occasion to point out what ought to be the objects of a Christian Association, and what were the duties of its members. In his discourse, he alluded to Dr. Channing's "Remarks on the Disposition which now prevails to form Associations, and to accomplish all Objects by Organized Masses." He mentioned the objections brought against many associations by this powerful writer and independent thinker, and shewed that none of them applied to the institution, the anniversary of which we had met to celebrate; the practical exhortations at the close of the discourse could not fail to be highly beneficial, being founded on reasons which brought conviction to the mind. The sermon was preached to a numerous and very attentive congregation, and as there were individuals present of almost every sect and party, it is to be hoped, that even those of opposite sentiments who were there, would learn to respect our motives in thus assembling together; our object being to bear an open testimony to what we believe to be the truth, and to vindicate for every one the right of doing the same.

After the religious service, Mr. T. Pine, of Maidstone, was called to the Chair, and the business of the Association was transacted. The Committee in their Report stated that two Societies, Headcorn and Biddenden, had received considerable assistance in consequence of the combined labours of neighbouring ministers and lay preachers; they also stated that books and tracts had been sent to the following places, Dover, Canterbury, Maidstone, Headcorn, Northiam, Battle, Bessel's Green, Rolvenden, Biddenden, Benenden, and Tenterden.* The thanks of the meeting were voted to the British and Foreign Unitarian Association, to the Yorkshire West Riding Tract Society, and to the Rev. J. Fullagar, for the books and tracts which they had presented to the Association.

This business having been dispatched,

* Tracts were not sent to Chatham, because five pounds' worth were given to that Society by the British and Foreign Unitarian Association last year; nor to Cranbrook, because they will receive a grant from the same body this year.

many of the friends present, to the number of 113, dined together at the inn, and after dinner the company was joined by upwards of fifty more. The Chairman at the dinner was Mr. John Green, Jun., of Maidstone, who added much to the gratification of the day by the ability and good feeling with which he discharged the office. The company was addressed by Messrs. Holden, Tagart, Talbot, Saint, Buckland, Blundell, Taplin, and Groves. To be convinced of the great and good effect produced by our associations, it is but necessary to state that the influence of the Manchester Meeting extended even to this south-eastern corner of the island, and that the relation of the noble sentiments which were uttered there, produced here a corresponding thrill of emotion, warmed our hearts, and strengthened our hands, and gave a brighter glow to the hope that the day is not incalculably distant when "there shall be one Lord in all the earth, and his name shall be one."

E. T. T.

Sussex Unitarian Association.

THE Annual Meeting of the Sussex Unitarian Association took place at Brighton, on the 7th instant. The devotional parts of the service were conducted by the Rev. R. Ashdowne, of Horsham, and the Rev. C. P. Valentine, of Lewes; the Rev. R. Aspland preached from Phil. iii. 3: "For we are the circumcision who worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." The sermon was a fine specimen of Mr. Aspland's argumentative style of reasoning, combining elegance of diction with eloquence of thought. The first part of the sermon contained proofs of the identity of Apostolic and Unitarian Christianity, the second was a beautiful and pathetic appeal to the reason and feelings on the grounds which Unitarian Christians have to rejoice in *Christ Jesus*. Perhaps one could utter no better wish than that the sentiments embodied in this part of the discourse might be duly and generally appreciated. This, however, as Mr. Aspland himself intimated, must be a work of time; before any great impression is made upon the public mind it is necessary, he said, that the present popular theological vocabulary should undergo revision. Terms and phrases must be used as faithful representatives of the ideas they are meant to convey—an indispensable step in the progress of truth, but of too great magnitude to be speedily

accomplished. Still we cannot and must not despair, with such auxiliaries as we possess, and the Divine blessing going with us. What is to resist ultimately the influence of our repeated applications to the human mind?

Omnia veritati, datâ virtute, obedient.

At the conclusion of the religious service the Report of the Committee was read, detailing an account of the missionaries' labours at Skaim's Hill, and the distribution of Tracts. More than sixty persons dined together at the Ship Hotel, the Rev. J. P. Malleson in the Chair.

Several persons addressed the Meeting, among whom were Mr. Aspland, who gave a highly interesting account of the state of religious inquiry in France; and Mr. Duplock, who, in reference to the emancipation of the Jews, made a lively impression upon all present by the expression of sentiments congenial with the good old toast, "*Civil and Religious Liberty all the world over.*" It was proposed to hold a half-yearly meeting of the Society at Cuckfield, in October; the Rev. J. C. Means to be invited to preach; and the subject of conversation after the sermon, the "Tendency of Unitarian Christianity to promote Virtue and Piety."

C. P. V.

Lewes, July 18, 1830.

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

(Concluded from p. 494.)

AFTER the cloth was withdrawn, the CHAIRMAN rose and spoke as follows:—Mr. Vice-President and Gentlemen, in proposing the King as the first toast on this occasion, I should be doing violence to my loyal feelings, as well as to yours, if I did not solicit your sympathy for the King under his severe indisposition, and the expression of your wishes for his recovery. I am sure that you will all feel that his Majesty is peculiarly entitled to your gratitude, because it is during his reign that the cause of civil and religious liberty has made the most important advances (*cheers*). I have long been convinced, that the best friends of liberty are the staunchest supporters of the British throne; and I think so, because they view the King as the representative and trustee of the rights and power of the people (*cheers*). For this reason it is that the people of England are more attached to their sovereign than the inhabitants of any other country, and have

acquired the habit of drinking the King's health in all their social meetings—a custom which prevails, I believe, in no other country. We have an especial reason for drinking the health of George the Fourth, because of the important measures which have been passed during his reign. I will not detain you by any observations on those measures, as you all understand to what I allude. I will therefore at once give the toast:—

“The King: may his health be restored and his days prolonged.”

The CHAIRMAN.—In accordance with the same feeling, I now beg to propose to you,

“His Royal Highness the Duke of Clarence, and the Royal Family.”

The CHAIRMAN.—Having laid the corner-stone of our social structure in loyalty to the throne, I propose to place on it, and I am glad that it is in that order,

“Civil and Religious Liberty all the World over.”

The CHAIRMAN.—Having founded our social structure in loyalty and in civil and religious liberty, we shall conclude and finish the edifice by religion, I shall therefore give,

“The great principle of National, Social, and Individual happiness—an enlightened, cheerful, and benevolent religion.”

The CHAIRMAN then proposed the following sentiment:—

“The true Missionaries of Christ—all, in every Church and every Clime, who are labouring to diffuse among mankind a filial spirit towards God and a brotherly love towards their fellow-men.”

Dr. CARPENTER rose and spoke to the following effect: Mr. Chairman and Gentlemen, although I feel that it would have been presumptuous in me to present myself first to the notice of the meeting, yet, as some one must begin, and as I have been requested to undertake that duty, I the more readily offer a few thoughts connected with the sentiment you have just now welcomed. I consider the present meeting to be one altogether unexampled in its character and composition. We have seen in London, I believe,—at least some who are now present have seen in London,—meetings of Unitarians nearly, if not quite as large as the present; but in the country such a circumstance has never happened; and if those who think unfavourably of the progress of Unitarianism will cast their eyes back for the last twenty, thirty, or forty years, and reflect

on the impossibility of collecting together, at that period, by any means, or by any attraction, a number such as that by which I am surrounded, they must be convinced that we stand on widely different grounds from what we ever did before. Those who can go back to the history of the period when the London Unitarian Society was commenced, will find that the times are changed *in toto*; and though I do not mean to say to the young persons whom I see around me, that they will not have to fight battles for truth, yet they will be of a different description to those which occurred in 1791, and other subsequent periods. It was in the year 1791, that the society was established to which the present association traces its origin; and what a difference there is in its condition and its prospects! At that time, not only every kind of public obloquy, but even direct persecution, had to be encountered with no small share of personal risk. I wish those who are now assembled here with so much cheerful feeling, to remember, that there are some present who have gone through those days of darkness; and those who have passed through them must have a peculiar pleasure in observing how light has gone forth. And in emerging from a darkness, which may well be termed Egyptian darkness, I hope that those who are young in the struggle will take that station which the times demand. As they have only seen Unitarianism in its present condition, they may think unfavourably of the time when only the skeleton existed; but I would have them to recollect, that if there had not been the skeleton there would now be no vitality (*cheers*). Allow me to say, in the presence of one of our American brethren, whom we honour for their worth and value as able coadjutors, that we must not forget the struggles of the Priestleys, the Lindseys, the Belshams, the Kenricks, and others. The sun, as they know, rises in the east before it goes to them; and when it moves to the westward, it does not stop there, but again comes round and revisits us. The time must sooner or later come when Unitarian Christianity will, in the same manner, encircle the globe, for prophecy distinctly points out that such a period will come. I see multitudes doing our work, whilst they imagine they are acting against us. They are preparing the way for that simple system of Christianity which we profess. When I see numbers of churches building throughout the country, my first impression is, how

error is supported! But when I look further I consider that they are all building for us, (*cheers and laughter,*) and I cease to regret my share of the two millions which have been levied for their erection. They are doing good among multitudes whom our efforts could not reach; and they will all eventually come to us, to that great and universal church which will embrace the whole earth. Our friends who mix in the world more than I do, often see great difficulties and discouragements; but, looking on as an observer, I see abundance to animate and encourage. All sincere Christians, of whatever denomination, are tending to one common centre of light and blessedness: they may now be widely apart; but in proportion as they approach it, they approach each other. This is also felt by the liberal among other denominations of Christians, and there are liberal in all denominations. (*Cheers.*) They shrink from us as Unitarians, because we are called Unitarians; because they think we do not possess the same views and feelings with themselves; but as soon as they know us fully, their prejudices will fast wear away. Dr. Channing's works have done more good in that respect than any other publications. Many persons would not look into a book written by an English Unitarian, who feel no objection to read Dr. Channing's writings; and from what they there see, venture, on some occasions, to act with Unitarians. When they begin to act with us, they perceive that we have not the cloven foot and the horns, with which their imaginations have invested us. (*Great laughter.*) They then see, that Unitarians are something like Christians, and they may afterwards discover that they really are Christians. As soon as a man gets rid of his exclusive doctrines, he is ready to embrace us as brethren and as fellow-Christians. The mode of teaching Christianity adopted by the missionaries of different denominations, might often be employed by Unitarians without any dereliction of principle. The accounts I heard given by Mr. Ward of his method of instructing the Hindoos, brought nothing into view which I should not myself have gladly taught them; and those who have examined the work of Mr. Ellis, on the South-Sea Islands, (*Polynesian Researches,*) may perceive, that in them the simple principles of Unitarianism are essentially taught; and such men are preaching those doctrines more effectually than we often now do, because they are more in the habit of addressing men through

their affections. I beg to impress it upon our missionaries, that Unitarianism has to make its way among those who think ill of us. I will add that all may, in effect, be missionaries. If not by direct instructions, all may teach the gospel by their Christian conduct, in the general tenor of their lives; and it never happened that a person so living was living merely for himself. He does more to pave the way for Unitarian doctrines, than we can do by our preaching alone. There should be such missionaries in the domestic circle, and in all the relations of life. But we look principally to the rising generation to be our missionaries, when we are withdrawing from the scene of life. It is gratifying to look around and see so many young men who are taking an interest in the success of the cause. It is not a barren system of speculation, but one adapted to regulate and amend the heart and life. There are many among us, some in this room, who have rendered great services to our cause with which the public are little acquainted—I refer to such men as Mr. Gibbs, Mr. Ashworth, Mr. Philp, &c. And though I hope we shall never be without such a ministry as we now possess, yet we most gladly take the unlearned by the right hand of fellowship, and welcome them as our friends in a common and a holy cause. (*Great applause.*)

The CHAIRMAN.—Gentlemen, having had the honour to declare to you the sentiments which indicate the principles upon which this Association is founded, and you having heard from the learned Doctor these principles amplified, I have now the pleasure and the duty to call your attention to one of the means by which the great objects we have in view are to be accomplished. I allude to the British and Foreign Unitarian Association. Gentlemen, if eloquence be expected from your Chairman, or be necessary to defend and advocate these great objects, I am afraid a lamentable mistake has been made in appointing an individual so destitute as I am of these qualities, to fill so responsible a situation. But I feel no apprehensions on that score, when I see around me so many learned and eloquent advocates of the cause, who are able to supply all my defects. I shall therefore be brief in the observations I have to offer. Gentlemen, a noble cause, the cause of heaven, demands your zeal. I wish all present to feel that such is the cause in which we are embarked. For it is the cause of loyalty to the throne—of gospel

truth—of civil and religious liberty—and of peace and good-will towards men; and these are sufficient to excite zeal in the breast of every Englishman. But the learned Doctor has said that there are difficulties in the way of the rising generation. There are, however, encouragements also; and one of the greatest is, the difference between our present prospects and those which presented themselves thirty or forty years ago. There are difficulties; for to be a Dissenter, and an avowed Dissenter of our denomination, requires no small zeal and courage of a kind that is not common—the zeal of perseverance, and the courage of endurance. (*Cheers.*) We have to contend against all the prejudices arising from the impressions made upon the infant mind, and which it is often almost impossible to throw off; against the persuasion that the essence of the Christian religion consists in mysteries, ceremonies, or unintelligible tenets. We have also to contend with the worldly-mindedness of others, who are afraid that the success of the Unitarian faith would endanger the possession of their temporalities. These are some of the difficulties which are to be met, and which it requires no small degree of zeal to overcome. But we have encouragements—and the presence of such a company as this is no trifling one (*applause*) to induce us to persevere. I was admitted into the Christian Church among the last of those who received the rite of baptism from Dr. Priestley. (*Cheers.*) I am, therefore, old enough to recollect the occurrence in 1791, when that reverend individual, for his advocacy of the cause of civil and religious liberty, had his house burnt to the ground, with all its contents, and he and his family narrowly escaped with life. I saw that illustrious individual on the very Sabbath after that event, in the chapel in which my friend on my right (Mr. Madge) presides, and the sight made an impression on my mind which I shall never forget. (*Loud cheers.*) There was a calm dignity and composure—an intellectual superiority in his manner, which indicated peace within—that peace which the world cannot give, and cannot take away. (*Cheers.*) He was the finest example of that peace I ever beheld. (*Cheers.*) In comparing these events with what we now see, the difference is obvious. An Act of King William made it penal to deny the divinity of any of the persons of the Trinity; but in the reign of George the Third that act was repealed, so far as related to denying the

Deity of Jesus Christ. In the reign of our present Sovereign, first one shackle and then another has fallen off, and we can now enjoy civil rights in common with our brethren of all Christian denominations, and, as Dissenters, are at liberty to serve our country freely, without being liable to pains, or penalties, or tests. (*Applause.*) I see in this, one great cause of our loyalty to the throne; and that throne, as well as the civil institutions of the country, have acquired infinite strength by the measures which have been adopted. (*Cheers.*) In adverting to these events, let us ask, what are the means by which they have been accomplished? The simple circumstance, that we have exercised moderation, and resorted to truth. Truth has been our armour and our shield, civil and religious liberty our banner, and good-will towards men our motto. (*Great applause.*) Gentlemen, I have detained you too long. (*No, no.*) Under the impression of these sentiments, I have the greatest pleasure in giving

“The British and Foreign Unitarian Association—may its success every where be as complete, as our welcome to its representatives is cordial.”

The loud applause with which the toast was received having subsided,

Mr. RUTR rose to return thanks. He said, I am persuaded that I shall speak the sentiments of those friends who form the deputation from London, when I state that we feel ourselves highly honoured by the notice which you have been pleased to take of the Association, and in the sentiments of cordiality which you have expressed towards us its representatives. Gentlemen, from what I witnessed yesterday, when I heard my valuable friend (Mr. Fox) express the sentiments of devotion which he entertained for the cause of truth—when I heard him so well exemplify his principles, I felt that I should be very ungrateful to an indulgent Providence which has preserved me to this day, if I did not feel the highest gratification. That I have been preserved, while so many of my contemporaries, able and zealous in the cause which has brought us here, have been called from the labours of life to the recompense of eternity, is indeed to me a matter of thanksgiving. A quarter of a century, with all its hopes and disappointments, has passed away since my attention was first called, by an excellent friend, recently deceased, (Mr. D. Eaton,) to a design which he had of uniting the Unitarians to do more justice to their principles, by inviting the attention of

the people at large to the simplicity of the Christian doctrine. I honoured his zeal, but knew not how to encourage it, for I feared that his scheme would not be successful. But I was mistaken, and he was right. I rejoice in the progress which has been made since the first meeting of the Unitarian Fund, at which I had the honour to preside; and I feel it to be a striking circumstance, that I was called on to preside to-day at the meeting in the chapel of this most valuable Association, for joining the country with the town in the same common cause. I may, perhaps, be allowed to recapitulate a few well known facts, as I see so many young persons around me, who will have to do with the work when we have done with it. I shall, therefore, I hope be excused, if I take up a few minutes in stating the details of the Unitarian Association, until they assumed their present aspect. It has been noticed by my friend at the foot of the table, (Dr. Carpenter,) almost venerable, but I am happy to say not quite so, (*a laugh.*) that in 1791 a society was formed for the distribution of books, which should aid the Unitarian cause, and promote the practice of virtue; and in justice to my friend on my left hand (Rev. W. Turner) I ought to state, that I have in my possession a letter from Dr. Priestley, in which he mentions that he (Mr. Turner) also proposed this multiform society, which we see so happily completed; and as I was diffident when my deceased friend spoke to me, in 1805, I am happy to shelter myself under such authority as Dr. Priestley and Mr. Lindsey, as they also said that the time was not yet come. That society performed its operations successfully for several years, and was the means of forming other societies; until at length it was thought, as the books circulated, that we should relieve the Unitarian religion from the existing prejudice, that it was merely a genteel and learned religion. We wished to send it to the poor—to barns and cottages, as well as to those who were more enlightened; and we found excellent helps. I am happy that the name I am going to mention is to be found in this room. It is due to the first Secretary of the Unitarian Fund, whose uncertain health has prevented us from seeing him here to-day—it is due to Mr. Aspland (*cheers*) to say, that no other person could boast of the zeal and knowledge which he possessed, and devoted to the cause. We had also an able supporter in Mr. Richard Wright, who laboured night and day, at all times and in all seasons, in our ser-

vice. The progress of the cause led us to see, that as Unitarianism became more widely known, it was the more exposed to the interference of government, and we therefore formed what was called the Unitarian Association, to protect the civil rights of Protestant Dissenters. It is due to that body with which I have acted so long in London, for the Protection of Protestant Dissenters, to state, that in every question that came before them, whether relating to Unitarians or to others, they wished to do the former as much justice as any other denomination that predominated in their body. It was thought desirable, about five years ago, to collect together these scattered societies, and that they should be united, and form the British and Foreign Unitarian Association; and every subscriber who contributed to each of those three societies, was equally bound to support the joint society. I shall detain you no longer, than to express my thanks to this company for their good wishes. I trust that this Association will be progressive; that while uniting in our principles, we shall go with the Greek and the Jew, the Catholic and the Mussulman, and with all others *usque ad aras*, and give them our support in every thing that is just, pious, and honourable. (*Cheers.*) I trust that some of the persons in this room will live to see the time, when the British and Foreign Unitarian Association will cease to exist, because it will be no longer necessary. (*Cheers.*) I trust that we shall help to urge on our own extinction. (*Laughter.*) I trust the time will come when we shall view the religion of Christ, not as the tool of the great, or as the engine of corruption, which ambitious men may render subservient to their own advantage; not when the cross of Christ shall shine on palaces and churches merely, but shall rule over the passions, dissipate prejudices, and bring glory to God in the highest, with peace on earth, and good will to all men. (*Cheers.*)

The CHAIRMAN.—I have now to propose the health of one of the warriors and workmen in our cause. You will recognize him and his works too when I name

“The Rev. W. J. Fox, with our best thanks for his valuable services.”

The Rev. W. J. Fox.—Mr. Chairman and Gentlemen, when I look around me on those who are met together in this room, I must say, that I have never addressed any assembly, the appearance and constitution of which were more adapted to oppress, and even to over-

power the mind. I feel, Sir, the importance, the incalculable importance, of this meeting, being, as I trust it is, the first of a series of meetings of a similar description, the result of which will be to give to our cause an energy which it has never before possessed, and to send it forth "conquering and to conquer," in our own and in other lands, with a splendour which has never yet attended its exertions. (*Cheers.*) Were it merely the sight of so many men of intelligence and of piety, whose hearts are all beating with one emotion, whose views are all directed to one common object, and who by this meeting are consecrating their minds and their powers to the most glorious work which God has given men to do—that of promoting the well-being of their fellow-creatures—(*cheers*)—were I only to view the meeting as thus combined, its approbation were enough to overwhelm one; and one's sympathy with its feelings were almost strong enough to prevent a connected utterance. (*Great applause.*) I see before me many of the young who have been so judiciously, so kindly appealed to, by my friend at the other end of the room (Dr. Carpenter); and I see many fathers in Christ, men who have borne the toils, and heat, and burden of the day, through many a revolving year, "rich in the spoils of vanquished time," and enjoying the fruits of their early exertions, the realization of more than their youthful anticipations. I see also around me all classes, from the wealthy merchant of Manchester, to the more humble, but not less worthy and honourable operative of Padiham and Rossendale. (*Cheers.*) I see many who are unaccustomed to come so far south as the meetings which I am in the habit of attending, but I look upon them as so many proofs that

"Souls are ripen'd in this northern sky,"

and that they can achieve equal, or even greater, triumphs than we can boast of. I see, too, gentlemen coming or deputed from Ireland and America, and inspiring the hope of our seeing the time when our meetings shall be attended by deputies from France and Spain, and even from Hindostan. (*Loud cheers.*) But, Sir, I apprehend and receive the honour so liberally bestowed by this meeting, as rendered not so much to the individual, as to that cause of which I am one of the humble advocates; and I take it as a solemn pledge of devotion to our common cause, and of a determination to support it and act on its principles, and

to extend its interests in connexion with that institution whose anniversary has brought us together; and thus to hasten the time when the knowledge of the Lord shall cover the earth, as the waters cover the channels of the great deep. That institution, I feel, does deserve the best aid of this numerous and respectable assembly. It does deserve all the enthusiasm which has been manifested, and all the exertions that have been or shall be made on its behalf, for it is identified with the cause of Unitarian Christianity, that is, with the cause of the gospel and of humanity. The comprehensiveness of the objects of this institution, and the nature and variety of the means it employs, are such as to recommend it to our cordial approbation and best support. It speaks in all those ways most adapted to impress mankind. Now it sends forth its missionaries, after the apostolic example, declaring truth to willing or unwilling ears; and now it appears among congregations at home, extricating them from difficulties and shielding them from dangers. Now it appeals to the Legislature of the country, by petitions for the preservation or extension of our civil rights; and now it speaks to the people of our country, and appeals in behalf of the truth and power of our religious principles. It summons up even the mighty dead, and makes them missionaries in our cause, and sends them forth in the writings of Milton, Locke, and Newton, to co-operate with our living advocates in the enlightenment of the world. (*Cheers.*) Sir, I enter with my whole heart and soul into the measures of the Society, because it was my lot, especially in early life, to know, partly by experience and partly by observation, something of the extent of the evil which we had to overcome; something of the magnitude of the nuisance which we would remove; something of the virulence of the plague which we would stay; and I trust that those who have been educated in another and a better age, and in a purer faith, and whose religious life has flowed on clear and unruffled under the sunshine of divine truth, I trust that they will excuse what may seem intemperance of language in those who, like me, have had painful demonstration of the mischiefs produced by Calvinism, in the name of Christianity. Recollections of this description are on my mind, which can never be erased. I have seen the anxious mother stand by the cradle of her sick and suffering child, and doubt the salvation of her own infant if it expired. I have seen men who believed that their

day of grace was past; that there was no room for repentance left for them upon the earth, and who were consequently driven to despondency, to gloom, and to repeated attempts at self-destruction. I have stood by the bedside of the dying and sincere, but not consistent, believer in these creeds, and I have heard his screams of anguish in the anticipation of a speedy dismissal to the torment of eternal fires. I have stood by the bedside of the Infidel, and have seen him departing this life strong in his infidelity, because he could not believe that any Being deserving of veneration would act as orthodoxy told him that God, whose name is Love, did. (*Applause.*) I do not say these things are universal. It would be absurd to represent orthodoxy, or rather what is called orthodoxy, as a complete mass of despair, and corruption, and prejudice; but they do exist; and they never will be banished from the country till these creeds are exploded also. Much there no doubt is that we should love and venerate in the professors of orthodoxy; and we know that there are amongst the votaries of that creed many, whose esteem would be to us more bright than a crown, whose friendship would be a well of affection in the soul, whose companionship we would covet as our best privilege, and of whom we would pray that our souls might be near to theirs in the day of retribution and the kingdom of heaven. But the intelligent amongst them who may lament, cannot put these things down. They need us and our zealous and active exertions, although they may disclaim the aid, to strengthen them, to repress the over-weenings of bigotry, and successfully to struggle with ignorance and fanaticism; and therefore we must wage an unceasing war against that bigotry and despondency which the best among them lament as well as we, but cannot remedy or suppress without our co-operation and aid. But have we not something more than a mere antidote to these worst evils of a corrupt system of doctrine? Have we not principles distinguished by their simplicity, beauty, and grandeur, the clear apprehension of which, and their devout reception, must be a blessing to the strongest and the noblest minds, of which any faith or country can make its boast? Are there not glad-tidings to be proclaimed to all nations? Do we not bring emancipation to that reason, of which so many demand the prostration at the door of the temple before man enters to worship? Do we not bring the emancipa-

tion of the heart from that bigotry which forbids them to love their neighbour as themselves when their religion differs? We bring them that religious freedom, by which they are permitted to speak out their minds without being banished from the societies or churches which they prefer. We bring their hopes emancipation from that selfishness which thinks of a heaven, the joys of which are rendered more keen by the contrast of everlasting misery. The times invite us to redouble our exertions; and the progress of improvement shews us, that religion must purify itself, and have more of expansion and elevation than creeds and articles of faith exhibit, to keep pace with the advancement of the human mind: and the fact that education is advancing, and that the lower classes are becoming more enlightened, should stimulate us to give them that truth, without which the information which they acquire would be of comparatively little avail. A mighty change is taking place, by the diffusion of knowledge and the extension of education, among the lower classes (as they are called) of the community, which will tend to the elevation of their character, and the security of their interests. They have indeed been its lower classes. Like the strata which have been forming in the bottom of the ocean, the waves of wealth and of rank have rolled over them for ages; but the principle of knowledge in them, like the central fire of which geologists tell us, will heave them up to the surface, (*loud cheers,*) and when this redeemed land appears, we claim our portion to build thereon the temple of truth, and to sow it with the seeds of righteousness and joy. (*Great applause.*) What more can we, as a religious denomination, require before we go forth to the world, to seize the opportunities that may present themselves, and render them subservient to our purpose? Is theological learning needful? And is not ours the Lardner, whose works are a storehouse of erudition? Is classical literature in request? And have we not a Wakefield, who, when he had rifled all the treasures of Egypt, cast them down at the foot of the cross? Is physical science necessary? Ours is a Newton, whose mind has unfolded the principles of the universe. Is mental philosophy? Ours are a Locke and a Hartley, who opened the *principia* of mind, and the laws of the human understanding. Are unbounded versatility of talent and variety of knowledge required? Ours is a Priestley. Are zeal and energy of intellect? Ours is a

Belsham. Are courage and heroic sacrifice? Ours is a Theophilus Lindsey, who, leaving all his prospects, went forth into the world like the Patriarch of old, for the sake of truth, not knowing whither he went. (*Cheers.*) These are powers, and it is time for us to use them. These precious talents ought not to be buried, but we must gain other talents with them. The truth, which has hitherto too often only glimmered like a lamp in a sepulchre, must shine forth as the sun in heaven, that all nations may rejoice in its light. The influence of such institutions as this is indescribable. If it is said, that before we aim at reforming others, we should reform ourselves, I say so too; and that that which brings us from a dormant and isolated state to one of energy and union, accomplishes a most needful and valuable reformation amongst us. I exult in the symptoms of this being realized yet more and more. I venerate the Unitarian body. I have had opportunities of comparing it with others; and I rejoice every Sunday that I enter the pulpit, in that freedom of thought and speech which prevails amongst us, and which is the best accompaniment and support of truth and godliness. Thus united, the obstacles alluded to by the friends who have already spoken, will soon dissolve; and when the resources of wealth and talent which we possess are brought to this great work, we shall find them all vanishing at their touch into thin air. We shall go on with a progress, the ratio of which will be still accelerated. The union and energy of Unitarians will be the reformation of England, and the reformation of England will be the regeneration of the world.—(The reverend gentleman sat down amidst long continued cheering.)

The CHAIRMAN.—I have now to propose the health of

“The Rev. Thomas Madge, with our best thanks for his valuable services, and our hearty wishes that he may long and successfully carry on the work of his illustrious predecessors, Lindsey and Belsham.”

The Rev. T. MADGE.—I am much gratified with this expression of your approbation, for next to the pleasure arising from the consciousness of doing one's duty is the pleasure of knowing that you have done so to the satisfaction of those with whom you are associated. I come here as the substitute of a gentleman who is personally known to many of you, and to all by his fame and character; I mean the Rev. Henry Mout-

gomery. By the manliness and independence of his character, by the zeal and eloquence with which he defends our cause in Ireland, combined with the sound judgment and the firmness and discretion with which he has acted in the most trying circumstances, he has earned for himself “golden opinions” from all who love the ways of honesty, sincerity, independence, and gospel simplicity. We regret the want of his services on this occasion; but if I have in any way repaid the loss of his absence, it will add to the gratification I now receive. Such meetings as this are very encouraging; and, notwithstanding the thoughts and feelings of despondency which occasionally come over us, excite brighter hopes for the future. Though amid the storms and conflict of religious opinion, mysticism and fanaticism may seem for a time to prevail, yet there are signs that these cannot long continue. It is impossible that religion should not participate in the improvement that is going on in every branch of human knowledge; it is impossible that religion should long escape the glance of the inquisitive eye of enlightened reason. Men are naturally more concerned to know the truth on this subject, than on any other; and it is not to be believed that the mind will not display the same energy here, as in other branches of knowledge. Unitarianism has the agency of God on its side, which shall prevail over every opposition and every obstacle. (*Applause.*) It is well known, in the common transactions and affairs of life, how much good is done by union and association. These put new spirit into man; make him aspire to the high places of the earth, and scatter flowers in the path which before was obstructed by thorns. It is an acknowledged maxim, that “knowledge is power.” The same thing may be said of the union and combination of the moral and intellectual efforts of man; for it is this that gives the human character its expansive force, and carries its efforts and dominion to the uttermost boundaries of the earth.—Mr. Madge concluded by observing, that he could say for himself, and he believed for all who were present, that they should go away from that meeting invigorated, and resolved more than ever to serve the cause of Unitarianism, which they believed to be the cause of God.

The CHAIRMAN.—We have now to address our attention to one who is great in our monetary system—

“The Treasurer of the Association,

with our wishes for a speedy and great increase to the weight of his duties."

Mr. HORNBY returned thanks. He observed that such aid as he could render to the Association he would give with great pleasure, because he firmly believed that it tended to promote the cause of truth and liberty, and to diffuse peace on earth and good will among mankind. More contracted views than these his judgment could not sanction. He would not interrupt the hilarity of the meeting by going into any details connected with his office of Treasurer. At the same time he felt it his duty to state, that in that capacity he required their aid and support. Such of them as had heard the reports read at the meeting in the morning must know, that on the one hand the sum at the command of the committee was small, and on the other that the demands upon them were various and extensive, as fresh fields of usefulness were continually opening. He had taken the liberty, in the morning, of suggesting one or two instances of the means by which the funds of the Association might be increased; and he had no doubt that such an increase would take place. His only wish was to receive with the one hand and to give with the other. After congratulating the meeting and the town of Manchester on having a local treasurer so valuable as Mr. Richard Potter, Mr. Hornby concluded by saying, that he had attended many meetings, but never any where so much spirit was infused. He hoped that that was but the forerunner of many other meetings equally honourable to the county of Lancaster.

The VICE-PRESIDENT, Mr. G. W. Wood, now rose to propose the health of the Chairman, whose friendship he had had the happiness of possessing from his earliest infancy. He (the Chairman) had been bred in those principles which had ever marked his career. He had always been ready to take the place which his rank in society gave him in advocating the rights of his fellow-men, to secure their liberties and to promote their happiness. He (Mr. Tottie) was likewise descended from a nonconformist minister, eminent in his day, and had always shewn himself a firm and consistent Protestant Dissenter. (*Cheers.*) He then gave,

"The Chairman of the present Meeting."

The CHAIRMAN returned thanks, observing that he had no other claim upon their notice than that he had been, was, and should continue to be, a steady

friend to civil and religious liberty. The Chairman then gave,

"The Secretaries of the Association."

Dr. BOWRING. — Mr. Chairman and Gentlemen, if those with whom eloquence is a habit, and whose thoughts we have been accustomed to follow along the golden chain of their intellectual superiority, feel embarrassed on occasions like this, we, who are not accustomed to such occasions, may well crave an excuse and ask your candid reception of the few words we have to utter. For myself and my colleagues it is impossible to express the delight we feel at witnessing a meeting like this, and if any spur were wanting to encourage us to pursue the holy work in which we are engaged, the sympathy this day exhibited would be an abundant motive. We come to tell you the honest tale of our doings, and in that tale, though there is much to please and encourage, there is something to disappoint. Societies, as well as individuals, have salutary lessons to learn from depression; and we have had occasion to reflect, that the uses of adversity are sweet to associations as well as to individuals. But to whatever part of the globe we turn there is much to reward us for the past and to encourage our exertions for the future. One great object of this Association has for the present been defeated. The removal of some from Calcutta, and the death of others,—for death has there extended its empire as well as to other places,—have thrown for the present a cloud over that part of British India. But if there our expectations have been disappointed, far more have they been realized in other parts of the Eastern world. We have had the unspeakable satisfaction to see temples raised to the one God in the midst of polytheism and idolatry. It has been from your funds that those temples have been raised, and it has been by your encouragement that light has gone forth to those dark parts of the earth; and our success has, compared with our means, been greater than that of any of our Trinitarian rivals in the field of Christian exertion. You have done much also for knowledge. You have erected schools in the midst of ignorance; and among the Hindoos, men have come forward who have had the sagacity to perceive, amid the efforts made by every class of Christians in that part of the world, the superior advantages of Unitarian Christianity. Even among them there are men who hail knowledge, come from what quarter so-

ever it may, who feel that this cause is the cause of moral improvement, of religion, and of God. Not only in the East, but nearer to us, the signs of most remarkable events have presented themselves during the past year. If there ever was a country in such a state of abandonment and helplessness, as to resemble no other nation in Europe, but rather Africa, to which it is adjacent, that country is Spain. But those who know Spain, as I do, know that there are great men there; that there are the hands to handle and the tongues to utter Christian knowledge. Even there, out of that extreme darkness, we have some light; and spontaneous communications have been made to the committee, which tell us, that errors have been committed in their attempts at freedom; that religious improvement has been lost sight of in political struggles; but that they have learned wisdom out of the past, and when again they make up their accounts with futurity, religious toleration and reformation will be a part of their demand upon power. (*Cheers.*) There have occurred events in that country which seem to mark the hand of a particular Providence. That individual (whose name I shall not mention, for the mention of it would embarrass his future operations) who has attempted to introduce Unitarianism into the Spanish dominions, was a member of the Cortes, and was actually on his way to execution when released by the cry of liberty, which for a moment redeemed that country. This individual is the son of one of the most illustrious families of Spain; and after overcoming these and other difficulties, he was chosen to represent in the Cortes one of its most populous provinces. His whole history is one of suffering and of zeal; and so great and so earnest were his exertions, that since the formation of a committee at Gibraltar, no less than four pamphlets on the subject of Unitarian Christianity have been translated into the Spanish language. The name and influence of this Association have already surrounded the coasts of the Mediterranean, and an extensive field of usefulness has been created mainly by the extraordinary exertions of that singular and valuable man to whom I have alluded. (*applause.*) I have been greatly delighted with the reception of this deputation on the present occasion. It shall be treasured up in our minds, and we shall make it a part of our future recollections. I only say, Give us means; give us the power of moving the world; and if the moving of

the world depend upon the Unitarian Association, the world shall be moved. On another point I feel grateful to you; for as I had the honour, in London, of proposing a resolution in favour of the Jews, I had the pleasure of finding that it was seconded by a spontaneous resolution of the association in this town. I am surrounded by friends who are members of the United Committee; and they know that we protested, and appealed, and struggled against the introduction of that clause, which, while it offered freedom to ourselves, went to rivet the chains of others by introducing the words "on the faith of a Christian." We attempted to erase those words, but without success. We held, that government had no right to enter into the sanctuary of a man's religious opinions, and say such and such must be your opinions before your services are permitted. But I am bound to state, to the honour of our Chairman this morning (Mr. Rutt), that he declared he could not join that association which would throw off the fetters from yourselves while they manacled your brethren. I see much to venerate in that friend; and when he is departed, his name will be remembered with gratitude. What should we do as to the Jews; but lend them our best exertions to rid them of the infamy which this new law has introduced? For such a purpose we shall look to you for cordial support. If I could point to any portion of the history of man as pre-eminently glorious; I would point to the history of the Jews. In their days of liberty and self-government, they were great and glorious. They had their sublime poets and profound philosophers. But when slavery was introduced and they were led off into Babylonish captivity, they hung their harps upon the willows,—they sung not the songs of Zion in a strange land (*cheers*). Shall we not string their harps again, and enable them once more to recover their freedom? Have they not brought their contributions to the service of the state, whenever society has done them the justice of equal laws and equal liberty? Trace the history of the Jews. When suffering under the Roman yoke, when the Messiah appeared among them, and when enduring the agony of oppression, then indeed they were worthless. But look to their later history, to the revival of their freedom under the benevolent auspices of the Mahometan rule in Spain, and folio volumes would not contain the titles of the works which, in that period, they contributed to Spanish literature

and science. Have they not had their Maimonides, their Mendelsohn, and their Meyer, one of the profoundest jurists of the Netherlands? Since I have alluded to Holland, I may state, to the honour of that nation and to the shame of ours, that when the constitution of Holland was about to be remodelled, and when twelve deputies were sent from Belgium and twelve from Protestant Holland, being embarrassed as to the person upon whom the direction of their proceedings should devolve, as the inhabitants of Belgium were divided into three millions of Protestants and three millions of Catholics,—they had the wisdom to say, “Our secretary shall be a Jew.” (*Hear, hear.*) The doings of that commission shall for ever be held in honour; and as long as the name of Meyer shall exist, it shall be held in grateful remembrance by his country. The Jews have uniformly repaid the kindness they have received from society; and I think they have a special claim to the sympathy of our body; first, as being the great depository of one important truth, the vindication of which is the essence of Unitarianism,—the absolute unity of God; and secondly, as we have been the unwilling inflictors of injury upon them. We ought, therefore, to persevere, till we have established for them, by an honest and sincere advocacy, the principle of perfect freedom of conscience, that we may prove by our struggles that it was not for ourselves, nor for our own particular interests, that we were contending, but for the establishment of religious liberty.

The Rev. BENJAMIN MARDON also returned thanks at some length. In the course of his address he alluded to the circumstance that the present Bishop of London, in a dissertation introduced in the middle of some practical discourses, argues that all the tenets of the Athanasian creed are to be found in the creed of the Apostles, and that consequently, the Athanasian creed is that of the New Testament. The reverend gentleman's subsequent observations were principally directed to the refutation of this remarkable position.

The next toast given from the Chair was,

“The Rev. Robert Aspland and the Rev. Dr. Rees, former Secretaries of the Association, with our thanks for their important exertions in its behalf.”

Dr. REES, in returning thanks on behalf of himself and Mr. Aspland, who was absent in consequence of indisposi-

tion, pronounced a high pauegyric on the talents and virtues of that gentleman. He dwelt particularly on the quickness of perception, the accuracy of taste, the capaciousness of understanding, the comprehensiveness of mind, the strength and solidity of judgment, the intellectual and moral courage, all of which were displayed by Mr. Aspland in an eminent degree. When the Association was formed, the members were anxious to obtain the name and aid of Mr. Aspland; and under his fostering care, as Secretary, they speedily rose into active and energetic operation. It was now, too, no secret to Unitarians, that to his personal exertions they owed the establishment of the *Monthly Repository*; a publication which, for twenty years, he conducted with eminent zeal and talent, and for the support of which, at various periods, he made many pecuniary sacrifices. Dr. Rees concluded a speech of considerable length, by recapitulating the chief circumstances in the history of that zealous Unitarian missionary, William Roberts, of Madras.

The CHAIRMAN proposed, as the next sentiment,

“Our cordial wishes for the prosperity of the American Unitarian Association.”

I shall avail myself (continued the Chairman) of this opportunity of making a remark or two in reference to America. I believe that there are one or two gentlemen from America now present. Let them carry across the Atlantic the benevolent feelings which this meeting entertains towards that country. (*Cheers.*) If they have heard on that side of the ocean the expression of any feelings of dislike towards Britain, they have evidence before them of the kind feelings entertained towards them by us. (*Applause.*) I say this in a Christian sense, in the sense of civil and religious liberty, and in a commercial sense. (*Cheers.*) It is of the greatest importance, that a country's free as that is, should be in cordial union with a country so free as ours. (*Great applause.*)

The last sentiment was received with the most cordial enthusiasm; and the meeting looked with earnestness to the Rev. Professor H. Ware, whose improved state of health had been observed with great satisfaction. As he desired a short pause before he rose, Dr. Carpenter took the opportunity of expressing the conviction, that the time is now fully come, when all who are united in the great principles of Unitarian belief, respecting the character and worship of God, and his absolute unity and unrivalled supre-

macy, should, both in the employment of the term Unitarian, and in the system of their various Associations, (which is the case in the British and Foreign,) waive all minor points of difference, regard these great principles as the bond of union, and direct their exertions to the support and diffusion of them. He was of opinion that this would contribute essentially to bring the English Unitarians into closer union, not only with their American brethren, but also—what they earnestly desire—with their brethren in Ireland, where, at least in the North, greater difficulties seem at present to exist.

Professor WARE, of Harvard University, United States, returned thanks. After expressing the gratification he felt at the appearance of the present meeting, he said he should attend to the recommendation of his worthy friend, the Chairman, and should carry over with him the benevolent feelings which had been manifested by that meeting, to his brethren at home. He could not give expression to his feelings in the manner he could wish. He came from a land which was blessed with civil and religious liberty, and rejoiced to meet its friends here. As a member of the Unitarian Association in America, he rejoiced in the prospects of the British and Foreign Unitarian Association, and took an especial interest in their welfare; for the two institutions were twin-sisters, born on the same day. He trusted that, like twin-sisters, they would cordially exist together, resembling each other as those who, on the same day, come from the womb of a common mother, and directing their operations to the same useful and benevolent ends. (*Cheers.*)

“Our friendly greetings to our brethren in Ireland: may every effort of an intolerant and persecuting spirit be as nobly and triumphantly defeated as in the instance of the venerable John Watson, of Grey Abbey.

The Rev. JAMES MARTINEAU, of Dublin, rose to return thanks, and after some introductory observations he proceeded:—Incapable as I am to express the feelings of my brethren in Ireland, I may be permitted to be brief in the expression of their sentiments, so far as I can give them utterance. The feelings with which I have attended this meeting are those of mingled exhilaration and despondency;—of that Christian exhilaration in which every lover of piety and truth must have participated, on witnessing the proceedings in Manchester during the last two days; but of despondency, to think how

long a period must elapse before the Unitarian cause can receive such a greeting in the land in which my labours are cast. Our Unitarian friends in England are in danger of over-estimating our infant cause in Ireland, as we have to contend with obstacles which have disappeared in this land of greater intelligence. The English Unitarians would mistake, if they judged of the strength of our cause, by the existence among us of two such leading advocates as Dr. Drummond and Mr. Montgomery. These are men whom the times have called forth. These are not among the men whom Providence sends forth in times of tranquillity; but are those lights that are elevated in the days of convulsion and darkness, to serve as prophetic intimations of the spirit of an age yet to come. (*Loud applause.*) We therefore entreat our friends here, not to mistake the power of the advocate for the strength of the cause;—not to mistake those brilliant, but transient lights, for the steady lustre of the summer's sun. The cause in Ireland has had to contend with many difficulties, which are unknown here. It is not possible for any one who has not resided there, to understand the ramifications of that violent political feeling, which has long convulsed that unhappy country. It is not only heard in the parlour, but in every cabin of the country, and it has troubled the whole land. The inmost recesses of society have been profaned; the smile of domestic peace and love has been banished; and it will take many years before the fruits of Christian and friendly intercourse among contending parties, may shew themselves even in the promise of a blossom. The effect of the discussion of that great question, which has now been for ever set at rest, has been to divide the country into two great parties—the Protestant and the Catholic. All parties have oppressed the Catholics; and even the Dissenters, so far from coming forward to assist the injured Catholics, have stood close to the church, and supported them in their unrighteous domination. This has retarded the steps by which Unitarian Christianity must advance. It is not to be expected that the effects of agitation, and of a factious spirit, will easily or speedily subside. The early history of Presbyterianism has spread those habits of crouching to power, which are inimical to universal liberty. (*Hear.*) A century and a half ago, the Presbyterian church comprised all the gentry and nobility. Since that time, the Establishment has, like a vortex, swallowed up this influence; but the

ministers of the gospel, according to their usual practice, instead of leading public opinion, have followed the ebbing tide, and prepared to plant their feet in a dry place. They have endeavoured to build the pyramid of religion from the top, instead of going first to those classes that form its broad basis. The name of Dr. Cooke must no doubt be familiar to all of you. He and others have done all in their power to the injury of religious liberty. They are men who scruple at no means to attain their unholy ends; and who would command the sun itself to stand still, while they glut their thirst for vengeance. Such men, however, are doing our work for us. They have raised up against themselves men who are powerful advocates of our cause, and before whom they must ultimately fall. It is impossible that men like Mr. Blakely and Mr. Montgomery can ever be suppressed by such men as Dr. Cooke and his associates. (*Applause.*) The times of antiquity, when men were persecuted for the sake of their religion, have been invested with so much attraction and romance, that we are at times almost tempted to wish ourselves back to those days of trouble. If any Englishmen, however, have such feelings, we have only to invite them across the channel, where their longings may be gratified to their fullest extent. But the times are different now from what they were, when a man was threatened with the pillory for publishing a book, full of piety, on the doctrine of the Trinity. Such a man would not now lie six months in a dungeon, without a single visit from any of his clerical brethren. (*Hear.*) We have now a Drummond, the very flower of Christian chivalry; who is always ready to break a lance with the redoubtable foe; and we have the noble, the rich-minded Montgomery. They talk of the enchanter's wand, when they cannot resist the power and force of his eloquence; but we would rather compare his eloquence to the prophet's rod, at whose touch the flood of bigotry divides, whilst the emancipated hosts of truth pass through in triumph. (*Loud cheers.*) The welfare of Ireland cannot be better advanced, than by a more intimate union of the two islands. The English are not understood in the sister island; and they are misunderstood because they are superior. (*Cries of No, No.*) I mean to say they are superior because they have had more experience, and are further advanced in the arts of civilization. We are only in the vestibule, the porch of Christian liberty, but have not yet entered the re-

cesses of the temple. Were a more intimate connexion established between the two islands, we should no longer be obliged to look to England as the highest, and to Ireland as the lowest point of Christian liberty and truth. We should be more upon an equality, so that your brethren in Ireland might be made blessed by that spirit by which you are made free yourselves.

“The Tutors of Manchester College, York, and success to the important institution over which they so ably preside.”

The Rev. JOHN KENRICK said, that, in rising to thank the meeting for their kind expression of feeling towards the institution to which he belonged, he had to regret that the duty of representing that institution on the present most interesting occasion had fallen exclusively upon him. Mr. Hincks was necessarily detained at home by the duty of superintending the institution; whilst the state of Mr. Wellbeloved's health and spirits did not permit him to attend. He (Mr. Kenrick) always felt great pleasure in presenting himself before assemblies of this nature, and he had a peculiar pleasure in doing so on the present occasion; for he could not but recollect the obligations of the institution to which he belonged, to the county of Lancaster. He could not but recollect, that in this county the plan first originated of providing for the children of Dissenters, unaccompanied by the exaction of subscription to articles of faith, or any other impediment to free and ingenuous inquiry, those advantages of a learned and liberal education which were withheld from them by the unjust institutions of their country. It would have given him great pleasure if he could have stated that the number of students was increased; but he was sorry to say, that instead of increasing, the number had been reduced. This was owing to a variety of causes; some of which were far from being sources of regret. The principal cause was no doubt to be found in the establishment of another institution in London, in which that same principle of a free and unfettered education for which the founders of Manchester College had been among the first to contend, was fully recognized. Another cause of diminution was to be found in the fact, that students from the North of Ireland, who were once compelled to resort to the College at York, had now the opportunity of studying in a similar institution, which, owing to the progress of liberal opinions, had been established in their own coun-

try. God forbid that he or any man should regret circumstances like these, whatever effect they might have upon the institution to which he belonged. In favour of that institution, however, he might now be permitted to say a few words. He might, perhaps, be a little blinded by the partiality which any man would naturally feel under such circumstances; but he certainly thought there never was a set of young men of greater promise than the present students at the College; and if any persons doubted the accuracy of his estimate, he could only say to them, in the language of Scripture, "Come and see." The examination of the students would take place on the following Tuesday, Wednesday, and Thursday; when the Tutors would be most happy to have the presence of as many of their Lancashire friends as could make it convenient to attend; and when all who doubted might have an opportunity of seeing and judging for themselves.

The CHAIRMAN, after a suitable introduction, proposed the health of

"The Vice-Chairman of the present Meeting."

Mr. WOOD, in returning thanks, observed, that amid the chequered circumstances of every man's life, there was none in his lot that gave him greater satisfaction than that it should be cast among the Protestant Dissenters of England. He considered that he could enjoy no honour greater than that of being descended from a Protestant Dissenting clergyman. With regard to the institution at York, he had placed his only son there, under the care of his friend who had recently spoken, (Mr. Kenrick,) knowing that he could there derive every advantage that contributes to the formation of a scholar and a gentleman, and a friend to liberty and civil and religious truth. He could wish for no man a greater privilege than that his son should enjoy the advantage of being under the tuition of such a man as Mr. Kenrick, and of enjoying the opportunities which the College offers.

The next toast given by the CHAIRMAN was,

"The Local Treasurers of the Association."

Mr. R. POTTER said, I feel highly honoured by the kind manner in which the Chairman has introduced my name to the meeting, and by the way in which the services of the local treasurers are appreciated. I wish they had all been present to witness the proceedings of this and the preceding day, for I am sure they would have been stimulated, as I

hope I have been, to continued and increased exertions in behalf of this Association. (*Cheers.*) I rejoice, for many reasons, that this anniversary has taken place in Manchester; but for none more, than that it will shew to the Dissenters of our denomination, in the North of England, the splendid array of piety and talent which exists among the Unitarian ministers, and the Unitarian body generally. (*Cheers.*) Much has been said of the advantages which are likely to result to our cause from this anniversary; and I confidently anticipate, that one of those advantages will be, a considerable increase of the funds of the Society. I have received the names of several new subscribers, and I hope to receive many more. To me the result of this meeting will be highly gratifying, by filling, as I expect it to do, this book [holding up the subscription book]. (*A laugh.*) My district is very extensive, comprising the whole hundred of Salford. I shall be happy to give every information in my power respecting the objects of the institution, to distribute tracts, and, above all, to receive subscriptions. One thing I wish to impress upon country congregations, I mean the vast importance of their connecting themselves with the British and Foreign Unitarian Association, by annual subscriptions and collections. With regard to the *Monthly Repository*, which has already been alluded to, it is connected with the British and Foreign Unitarian Association. You will do well to support this publication, because you will not only increase the funds of the Association, but you will also acquire a great fund of knowledge. Much of the talent you have this day heard is displayed in the pages of that Repository, and that should induce you to support the publication. (*Cheers.*) I beg further to express a hope that this is only the commencement of the provincial meetings of the Association; and my firm belief is, that such meetings as this will very greatly promote its interests.

The next toast proposed was,

"The Lancashire and Cheshire Provincial Association," which the Chairman, in announcing, by a *lapsus linguæ*, called the "provisional" association.

The Rev. J. G. ROBBERDS said, he believed it was agreed that when this toast was given, he should say a few words respecting it; and he was confident the meeting would agree with him that those words should be very few. Indeed, the kindness with which he had been received when he first presented himself to their notice, arose most probably from

the confidence they felt that he would not abuse their patience by any lengthened observations at that late period of the evening. The Chairman, in giving the toast, had entitled the institution to which he (Mr. Robberds) had the honour to belong, "the Lancashire and Cheshire *Provisional* Association." This he at first supposed to be a mistake; but, on consideration, he was inclined to think the appellation was extremely appropriate. The institution was indeed provisional. It was intended to make provision for preaching the gospel in remote villages; to make a provision of suitable books for the use of the schools in the district over which it extended; to make a provision of help for their poorer brethren, and of encouragement for their active friends; and, in short, to provide all things which might tend to smooth the way for the general diffusion of a true and benevolent religion. Though from its nature and object the Association might properly be called an infant daughter of that whose representatives had now visited them, apprehensions had, he believed, been entertained, lest it should grow into a monster of a very terrific description. Some of those who had been alarmed by the proceedings of Synods and Presbyteries on the other side of the channel, had fears at first, and perhaps not unnatural fears, lest the Association should become a sort of Synod, and assume the power of calling congregations and ministers to account for the doctrines which they entertained. He trusted he need hardly say that there was no ground for those apprehensions. The young institution had none of the bumps which indicated an inclination for such an assumption of power. Like the parent institution, instead of being a monster, it was rather qualified to be the destroyer of monsters, and had already stretched forth its infant hands to assist in protecting religion from the viprous brood of ignorance and sin. (*Cheers.*) He was glad to hear the members of the London deputation express the gratification they had experienced from their present visit to Manchester; and he hoped they would not forget that it was in their power to repeat that gratification when they pleased: he was quite sure that, whenever they came, their friends at Manchester would give them as cordial a welcome as that which they had experienced on this occasion.

The following are the remainder of the toasts:

"Our brethren in every place and of

every name, whether Catholics or Protestants, Churchmen or Dissenters, Trinitarians or Unitarians, who have shewn themselves the friends of justice, charity, and mental independence."

"The moral and religious education of the Poor: may our Schools, our Missionary and Tract Societies, be all combined in their subserviency to this great object."

"The Stewards, with our best thanks for their services."

Mr. S. D. DARBISHIRE returned thanks.

[At this period of the evening a conversation, which occupied the attention of the meeting for a considerable time, took place, in consequence of a proposition by the Rev. W. Turner, that the sermons preached at this anniversary by the Rev. Messrs. Fox and Madge, should be published by the Association. Two gentlemen offered to guarantee the expense of publication. Mr. Fox, however, objected to the publication of any sermon preached before the Association, unless the measure emanated spontaneously from the London Committee; one of the rules of the Association being specially designed to prevent the publication of sermons under such circumstances. Some diversity of opinion on this subject appeared to prevail in the meeting; but it was ultimately agreed, that the deputation should report to the Committee the substance of the discussion which had taken place, and leave the matter to them, to be disposed of as they might think proper.]

A few minutes after eleven o'clock the Chairman and Vice-Chairman left the room, and were immediately followed by the rest of the company. Thus terminated the proceedings of the first anniversary in the town of Manchester, of the British and Foreign Unitarian Association.

General Baptist Assembly.

THE General Baptist Annual Assembly was held on Whit Tuesday, the 1st June, 1830. The meeting was commenced by prayer. The business was transacted in the Chapel at Worship Street: John Evans, Esq., of Islington, was called to the Chair, which was taken at ten o'clock. Letters from the various churches in connexion with the Assembly were read, detailing their present state, their prospects, and their hopes. On the whole they presented an encouraging aspect, and some especially proved, that active and well directed exertions cannot be made in vain.

At eleven o'clock a public service was commenced. The Rev. C. P. Valentine, of Lewes, from Philipp. i. 9, preached an excellent Discourse on the Importance of the Diffusion of Knowledge to the Spread of Christian Truth. He instanced those parts of human learning which have the most direct bearing upon religious investigation; especially adduced inquiry into the nature of the human mind, on the one hand, and the study of Hebrew antiquities, rather than verbal Greek criticism, on the other; directed the attention of his hearers to the well-known and animating fact of the progressive extension of information on all subjects, and exhorted them to take advantage of the state of the public mind, which is seeking new impressions, to diffuse more widely those principles which they believe to be the principles of truth and righteousness. The discourse, while zealously Baptist, was free from any taint of bigotry.

After the religious service, the business of the meeting was resumed by reading the Committee's Report, which, among other matters, stated that several opportunities of useful exertion presented themselves, if the Committee were in possession of the pecuniary means. It may, perhaps, be allowed to say here, that the Committee for the current year have availed themselves of two of these opportunities. The Report also announced the change from close to open communion, which has happily taken place in the General Baptist Church at Horsham, in Sussex, where there is a good and respectable congregation. The Committee could not fail to notice, with the praise that it deserves, the Rev. B. Mardon's excellent little work, "shewing that Believers' Baptism is a reasonable service, is founded on Divine command, and calculated, in its proper observance, to produce the most important practical results." Nor could they withhold their approbation from the list of objections and their answers, appended to the work, and which prove that the same hand which could crush a metaphor, can overturn an ill-founded objection.

After the report had been received various resolutions were passed connected with the object of the meeting; as correlative to which the following resolution was unanimously agreed to:

"That this Assembly learns with regret the failure of the measure for the relief of the Jews from their civil disabilities, conscientiously believing that every faithful citizen should enjoy all the civil rights which are possessed by his fellow-

countrymen, and that to deny them is to invade the conscience, which is the sanctuary of God."

The meeting was closed by prayer; after which, about forty persons adjourned for dinner to the White Hart Tavern, Bishopsgate Street, where J. Brent, Esq., of Canterbury, was called to the Chair. The usual toasts were given expressive of loyalty, love of liberty, desire for the spread of truth, and for the increasing practice of all Christian obligations. Some of the persons present left about an hour after the cloth was removed to attend a Juvenile Missionary Society at Worship Street, and the remainder broke up at an early hour, both carrying away with them a grateful sense of the urbanity of the Chairman and of the bodily and mental refreshment which they had received.

Meeting of the Remonstrant Synod of Ulster.

(Continued from p. 501.)

Mr. NEILSON then moved,

8. "That (having, ineffectually, endeavoured, for two years, to obtain a repeal or even a modification of those obnoxious regulations) we are now compelled, in obedience to the dictates of conscience—in vindication of our own rights—in support of the inalienable privileges of Students, Licentiates, Ministers, and Congregations—in defence of religious liberty, and to avoid being accessory to the suppression of what many of us believe to be the truth of God—to separate ourselves from the Synod of Ulster, and to remain separated until that Body shall have returned to the scriptural principles and usages of Presbyterianism."

JOHN ALEXANDER, Esq., seconded the resolution; which was unanimously agreed to.

The Rev. ARTHUR NELSON shewed that they were, in reality, the individuals justly entitled to the appellation of the Synod of Ulster, as having adhered to the principles upon which the body had been founded. They would be satisfied with the name of the *Remonstrant Synod of Ulster*, a name to which, he conceived, they might justly lay claim. He would, therefore, move—

9. "That we now, in the name of the Great King and Head of the Church, and earnestly imploring the blessing of Almighty God, solemnly associate ourselves, under the designation of *The Remonstrant Synod of Ulster*—a designation to which we consider ourselves

justly entitled, as faithfully adhering to the original principles—the solemnly enacted laws—and the salutary customs of our Church.”

JOHN STITT, Esq., seconded the resolution, which passed unanimously.

The Rev. DAVID WHYTE said, as the different topics upon which he would have dwelt, had been so well explained, he would merely congratulate the Body on the harmony and brotherly love that existed among them. He regretted leaving the Synod; and if that Body return to their own principles, as laid down in the Code of 1825, he might hope for a re-union with them. He would move,

10. “That we adopt the Code of Discipline, sanctioned by the General Synod of Ulster, in 1825, as the law of Discipline in this Church: and, to shew that we are not guided, in pursuing this course, by any view to promote the advancement of any set of doctrinal opinions, to the exclusion of others, we hereby publicly and solemnly guarantee to the congregations which are under our care, and to those which may hereafter form a portion of our church, the full, free, unrestricted exercise of their unquestionable right to elect, on all cases of vacancy, ministers entertaining such views of Divine Truth, as the congregations may themselves approve.”

The Rev. JOHN MULLIGAN seconded the resolution, which passed unanimously.

The Rev. THOMAS ALEXANDER dwelt, at considerable length, on the rights and privileges which all should enjoy in matters of religion; and concluded by moving the next resolution, which was unanimously agreed to.

11. “That, to secure the exercise of this great privilege in its fullest extent, the Ministers and Licentiates of the Church of Scotland, of the Synod of Ulster, the Synod of Munster, and the Presbytery of Antrim, together with the Ministers and Licentiates of any other churches, who may be sufficiently recommended to us by their character and talent, their education and their aptness to teach, shall be eligible to the vacant congregations under our care.”

The Rev. H. MONTGOMERY would not, at present, detain the meeting long. He was persuaded that these late measures would eventually lead to good. The elements required to be agitated that they might be purified; states sometimes sunk into political apathy from which they were roused by agitation, and the late disputes might tend to purify religion. The greatest evils had already

passed. Misrepresentations and calumnies were beginning to lose their effect; there would be a retributive re-action; and the people, having ascertained the groundless nature of the calumnies uttered against us, would come round to our side. All the societies which had been formed to produce darkness and exclude the light, would be overturned. There was a mathematical axiom, that the whole is greater than a part of it; but, in reference to the General Synod of Ulster, this does not hold good. There is a Committee called the Presbyterian Society of Ireland, which is only a part of the Synod, but which is far more powerful than the Synod. It, too, will be put down; it is already losing its power. He believed that nine-tenths of the Body abhorred the measures into which the state of the times had forced them; and he believed that both people and clergy were ripe for a revolt. It was a very extraordinary thing, that the men who now join so readily in abhorring Arians, were formerly the obsequious attendants upon Arian leaders—that they bore the dictation of Arian masters—and were “leashed in like hounds, to do the bidding of their lords.” Arians were then exerting themselves, in opposition to civil and religious liberty; and those men, true to their principles, joined in the cry. The masters are changed; but the crouching of intolerance remains the same. It had been often urged against the Remonstrants, that they were friends to literary Committees; but, that so soon as religion came to be named, they objected. This had been published no less than three times. We believe that it is necessary that young men should get a good education, to qualify them for the office of the ministry, and, therefore, we have prescribed a course of study. But, believing this, we do not concede that any Committee has a right to interfere with the faith of a young man. We would have a Committee to examine, for the purpose of ascertaining whether a young man has read his Bible—whether he has studied it, and made himself acquainted with its contents; but we would have no Committee to fix the precise extent or limitation of his belief. Let the baseless calumny, therefore, never be published again; or, if it be, let it go to the world, with the brand of falsehood marked upon it. As an example of the state of the times, Mr. Montgomery referred to the case of the Cootehill congregation. In the year 1828, the minister of that congregation, whether from his own inefficiency or

otherwise, was about to separate from his people. They had chosen another minister; but there was an arrear of stipend due to the former minister, which the people were not able to pay, and the young minister was, in consequence, not in the receipt of bounty, as the other still retained his right. This case came forward at Synod, just after the passing of the Overtures. The minister and congregation were orthodox. Mr. Montgomery opened a subscription to relieve them, and all the Remonstrant ministers contributed liberally; and yet this very congregation, the next year, sent forward a memorial demanding that these their benefactors should be expelled from the Synod. The case was trifling, but it shewed that there existed a deplorable spirit, which they should labour to remove from the country. He then moved,

12. "That, in order to cultivate, as far as lieth in us, a spirit of Christian liberality and good-will, the ministers of the religious bodies referred to in the preceding resolution, may, at all times, be invited to sit and deliberate with us in our Church Courts, and to join with us in the affectionate intercourse of ministerial services and Christian communion."

The Rev. FLETCHER BLAKELY seconded the resolution, which passed unanimously.

The Synod adjourned till ten o'clock next day.

(The conclusion of the proceedings is unavoidably postponed till our next No.)

General Synod of Ulster.

The Annual Meeting of this Body was held at Omagh, in the County of Tyrone, on the last Tuesday of June, and five following days. The Remonstrant ministers were no longer present as members of Synod; but a deputation from them attended for the purpose of adjusting some matters of detail left unsettled in the late separation.

The first business of any importance, which came before the meeting, related to the clerkship. It will be recollected that this office was held by the Rev. William Porter, of Newtownlimavady. When the General Synod had passed and formally refused to repeal a law for preventing the ordination of any ministers hereafter, in congregations under its charge, except such as should give satisfaction to a committee empowered to inquire into their belief of the doctrines of

the Trinity, Original Sin, Justification by Faith, and Regeneration by the Holy Spirit,—Mr. Porter, as one of the Remonstrants against the Overture, declared his intention of surrendering up his office as clerk and retiring from all connexion with the Body. This resolution has now been carried into effect. It reflects honour on the times in which we live, that it has been resolved, *by men of all creeds and classes*, not to permit him to suffer a diminution of income by the loss of his situation. We understand that considerable progress has been made in raising funds for purchasing an annuity equal in value to the salary which he has resigned, and that he will soon be waited on with a request that he will accept of this indemnity.

The following address delivered by Mr. Porter, on this occasion, cannot fail to interest our readers.

The Rev. WILLIAM PORTER, in resigning the office of Clerk to the General Synod of Ulster, spoke to the following effect:—

"It will be recollected, Moderator, that at the *last* meeting of this Reverend Body, I announced my determination to adopt a certain procedure *at the present*; and, according to the established course of Synodical business, now is the proper time for carrying that determination into effect. During the intermediate space, the moment which has now arrived, has been to me the subject of many a painful anticipation. The moment has arrived, when a regard to principle, and a wish to preserve consistency of character, constrain me to resign the official situation which I hold, and to say, 'farewell!' to the General Synod of Ulster—to dissolve a connexion which has subsisted for nearly thirty-four years—to separate myself from a church, for whose ministry I was educated, and whose very name I was reared to reverence—a church with which my early views, and plans, and ideal prefigurations of success in life, were intimately associated—a church, under whose care my best and happiest days have been spent; with some of whose members my sweetest and most confidential intimacies have been formed, and the recurrence of whose annual meetings was always a refreshment to my spirit;—the rending asunder a connexion such as this, gives a wrench to some of the most sensitive fibres that twine themselves around the heart of man. But, Sir, the peremptory call of duty must be obeyed. Where principle is involved, feelings must be suppressed. Neither conscience nor

honour will allow me to remain in communion with a body of men by whom regulations have been framed for the effectual though gradual suppression of doctrines, which I regard as doctrines of the Gospel; a suppression to be achieved, not by the fair force of reasoning, but by the coercive operation of ecclesiastical enactments. And here, Moderator, I must do you the justice to state, that you were by no means disposed to cast out those Unitarian ministers who had actually entered the Synod. You were willing enough to let them 'die off' quietly, knowing that it would then be in your power to fill up the vacancies made by their decease, with men according to your own heart. In other words, you were willing to connive at their remaining amongst you, on condition that they would act a time-serving part. You were willing to concede to them a species of toleration, provided they would shew themselves utterly unworthy of being tolerated. It grieves me to say, that some of them have been so unmanly—I had almost said, so unprincipled—as to accept of the degrading indulgence. Yes, several of those persons who repudiated the Trinitarian declaration, are still constituent members of the Orthodox Synod of Ulster. But, on the other hand, I rejoice to think, that most of the ministers who declined taking the test, have discovered another and a better spirit. The men with whom I deem it my honour and happiness to be associated, scorned to languish out their lives in a state of inglorious sufferance, and then leave their congregations as a legacy to Calvinistic successors. After using every expedient for obtaining a repeal of the obnoxious regulations,—after waiting from one year till another,—after remonstrating and remonstrating,—after trying the effect of attendance and of non-attendance on your meetings,—after doing all these things, and doing them in vain, they renounced connexion with you as an ecclesiastical body, and formed themselves into a Synod, constituted on principles truly Presbyterian—a Synod, whose only creed is the Bible, and whose only head is Christ. As to the Clerkship, it is nothing more than a *secular* office, and might, no doubt, have been retained, notwithstanding my renunciation of *ministerial* communion with the General Synod. In fact, no sooner was it known that I had determined to join the Remonstrants, than certain leading members of this assembly, spontaneously and earnestly, urged on me the propriety of continuing to

hold the secular situation; and deputed an aged and much esteemed gentleman, on whom my eye is now fixed, to assure me of effectual support. The members to whom I allude were so numerous, their respectability is so high, and their influence so extensive, that no doubt could be reasonably entertained with regard to the practicability of the recommended arrangement. To these kind-hearted men, I take this public opportunity of expressing thankfulness, which I shall never cease to feel; their intentions were most friendly. But I think they themselves must have been convinced, on reflection, that I acted right in declining their proposal. It was one to which I could not possibly accede. Would it have been possible for me to stand up like a statue in the place which I have now evacuated, and hear doctrines which I hold sacred, denounced as damnable—hear them impugned, reviled, and perhaps misrepresented, without being at liberty to open my lips in their defence? Some of your future enactments will, of course, be directed against the cause of the Remonstrants. Those enactments it would have been my duty, in the capacity of your Clerk, to render as efficacious as possible, by clothing them in precise and determinate language; and do you imagine that I could be so mean-spirited as to undertake, for the sake of fifty pounds a year, an employment which must have been to me most disagreeable and ungracious? Let us suppose a case, by way of illustration. Suppose that I hold the situation of a subaltern in the army: by what appears to me the unjust and cruel decision of a court martial, one of my nearest and dearest relatives is doomed to death—it is my duty to superintend the execution of the sentence, and give the fatal word which is to stretch my brother on the ground a mangled corpse. In what light would I appear to the *world*—in what light would I appear to *you*—in what light would I appear to my own *conscience*—were I to be so unfeeling—so base, as to go through the soul sickening task, rather than resign my commission?—I trust, then, my friends—and, thanks be to God, I have many friends, even in this house—will not condemn the line of conduct which I have felt myself called on to adopt. But, Sir, though I can no longer officiate as the confidential servant of the General Synod, yet I owe to the members of this body, in their *collective capacity*, a debt of gratitude, which it will never be in the compass of my ability to discharge.

There is only one lucrative situation which they have the power to bestow; and that situation they bestowed on me, though it was sought for by men, to be placed in competition with whom, was in itself an honour. I have now been your Clerk for nearly fourteen years. With what degree of *ability* the duties of the office have, during that time, been executed, it is not mine to say; but I do say, that with greater *faithfulness* they never have been, and never will be discharged. In addressing you, on the present interesting occasion, it has been my study to avoid, as much as possible, every expression or allusion calculated to give offence. Most sorry should I be to wound the feelings of a single individual in this assembly. I can safely declare, that, at this moment, I am not conscious of entertaining one unkind or unfriendly feeling. So far is this from being the case, that I now look back with regret on the little bickerings and contentions in which I have been occasionally involved with certain members of Synod. Perhaps there were faults on each side. I am free to confess, that natural temperament may have sometimes caused me to feel and speak with more warmth than I ought to have done. At present, however, all former hostilities are forgotten. They are lost in emotions of a very different character. Most sincerely am I disposed to hold forth the hand of reconciliation, and exchange forgiveness for every thing that is past. We are now going to part—in the name of God, let us part in peace. There is one circumstance which has brought some early and affectionate recollections into my mind, and given, in all probability, a deeper and softer tone to my feelings. I cannot refrain from mentioning it. This Meeting-house is the first whose walls I ever entered—and the one which I continued to frequent, during the happy and innocent days of boyhood. Many, many years have rolled over my head, since it was last covered by this roof; and scenes of our youth—from which we have long been absent, revive, in all its freshness, the memory of former times—of times that are past, never to return. Well do I remember walking, when a mere child, down the alley in which I now stand, conducted by parental hands that have long since been cold, and accompanied by three affectionate sisters. Well do I remember standing up on the seat of the pew on which I now rest my arm, and gazing with reverence at the venerable

looking man who then filled that pulpit. That man, under whose ministry I was reared in early life, and who was the first clergyman by whom I was examined in the Shorter Catechism, was one of the eldest members of your body. Thus, Sir, it has come to pass, by rather a singular coincidence of circumstances, that my connexion with the General Synod of Ulster, is terminated on the very spot, where, in a certain sense, it may be said to have commenced. Here it began—and, after lasting for half a century, here it ends. Here we first met—and here we part. To you, Sir, and to all, once more farewell. (Mr. Porter was very much affected in the delivery of this speech; and its effect on the house was such, that we observed many of the members shedding tears.)

Several candidates having offered themselves for the vacant situation, a lengthened discussion, but of no general interest, took place respecting the conduct to be observed by the Synod. It was at length agreed that the salary of the clerkship should be divided among the poorer members of the Body, and that the duties of the office should be performed gratuitously by the Rev. James Seaton Reid, of Carrickfergus, assisted by other ministers.

Memorials were presented from certain members of congregations, whose ministers have joined the Remonstrant Synod, stating their desire to continue under the care of the General Synod, and praying for advice and assistance. That from Cairncastle congregation, of which the Rev. Thomas Alexander is pastor, was signed on behalf of ninety families, who declared themselves ready to contribute £47 a year towards the support of a minister; that from Ballycarry, (Rev. W. Glendy,) by 210 families, who engaged to raise £50 per annum; and that from Templepatrick, (Rev. R. Campbell,) by 120 seat-holders, who stated that they could raise the annual sum of £50, including £20 per annum, kindly offered them by Lord Templeton, together with ground for the erection of a meeting-house.

It was inquired whether the Presbytery of Templepatrick were aware that threats had been held out by Lord Templeton, to cause the people to come over to the Synod from Mr. Campbell's congregation.

Rev. Mr. DOHERTY had heard such things. Notices to quit their farms had been served on Mr. Campbell and others. This was pretty generally the case over

the estate; and he believed it was not unusual, as the tenants hold at will. He had heard, however, that the cause, in some cases, was the removal of Mr. Campbell from the Synod. He had heard that Lord Templeton had told a very extensive and improving tenant, that he must lose his farm on account of his removal from the Synod. The Presbytery had been grieved at this, and did not well know how to meet the difficulty. It tended to alienate the people from them. The Presbytery took an opportunity to express themselves on this subject, and he believed some members of other Presbyteries had done the same. Mr. Stewart, of Broughshane, had expressed his regret in a similar way. He (Mr. D.) was sorry to add, that he believed such reports were too well founded.

Mr. BLECKLEY said, the same principle of noticing to quit had been acted on at Castleblayney, on Lord Templeton's property, where there is no cause of dissension.

Mr. MORELL thought it disorderly to introduce the name of Lord Templeton. (*Hear, hear.*) These things would go abroad from this place, and might give offence to that Nobleman.

Mr. STEWART, of Broughshane, regretted that his name had been introduced by Mr. Doherty. He (Mr. S.) had certainly stated, that he would not be proud of the assistance of Lord Templeton, if actuated by such motives as had been alleged; but would be very far from rejecting the co-operation of friends, exerted fairly for the interest of the Synod. He had said so; but he had not used the language attributed to him by Mr. Doherty. He had also, on the same occasion, expressed his disapprobation of a threat held out by Mr. M'Kibbin, of Glenarm, that he would turn some orthodox individuals out of their farms, if they did not adhere to the ministry of Mr. Montgomery. Mr. M'Kibbin had denied, in a published letter, having ever held out such a threat. He (Mr. S.) had not thought it necessary to contradict that assertion, though it was untrue; and he would appeal to Mr. Reid, whether he (Mr. S.) had not had sufficient evidence, that the threat had been held out.

Mr. REID assented.

Mr. DOHERTY thought Mr. Stewart's explanation did not differ materially from his own. The only thing was, that Mr. Stewart now explained his observations as having been made with an *if*, and he (Mr. D.) did not recollect that Mr.

Stewart had used any such qualifying word; and, respecting Lord Templeton's interference, there was as good proof as Mr. Stewart had in reference to Mr. M'Kibbin.

Mr. JAMIESON knew more of Lord Templeton's mind than any man in that house, and he asserted it was untrue, that his Lordship had threatened to turn out any of Mr. Campbell's people on account of religious opinions. This subject should not have been introduced. They had no right to interfere for the purpose of approving or disapproving of Lord Templeton's conduct.

Mr. COOKE thought this subject had been foolishly introduced; but as it had been mentioned, they must get publicly out of it. Much had been said about Lord Templeton's interference. Now he (Mr. C.) had his knowledge from good authority, and he knew those statements to be untrue. He believed them, from first to last, to be unfounded.

Mr. HOGG thought the surest way would be to send a deputation to wait on Lord Templeton, to ascertain the facts, and to inform him, that if he intend turning Mr. Campbell out of his farm, for his religious opinions, we would not avail ourselves of his assistance.

Mr. SMITH said it was untrue that Lord Templeton was depriving Mr. Campbell of his farm, to give it to a minister attached to them. His Lordship, in fact, thought that a minister should not be encumbered by a farm; but he would give their minister in lieu of it, £20 a year; and he (Mr. S.) had it from his Lordship's agent, that if that sum were not sufficient, he would give more.

[The conversation here terminated. Notwithstanding the denials of Mr. Cooke and Mr. Jamieson, the facts, as to Lord Templeton's proceedings, are perfectly well ascertained, and we question whether his Lordship ever wished or designed them to be kept secret.]

A memorial from Warrenpoint congregation, similar to those previously presented, was read. A Mr. Smith, who appeared as a commissioner, gave an account of the state of the people whom he represented; but the memorial contained expressions so offensive towards the Presbytery of Armagh, and was supported by the commissioner in language considered to be so disrespectful towards the same body, that, on the demand of Mr. Jenkins and Mr. P. S. Henry, the paper was handed back, till the abusive portions should be expunged. Memorials from Greyabbey and Clough were also read,

the consideration of which, as well as the others that had been read, was referred to a committee, who were to report to the Synod, before the termination of the present meeting.

Several matters of discipline, of no public importance, occupied the attention of the meeting till Saturday, July 3, when the Rev. W. PORTER, Moderator of the Remonstrant Synod of Ulster, with the Rev. Messrs. MITCHEL and DAVIS, appeared as a deputation from that body, for the purpose of submitting certain propositions connected with the late separation of the General Synod.

After some conversation it was agreed, that a Committee be appointed to meet a Committee from the Remonstrants, on the last Tuesday of July, in Belfast, with full power to determine on the propositions about to be submitted by the Remonstrants.

Mr. STEWART felt called on to express the great regret which he felt in common, he was sure, with the other Members of Synod, that the respectable deputation from the Remonstrants had been detained so long. The delay had, however, been owing to causes altogether unexpected. It had not been anticipated that the case of Mr. Skelly would have taken up so much time; and it was owing to the protraction of that business, that the gentlemen from the Remonstrant Synod had not been attended to yesterday morning. He hoped, therefore, that those gentlemen would not suppose the Synod had detained them intentionally.

Mr. PORTER was perfectly aware of the causes of the delay, which had taken place in the strict order of business. The Synod could not have acted differently. He was, therefore, quite satisfied; and he begged, at the same time, in his own name, and the name of his brethren, to thank the Synod for the courteous manner in which their deputation had been received.

Mr. H. HENRY was anxious that every thing should be done above board; and he, therefore, thought it better to state his intention of animadverting on what he conceived an unfair application of certain principles to them in the proceedings of the Remonstrant Synod. He mentioned this in order that the deputation might remain, if they thought proper, to hear his observations.

Mr. PORTER would willingly agree to Mr. Henry's suggestion, provided he and his brethren of the deputation should have the right of reply.

Mr. STEWART objected to Mr. Henry's

observations. It was like tying a man's hands and then proposing to fight him.

Mr. COOKE hoped it would not be understood that the house acquiesced in the proposal of Mr. Henry. He has no right to introduce such a measure, except by Overture.

Mr. H. HENRY.—Does Mr. Cooke (*Dr. Cooke*—I beg his pardon—for I wish to give him all his honours) pretend to say that I may not defend the Theological Committee from attacks?

Mr. COOKE,—When that subject comes regularly before us, he may offer what explanation, and make what defence of the Committee he pleases.

The Synod adjourned till ten o'clock.

Ten o'clock.

Mr. COOKE said, that as he understood it had been the intention of some members to move for a repeal of the Overtures, it would be desirable that the discussion should take place before too many of the members had retired.

Mr. GRAY said, he had no wish to disturb the body, and if the supporters of the Theological Examination Committee would throw its meetings open to the members of Synod generally, he would pass over the subject for this year, without, however, giving up his views as to the principles on which the Committee was constituted.—After some conversation,

Mr. COOKE and Mr. STEWART acceded to this proposal, with an understanding that the opening should not extend beyond the mere right of being present during the examination of young men.

Mr. GRAY said, there was in Belfast a periodical conducted by members of Synod, in which the Overtures had been frequently discussed, and in which he thought himself not well treated. All who opposed the Overtures were in that periodical represented as men of unsound principles, as Arians, and, in fact, as under the influence of *Satan*. He mentioned this that the gentlemen concerned might abstain in future from such language; for while this was one of its leading features, many Orthodox men could not join in the circulation of such a work.

Mr. STEWART mentioned, that a memorial from a number of Elders and some private Members of the congregation of Armagh had been presented according to the usages of Synod, to the Committee of Bills; but that it could not be brought before the house on account of *two* informalities. He thought, however, that publicly noticing it was

due to the respectability of the memorialists. The memorial, we understood, was in opposition to the Overtures.

[We have not yet received any account of the Report of Committee appointed to consider the memorials from dissentient members of Remonstrant congregations, or of any measures founded thereupon.]

Presbyterian Synod of Munster.

On Wednesday, July 7th, the Southern Presbyterian Association held its Annual Meeting in the Presbyterian Meeting-house in Prince's Street. The Rev. Mr. Dickie, one of the ministers of Limerick, read the Scriptures and conducted the devotional part of the service. The Rev. James Martineau, one of the ministers of Eustace-street congregation, Dublin, and secretary to the "*Irish Unitarian Christian Society*," preached from Luke xii. 51, "Suppose ye that I am come to give peace on earth? I tell you, nay; but rather division." The Rev. Gentleman's most impressive discourse gave general satisfaction, and one of the Elders for Cork moved, that it should be printed at the expense of the Prince's-street congregation; this proposition was much approved, and Mr. Martineau having consented, the usefulness of his sermon will be extended, as it well deserves to be, beyond the limits of a congregation.

COURT OF SYNOD.

The Rev. Edward King was appointed Moderator.

The Rev. James Armstrong, Clerk of Synod, called the Roll, and the following members appeared:—

Dublin, Strand-Street Congregation.—Ministers, Rev. James Armstrong, Rev. William Hamilton Drummond, D. D.; Elders, Mr. John Strong Armstrong, Mr. Barton.

Dublin, Eustace-Street.—Ministers, Rev. Joseph Hutton, Rev. James Martineau.

Cork.—Ministers, Rev. Wm. J. Hort, Rev. S. H. Sloane, LL. D.; Elders, Mr. Wm. Crawford, Jun., Mr. James Lane.

Limerick.—Minister, Rev. Mr. Dickie.

Waterford.—Minister, Rev. Mr. M'Cance; Elder, Mr. Richard Rowlinson.

Clonmel.—Minister, Rev. Wm. Crozier; Elder, Mr. Charles Riall.

Bandon.—Ministers, Rev. Edward King, Rev. William Hunter; Elder, Mr. George Dowden.

Fethard.—Minister, Rev. Mr. Ferris; Elder, Mr. Murgson.

Excuses were delivered in and sustained for the Rev. Mr. Trotter, of Summer Hill, and the Rev. Mr. Taylor, of Eustace-Street, Dublin, on account of extreme old age; the Rev. Mr. Pinkerton, Limerick, indisposition.

The Rev. Mr. Alister, of the Remonstrant Synod of Ulster, and the Rev. Mr. Poole, Minister of Lismore, under the care of the Synod of Ulster, were introduced to the meeting, and requested to aid in their deliberations.

The different Ministers and Elders proceeded to deliver in reports of the state of their congregations. All seemed to be favourable, and evinced an activity in the Presbyterians of the Munster Synod which must be attended with the best results to that body. In Dublin the Ministers of Strand Street and Eustace Street have been delivering Lectures in support of Unitarian views of Christianity to crowded audiences, which exertion has greatly increased the permanent members of both congregations.

An address of congratulation and condolence to the King was ordered. On the next day Mr. Palmer, after a strict examination, was admitted to the gospel ministry, and after some other business the Synod adjourned.

Address of the General Body of Dissenters of the Three Denominations, in London and its Vicinity, to the King.—On Wednesday, July 28, Addresses of Condolence and Congratulation from this body were presented to the King and the Queen, by the Rev. R. Aspland, attended by ninety-four ministers. The Addresses, together with their Majesties' replies, will appear in our next. The reception was a most gracious one.

CORRESPONDENCE.

Several articles intended for insertion are, in consequence of the quantity of Intelligence, postponed till next month.

Communications have been received from W. T.; H. V.; and Finis.

P. M. is forwarded.

The Unitarian Association Committee having declined the office which Messrs. B. and C. requested them to undertake, we await their further instructions before the insertion of the notice.

G. M.'s object will be sufficiently secured by the communication relative to it which has been inserted.